

THE COMPOSITION  
OF THE  
BOOK OF GENESIS

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THE COMPOSITION  
OF  
THE BOOK OF GENESIS

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# THE COMPOSITION

OF THE

# BOOK OF GENESIS

*WITH ENGLISH TEXT AND ANALYSIS*

BY

EDGAR INNES FRIPP

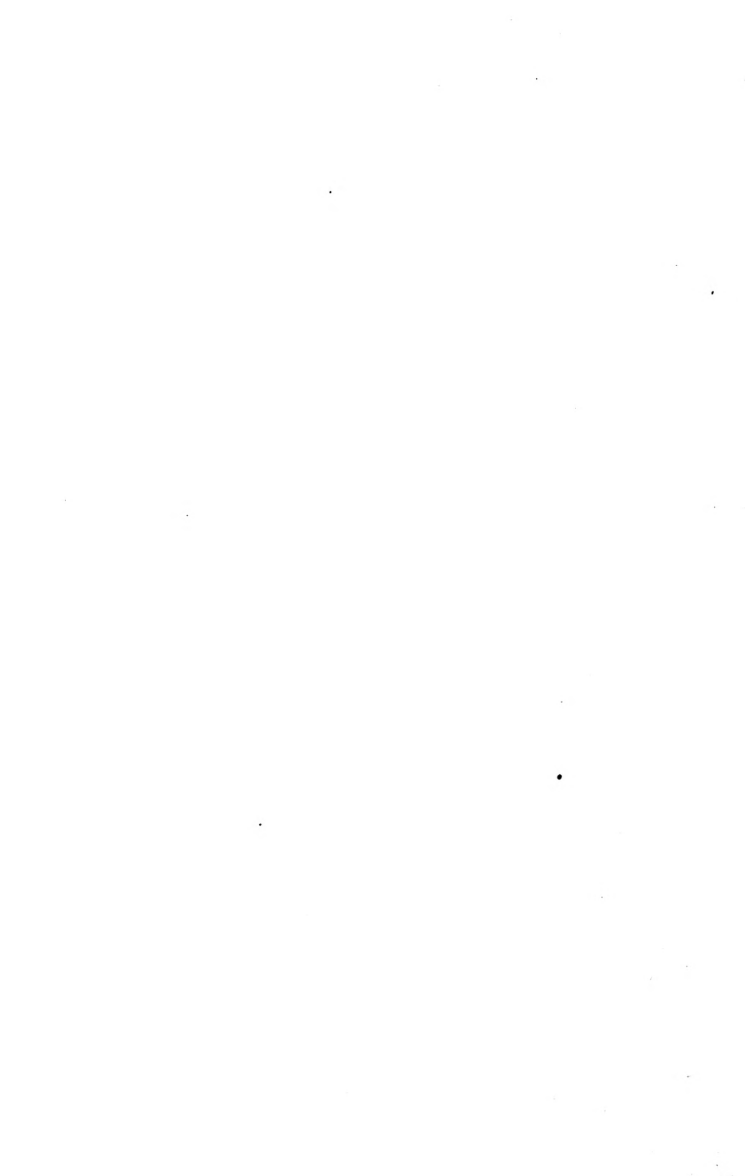
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TO

THE REV. J. ESTLIN CARPENTER, M.A.

PROFESSOR IN MANCHESTER NEW COLLEGE, OXFORD

I DEDICATE

AFFECTIONATELY

THESE MY FIRST FRUITS OF HIS TEACHING



## PREFACE



THE aim of this book is *constructive*. And its errors will be mainly on that side.

It is the result of the scanty leisure of several years of busy ministerial work, and therefore perhaps deserves the mercy of the critics.

Part of the original matter in these pages has already appeared in recent articles in Dr. Bernhard Stade's *Zeitschrift für Alt-Testamentliche Wissenschaft*.

I desire to express my indebtedness to the Hibbert Trustees for generous assistance in the publication of the book, and to the Rev. Canon CHEYNE, D.D., for kind suggestions.

BELFAST, *May* 1892.

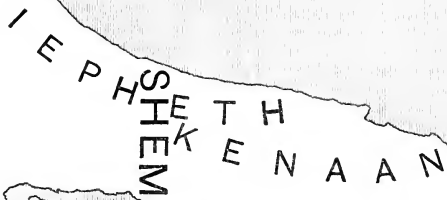
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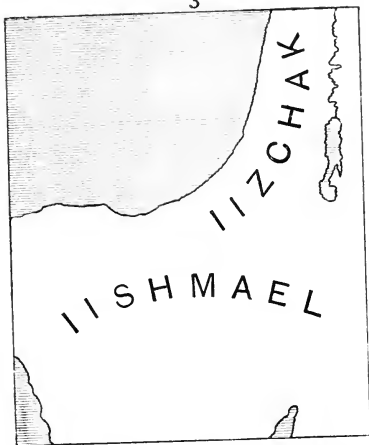
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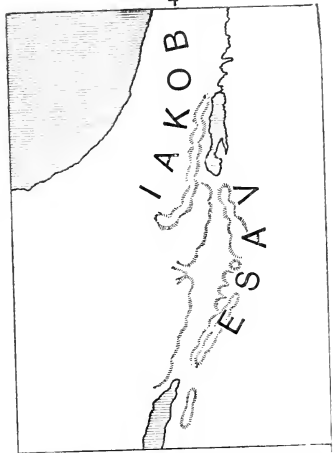


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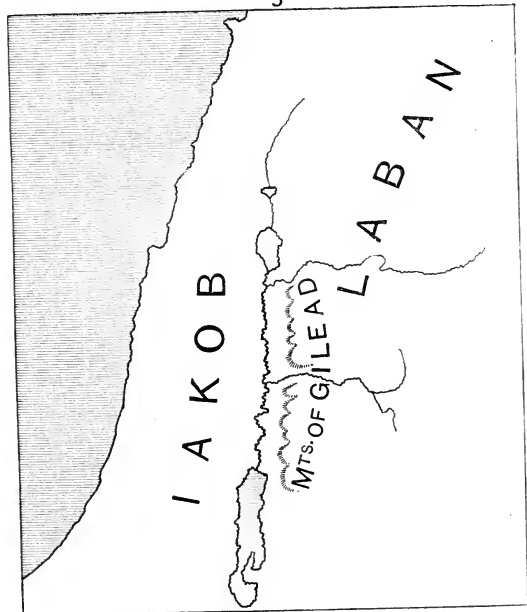
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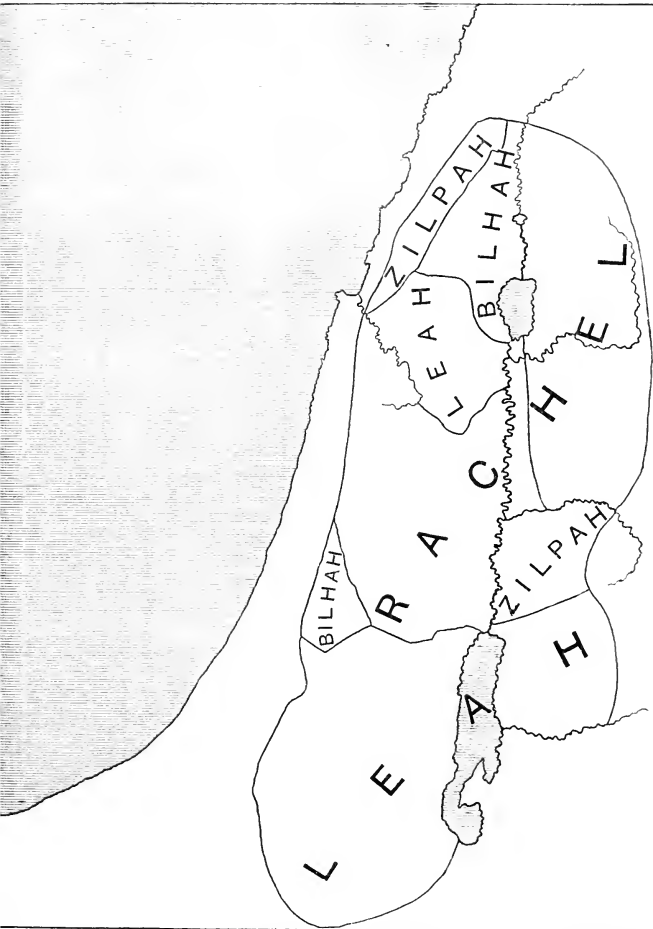
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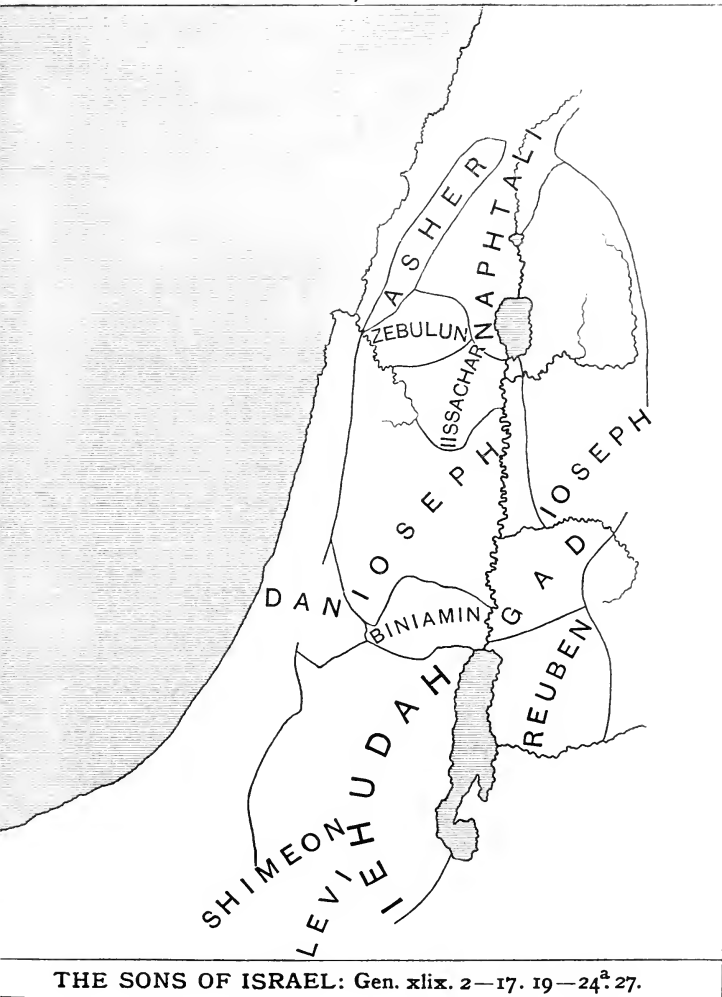






THE WIVES OF ISRAEL: Gen. xxix. 16—xxx. 24. xxxv. 16—19.





THE SONS OF ISRAEL: Gen. xlix. 2—17. 19—24<sup>a</sup>. 27.



# INTRODUCTION.



## I.

To convey a clear idea of the Composition of the Book of Genesis (*Γένεσις*: the name given by the Greek translators to the first of the sections into which they divided the Old Testament), it will be desirable to enumerate briefly the different constituent elements of the great historico-legislative work of which it forms the opening.

1. In the reign of Jeroboam II (c. 786–746 B.C.), or probably a little earlier, at the end of the 9th, or just at the beginning of the 8th century, there existed a recently compiled history-book, which, on account of its very frequent though not exclusive use, from the outset, of the divine name *Iahveh*, may be called *The Iahvistic History Book*, or, for short, I (or J). This was a history of Israel from earliest times to the period of the wars with Hazael,—a collection of legends, traditions, songs, annals, laws, etc., of various date and authorship, woven into a single interesting and beautiful narrative, probably by a member of one of the North Israelite prophetic schools. This book, containing many of the oldest writings in the Bible, can be now distinctly traced, with a gap here and there, in Genesis, Exodus, Numbers, Joshua, Judges, Samuel, and Kings.

2. About a quarter of a century or more later, there existed another history-book, so similar in form and contents to the above,—though different in many particulars,—as to suggest its being a version of it from a different point of view, which on account of its exclusive use of the divine name *Elohim* (or occasionally *El*) in that portion which deals with the period before Moses, may be called *The Elohistie History Book*, or, for short, E. As this attention to the use of the divine name, and other signs, indicate, this book was more theological than its older parallel, and was written by a North Israelite of a later and stricter school. It can be traced side by side with the other, and closely interwoven with it, in Genesis, Exodus, Numbers, Joshua, Judges, Samuel, and Kings.

3. Rather more than a century later (650–630 B.C.), these two parallel histories were amalgamated, with many editorial omissions, additions, and modifications, into one somewhat clumsy narrative by a Judean of the early Deuteronomic school, which on account of its original authors both being of the schools of the Prophets, may be called *The Prophetic History Book*, or, for short, IE (or JE).

4. Shortly afterwards, in the year 621 B.C., there was published in Jerusalem by the leaders of the Deuteronomic school, the early contemporaries of Jeremiah, a new version of the legislative portion (the Law of Moses, comprising the Decalogue and Book of the Covenant, Ex. xx–xxiv. 8) of the Prophetic History Book, in an enlarged independent form (Dt. v–xxvi. xxviii. xxxi. 9–13), which may be called *Deuteronomy*, or, for short, D.

5. Then came the exile, and the literary activity of the time was transferred from Jerusalem to Babylonia. There,

about 550 B.C., the Prophetic History Book was edited and considerably extended and modified from the Deuteronomic point of view, and the new version of the Law of Moses (D), itself already enlarged (D<sup>1</sup> D<sup>2</sup>), was woven into it. This *Deuteronomic Edition* may be called for short IED (or JED).

6. Also in Babylonia, toward the end of the exile, 550-536 B.C., was published independently, by the school of Ezekiel, another and stricter and more ceremonial version than D of the Covenant Book in IE, known as the *Book of Holiness* (Lev. xii-xxvi), or, for short, P<sup>1</sup>—the beginning of the *Priestly* as distinguished from the Prophetic and Deuteronomic legislations.

7. This was followed by a re-writing, again in Babylonia, and by a late follower of Ezekiel, about 500-475 B.C., of the Deuteronomic Edition of the Prophetic History Book (IED), from a priestly and levitical point of view, which therefore may be called *The Priestly History Book*, or, for short, P<sup>2</sup>: an intensely theological work, and conspicuous among other things for its adoption of E's exclusive use of the divine name *Elohim* (or occasionally *El*) in dealing with the prae-Mosaic period. This large work, which can easily be detached from its context, is preserved almost entire in Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Joshua.

8. Then, either before Ezra and Nehemiah left Babylonia, 458 B.C., or in the interval between their arrival in Jerusalem and introduction of their new legislation, 444 B.C., the Priestly History Book had been enlarged, not only by many minor additions (P<sup>3</sup>), but probably also by the amalgamation with it of the Book of Holiness.

9. Finally, toward the end of the 5th century B.C., this

enlarged form of the Priestly History Book, still further expanded (P<sup>4</sup>, etc.), was itself woven into the Deuteronomic Edition of the Prophetic History Book by a redactor who may also have added a number of independent priestly stories, possibly from his own, probably from some other and recent pen (R).

This huge Redaction, which may be called for short IEDPR, comprising material of such various date and authorship, is, except for some smaller and mostly textual changes, our present Hexateuch (*ἡ ἐξάτευχος* sc. *βίβλος*, the first six books of the Bible), with its continuation in Judges, Samuel, and Kings.

## II.

The Book of Genesis, the opening section of this great work, comprises (1) the beginning of the Priestly History Book (P<sup>2</sup>); (2) the beginning of the Prophetic History Book (IED, or rather IE, because the hand of the Deuteronomic Editor, see I. 5, does not appear in *Genesis*); and (3) editorial, and some independent matter, which must be ascribed to the redactor of these two histories, or to a follower.

1. To *The Priestly History Book* (P<sup>2</sup>) belong Gen. ii. 4<sup>a</sup>. i-ii. 3. v. (om. 29). vi. 9-22. vii. 6. 11. 13-16<sup>a</sup>. 17<sup>a</sup> (om. 'forty days'). 18-21. 23<sup>b</sup>. 24. viii. 1. 2<sup>a</sup>. 3<sup>b-5</sup>. 13<sup>a</sup>. 14-19. ix. 1-17. 28. 29. x. 1<sup>a</sup>. 2-7. 20. 22. 31. 32. xi. 10-27. 28<sup>b</sup>. 31. 32. xii. 4<sup>b</sup>. 5. xiii. 6. 11<sup>b</sup>. 12<sup>a</sup>. xix. 29. xvi. 1. 3. 15-xvii. xxi. 1<sup>b</sup>. 2<sup>b-5</sup>. xxiii. xxv. 7-11<sup>a</sup>. 12-17. 19. 20. 26<sup>b</sup>. xxvi. 34. 35. xxviii. 1-9. xxxv. 22<sup>b-26</sup>. xxxi. 18<sup>b</sup>. xxxiii. 18<sup>b</sup>. xxxiv. 1. 2<sup>a</sup>. 4. 6. 8-10. 13-18. 20-25<sup>ac</sup>. 27<sup>b-29</sup>. xxxv. 6<sup>a</sup>. 9-13<sup>a</sup>. 15. 27-29. xxxvi. 1. 2<sup>a</sup>. 5<sup>b-8</sup>.



xxxvii. 1. 2<sup>a</sup>. xli. 46<sup>a</sup>. xlvi. 6. 7. xlvii. 5<sup>b</sup>. 6<sup>a</sup>(LXX)—II. 27<sup>b</sup>.  
28. xlviii. 3-6. xlix. 1<sup>a</sup>. 28<sup>b</sup>-33<sup>ac</sup>. l. 12. 13. 22<sup>b</sup>.

2. To the *Prophetic History Book* (IE) belong respectively  
(a) to the *Iahvistic History Book* (I) ii. 4<sup>b</sup>-9. 15-iii. 19.  
21-24. iv. 1. iii. 20. iv. 2-24. xi. 1-9. iv. 25. 26<sup>a</sup>. v. 29.  
iv. 26<sup>b</sup>. vi. 1-3. 5-7<sup>ac</sup>. 8. vii. 1. 2. 3<sup>b</sup>-5. 7<sup>ac</sup>. 8<sup>a</sup>. 16<sup>b</sup>. 10.  
12. 17<sup>b</sup>. 22. 23<sup>ac</sup>. viii. 6<sup>a</sup>. 2<sup>b</sup>. 3<sup>a</sup>. 6<sup>b</sup>. 7-12. 13<sup>b</sup>. 20-22.  
ix. 18<sup>ac</sup>. 19-27. x. 1<sup>b</sup>. 15-19. 8-14. 21. 25-30. xi. 28<sup>a</sup>.  
29. 30. xii. 1-4<sup>a</sup>. 6-8. xiii. 2. 5. 7<sup>a</sup>. 8-11<sup>a</sup>. 12<sup>b</sup>. 13. 18.  
xvi. 2. 4-7. 11-14. xxv. 18. xviii. 1-13. 14<sup>b</sup>-16. 20-22<sup>a</sup>.  
33<sup>b</sup>. xix. 1-13<sup>a</sup>. 14-27<sup>a</sup>. 28. 30-38. xxi. 1<sup>a</sup>. 2<sup>a</sup>. 7. xxiv.  
1-22<sup>a</sup>. 23<sup>a</sup>. 24. 23<sup>b</sup>. 25. 22<sup>b</sup>. 26-29<sup>a</sup>. 30<sup>a</sup>. 29<sup>b</sup>. 30<sup>b</sup>-67.  
xxv. 11<sup>b</sup>. xxvi. 1<sup>ac</sup>. 6-14. 16. 17. 19-33. xxi. 33. xxv.  
21-25<sup>ac</sup>. 26<sup>a</sup>. 27. 28. xxvii. 1<sup>a</sup>. 2-8<sup>a</sup>. 9<sup>b</sup>. 10. 14<sup>b</sup>. 15. 17.  
18<sup>a</sup>. 19<sup>b</sup>. 20. 25-30<sup>ac</sup>. 31. 33. 34. 37-43<sup>ac</sup>. 44<sup>a</sup>. 45. xxviii.  
10. 11<sup>a</sup>. 13. 14. 17<sup>a</sup>. 16<sup>b</sup>. 17<sup>b</sup>. 19<sup>a</sup>. xxix. 1-23. 25-28.  
30-35. xxx. 1. 2<sup>ac</sup>. 3. 4<sup>b</sup>. 5. 6<sup>ac</sup>. 7. 8<sup>a</sup>. 9-13<sup>a</sup>. 13<sup>c</sup>-16.  
17<sup>b</sup>. 18<sup>b</sup>. 19. 20<sup>ac</sup>. 22<sup>c</sup>. 23<sup>a</sup>. 24<sup>ba</sup>. 25. 27. 29-40<sup>ac</sup>. 41-43.  
xxx. 1. 3. 17. 18<sup>a</sup>. 21<sup>b</sup>. 23<sup>b</sup>. 27. 31. 46<sup>a</sup>. 48<sup>a</sup>. 50<sup>a</sup>. 49<sup>b</sup>. 46<sup>b</sup>.  
48<sup>b</sup>. xxxii. 3-11. 13<sup>b</sup>-21<sup>a</sup>. 13<sup>a</sup>. 22-28. 29<sup>b</sup>. 31. xxxiii. 1-18<sup>ac</sup>.  
19. xxxiv. 3. 2<sup>b</sup>. 5. 7. 11. 12. 19. 25<sup>b</sup>. 26. 30. 31. xxxv. 5. 6<sup>b</sup>.  
8. 16-19<sup>a</sup>. xxxvii. 3. 4. 2<sup>b</sup>. 12. 13<sup>a</sup>. 14<sup>b</sup>. 18<sup>b</sup>. 20<sup>b</sup>. 23. 21<sup>b</sup>.  
25-27. 28<sup>b</sup>. 31. 32<sup>b</sup>. 33. 35<sup>cab</sup>. xxxix. 1<sup>ac</sup>. 2-4<sup>a</sup>. 5-19.  
20<sup>ac</sup>. 21-23. xli. 31. 34<sup>b</sup>. 41. 44. 43<sup>b</sup>. 46<sup>b</sup>. 47. 49. 56<sup>c</sup>.  
xlvi. 13-21. 23-25. xli. 54<sup>b</sup>. 57. xlii. 1<sup>a</sup>. 2. 4<sup>b</sup>. 5<sup>a</sup>. 6<sup>bc</sup>.  
8. 7<sup>c</sup>. 26-28<sup>a</sup>. xliii. 1-7. xlii. 38. xliii. 8-13. 15-23<sup>a</sup>. 24-34.  
xliv. xlv. 1. 4. 12. 14. 15. 22. 19. 10. 21<sup>b</sup>. 24<sup>a</sup>. 26. 27<sup>b</sup>. 28.  
xlvi. 1<sup>a</sup>. 28-34. xlvii. 1-5<sup>a</sup>. 6<sup>b</sup> (LXX). 27<sup>a</sup>. xlviii. 1. 2.  
10<sup>a</sup>. 8. 9. 10<sup>b</sup>-12. 15<sup>a</sup>. 20<sup>b</sup>. xlix. 1<sup>b</sup>. 2-17. 19-24<sup>a</sup>. 27.  
xlvi. 29-31. xlix. 33<sup>b</sup>. l. 1-11. 14. 18. 17<sup>b</sup>. 21. 22<sup>a</sup>. 23;

(b) to the *Elohistic History Book* (E) xx. 1-17. xxi.

22-31<sup>a</sup>. xxi. 6. 8-21. xxii. 1-13. 19. xxv. 25<sup>b</sup>. 29-34. xxvii. 1<sup>b</sup>. 8<sup>b</sup>. 9<sup>a</sup>. 11-14<sup>a</sup>. 16. 18<sup>b</sup>. 19<sup>a</sup>. 21. 22<sup>a</sup>. 24. 22<sup>b</sup>. 23. 30<sup>b</sup>. 32. 35. 36. 43<sup>b</sup>. 44<sup>b</sup>. xxviii. 11<sup>b</sup>. 12. 16<sup>a</sup>. 17<sup>c</sup>. 18. 20-22. xxx. 2<sup>b</sup>. 6<sup>b</sup>. 8<sup>b</sup>. 13<sup>b</sup>. 17<sup>a</sup>. 18<sup>a</sup>. 20<sup>b</sup>. 22<sup>b</sup>. 23<sup>b</sup>. 26. 28. 40<sup>b</sup>. xxxi. 2. 4-9. 11. 13-16. 19. 20<sup>a</sup>. 21<sup>ac</sup>. 22. 23<sup>a</sup>. 25<sup>cb</sup>. 24. 25<sup>a</sup>. 26. 28-30. 32-45. 51-54. 47<sup>b</sup>. 55. xxxii. 1. 2. 21<sup>b</sup>. 29<sup>a</sup>. 30. xxxiii. 20. xxxv. 1-4. 7. xxxvii. 5<sup>a</sup>. 6-8<sup>a</sup>. 9. 10<sup>b</sup>. 11. 13<sup>b</sup>. 14<sup>a</sup>. 17<sup>b</sup>. 18<sup>a</sup>. 19. 20<sup>ac</sup>. 21<sup>a</sup>. 22. 24. 28<sup>ac</sup>. 29. 30. 32<sup>a</sup>. 34. 36. xxxix. 4<sup>b</sup>. xl. 2. 3<sup>a</sup>. 4. 5<sup>a</sup>. 6-15<sup>a</sup>. 16-23. xli. 1-27. 29. 30. 28. 32-34<sup>a</sup>. 35-40. 42. 43<sup>a</sup>. 45. 48. 50-54<sup>a</sup>. 55. 56<sup>ba</sup>. xlii. 1<sup>b</sup>. 5<sup>b</sup>. 3. 4<sup>a</sup>. 7<sup>a</sup>. 9<sup>a</sup>. 7<sup>b</sup>. 9<sup>b</sup>-25. 29-35. 28<sup>b</sup>. 36. 37. xlv. 2. 3. 5-9. 11. 13. 16-18. 20. 21<sup>c</sup>. 24<sup>b</sup>. 25. 27<sup>a</sup>. xlvi. 2-4. xlviii. 20<sup>a</sup>. 15<sup>b</sup>. 16. 21. 22. 1. 15-17<sup>a</sup>. 19. 20. 24-26; and

(c) to the Compiler of IE (see I. 3), or perhaps in some cases, to an editor of I before its amalgamation with E, ii. 10-14. vi. 4. xii. 9-xiii. 1. 3. 4. 7<sup>b</sup>. 14-17. xv (in part). xvi. 8-10. xviii. 14<sup>a</sup>. 17-19. 23-33<sup>a</sup>. xix. 13<sup>b</sup>. 27<sup>b</sup>. xx. 18. xxi. 31<sup>b</sup>. 32. 34. xxii. 14-18. 20-24. xxv. 1-6. xxvi. 1<sup>b</sup>. 2-5. 15. 18. xxviii. 13<sup>b</sup>. 14. 15. xxxi. 10. 12. 20<sup>b</sup>. 47<sup>a</sup>. 49<sup>a</sup>. 50<sup>b</sup>. xxxii. 12. 32. xxxvii. 5<sup>b</sup>. 8<sup>b</sup>. 10<sup>a</sup>. 15-17<sup>a</sup>. xxxix. 1<sup>b</sup>. 20<sup>b</sup>. xl. 1. 3<sup>b</sup>. 5<sup>b</sup>. 15<sup>b</sup>. xliii. 23<sup>b</sup>. xlvi. 1<sup>b</sup>. 5. xlviii. 13. 14. 17-19. xlix. 18. 24<sup>b</sup>-26, and other glosses which will be noted in the analysis.

3. And to the Redactor who wove P<sup>2</sup> (P<sup>3</sup> P<sup>4</sup>) into IE(D), belong vii. 3<sup>a</sup>. 7<sup>b</sup>. 8<sup>b</sup>. 9. ix. 18<sup>b</sup>. x. 24. xv (in part). xxxvii. 46. xxviii. 19<sup>b</sup>. xxix. 24. 29. xxx. 4<sup>a</sup>. 21. 22<sup>a</sup>. xxxiv. 27<sup>ac</sup>. xxxv. 13<sup>b</sup>. 14. 19<sup>b</sup>-22<sup>a</sup>. xxxvi. 2<sup>b</sup>-5<sup>a</sup>. 9-43. xlii. 6<sup>a</sup>. xliii. 14. xlv. 21<sup>a</sup>. 23. xlvi. 8-27. xlvii. 22. 26. xlviii. 7. xlix. 28<sup>a</sup>; the unattached stories xiv and xxxviii; and numerous glosses that will be noted in the analysis.

## III.

There is sufficient of the Priestly and Prophetic Histories in the book of Genesis to enable us fairly to determine their character and date.

Firstly, *there is a literary dependence between them.* The same thread runs through both narratives: The Creation of the world and of man; a list of antediluvians; the Flood; a list of Noachides; the patriarchal story—Abram (Abraham) and Lot; Sarai (Sarah) and Isaac; Hagar and Ishmael; Rebekah and Laban; Jacob (Israel) and Esau; Rachel, Leah, and the handmaids; the twelve sons of Israel; and Joseph. The resemblance extends to particular expressions; Flood (mabbul); Ark (tebah); 'Righteous in his generation,' vii. 1 (I), and 'righteous in his generations,' vi. 9 (P<sup>2</sup>); 'At the same time I will come to thee again next year, and then Sarah shall have a son,' xviii. 14 (I), and 'the son whom Sarah shall bear at this set time next year,' xvii. 21 (P<sup>2</sup>); 'In whose nostrils is the breath of life,' vii. 22 (I), and 'all flesh wherein is the breath of life,' vi. 17 (P<sup>2</sup>).

Secondly, *the dependence is of the Priestly History upon the Prophetic, and not vice-versa.*

The proper name Adam, v. 1 ff (P<sup>2</sup>), is a development of 'Ha-adam' in ii. 4<sup>b</sup>-iv (I); cf. *χριστός* and *ὁ χριστός*. The corrupt earth, vi. 11 (P<sup>2</sup>), after the perfect work in i-ii. 4<sup>a</sup> (P<sup>2</sup>), and the blameless pedigree, v. om. 29 (P<sup>2</sup>), implies a knowledge of Iahveh's displeasure, and the grounds of it, in ii. 4<sup>b</sup>-iv. vi. 1-6. xi. 1-9 (I). The ten-membered list in v. om. 29 (P<sup>2</sup>), is made up of the seven-membered list in iv. 16-24 (I) and a second list of which iv. 25 f. v. 29 (I) are fragments. Cf. v. 31 ('all the days of Lamech were 777

years') with iv. 23 (Lemech, the seventh on the list, shall avenge himself seventy-seven fold). And in xix. 29 (P<sup>2</sup>) the Prophetic account of the destruction of Sodom and Gomorrah is expressly assumed.

Moreover, the Priestly stories of the Creation and Flood are not only obviously further removed from the age of myth and marvel than the Iahvistic, but look as if they were written to *supersede* them. In Gen. ii. 4<sup>b</sup>-iv. x. 1-9 (I) man is bewildered by the mystery of things (the lower animals, sex, marriage, childbirth, toil in the fields and danger from the snake, knowledge, art, progress, great cities) which are taken as a matter of course in i-ii. 4<sup>a</sup> (P<sup>2</sup>) ('male and female created he them,' i. 27; 'have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth on the earth, i. 28). In the former, child-bearing, labour, knowledge, civilisation are a *curse*; whereas in the latter they are a *blessing* ('Elohim blessed man and said, Be fruitful and multiply and replenish the earth and subdue it,' i. 28). In the former it is robbery for man to strive to be like God (iii. 5. 22-24. xi. 6-9), whereas in the latter it is his natural duty and privilege ('And Elohim created man in his own image, in the image of Elohim created he him,' i. 27). Such contrast is not accidental; it is intentional.

Similarly, if in a less degree, the Deluge of the Priestly Book, caused by the inpouring of the waters from above and beneath the firmament, covering the highest mountains, and lasting for a whole solar year, is calculated to supersede the rain-flood of sixty-eight days which covered the face of the country.

One other mark of the priority of the Iahvistic Book is the fragmentary nature of its material. The stories of

the creation, of Cain and Abel, of the intercourse of gods and men (vi. 1-3, which looks like a second story of the Fall), of the Flood, of Noah's curse on Canaan, and of the distribution of mankind over the earth (x. 8-19. 21. 25-30, parallel to xi. 1-9; cf. x. 8-12 with xi. 9) are each more or less complete in themselves, easily separable, and no doubt originally independent. A closer connection certainly exists among its patriarchal stories, but they are full of local colouring, and not always of one spirit. For instance, xviii. 1-13. 14<sup>b</sup>-16. 20-22. 33<sup>b</sup>. xix. 1-13<sup>a</sup>. 14-27<sup>a</sup>. 28. 30-38 is on a lower level than xxiv; and Jacob's Blessing, xlix. 2-17. 19-24<sup>a</sup>. 27, with its praise of Judah, is older than the Joseph legends. On the other hand, the Priestly History Book, though here and there it assumes acquaintance with the other History, is a continuous narrative, of one colour and one spirit, marked carefully at each step by a chronology that points to some event in the future.

#### IV.

Further study of the Priestly History Book in Exodus would show that event to be the introduction by Moses of the Levitical legislation. In Genesis we can see that the writer is not interested in men, but in religious institutions. There is not a touch of the dramatic spirit in anything he says of the patriarchs; they are all the same colourless beings, which differ only in the number of their years and their children. But while he passes over their history with almost indecent haste, he dwells at length on the institution of the Sabbath and the Solar Year, on the Covenant with Noah, on Circumcision, on the ages and genealogy of the chosen people, their dealings in trade and marriage with the uncircumcised,

and on the prae-Mosaic use of the divine name. As we have seen, his religion is spiritual (i-ii. 4<sup>a</sup>), but it is cold; and his sympathies are narrow, as we should expect in a people after long and proud isolation among hated and superstitious heathen. His state of mind is a product of the Exile.

It is quite otherwise in the case of the Prophetic History Book. The writers of the Elohist and Jahvistic histories are both keenly interested in men, in places, in homely customs, in Nature, and in religion just so far as it sanctifies and heightens the beauty of these things. Character is drawn with a skill worthy of Homer. Age and genealogy here are nothing to individuality. The patriarchs are living men. Abraham is a mighty figure in the distance, a man of action, brave adventurer, enthusiast in faith, severe and simple in life, great and mysterious like the desert he wanders over,—a fitting personality to loom in the background of Israelite history. But Isaac is different. He is a contemplative, stay-at-home man, who loves to be with his flocks and herds, or alone with his own thoughts and grief at eventide (xxiv. 63),—calm and equable. Again, Jacob is different from either,—far from equable, an up-and-down sort of man, made of good and evil, leading a busy life among men, with temptation, sin, and regret,—a stubborn, worldly-wise heart brought under nobler influences and changed to humility and tenderness. Similarly with Joseph—the young dreamer and man of genius, the faithful slave and upright statesman, honourable alike in misfortune and success. They, and the women also,—the jealous Sarai, and Hagar who despises her childless mistress, Rebekah at the well, the beautiful Rachel, and the weak-eyed Leah,—and their work and their homes, and the scene they move over, are drawn from life. The shepherd fording a

stream, fighting for a well, rolling the stone from a well's mouth, and showing off his strength before the maid he loves, watering the troughs, taking a ram from a thicket, playing tricks on his master, feasting and drinking with harp and pipe, keeping watch through heat and frost, companion of the sun and moon and the eleven stars; and the hunter with his bow and arrows, seeking lion or wolf, or returning home with venison on his back; and the farmer busy with his vines and fig-trees, cutting up wood for the fire, gathering sheaves in harvest, driving his wagon to the threshing floor, lading his ass with sacks of corn, or in drought returning sadly with his cattle from the empty pit through fields scorched by the East wind; the old father at home whose word is law, and whose blessing is a birthright; his son's lentil-pottage, best clothes, and long-sleeved cloak; his wife's cakes and savoury dishes, and love-apples; his daughter's pitcher, bracelets, nose-ring, and virgin's veil; his favourite wife or son and consequent family jealousies and troubles; his impulsive grief—like his greetings and hospitalities; his divining-cup and his household gods, his dread of Sheol, and the family grave; the merchants bearing spicery and balm and myrrh on their camels; and criminals left hanging on the gallows, a prey to wild birds;—are a true and vivid reflection of the life and scenery of Old Israel.

The writer's religious ideas enable us to get an approximate date. In the Iahvistic history Iahveh is always human—crudely so in the oldest stories: he walks in Eden to enjoy the evening breeze, makes clothes for the man and his wife, repents of his handiwork, shuts the door of the ark, enjoys the smell of Noah's sacrifice, sits and eats with Abram in his tent, etc.; but always in this book he is a

friendly Being, never far away, who takes loving interest in the patriarchs and their doings. In the Elohist history more spiritual views are entertained of God, but here also he is a very human Spirit who reveals himself, especially through the medium of dreams, to all, and in divers places,—to the slave-girl in the wilderness, the shepherd-boy among his flocks, the prisoner in jail, as well as to Pharaoh on his throne; and is worshipped anywhere—by the road-side or under a tree; and any rough stone will serve as an altar of sacrifice. This is the religion of Old Israel, such as we meet with in the writings of Amos and his contemporaries. They all speak of this free erection of altars, and Isaiah looks for the time when the worship of Iahveh will be established in Egypt, and his altars and pillars set up there (xix. 19). But the reverence felt in the Prophetic History Book for favourite shrines at Shechem, Bethel, and Beer-Sheba, precludes a *later* date than the denunciation of these sanctuaries by Amos (iii. 14. iv. 1 ff. v. 5), Hosea (vi. 9; cf. iv. 10–14) and Micah (v. 13). With this agrees the acquaintance of these prophets with some, at any rate, of the legends contained in the Prophetic History Book (cf. Amos iv. 11, Isaiah i. 9, iii. 9 with Gen. xix. 24–28; Amos i. 11 with Gen. xxxii. 6; Hosea xii. 4. 5. 12 with Gen. xxv. 26<sup>a</sup>, xxxii. 24 ff., xxvii. 43, xxix. 18 ff).

#### V.

How far back from this date the oldest material of the Prophetic History Book may reach, can only be determined by an individual examination of the passages themselves.

(a) The Creation and Flood stories point to early contact with Chaldea. In their original form they are very old (pp. 36 ff), but can hardly have been brought into Israel



and retold in monotheistic form before the extension of the Israelite boundary through the victories of David and the commerce of Solomon. Later they were amalgamated by the Iahvistic writer, and with Hebrew and perhaps some Canaanite elements added, placed at the head of his history.

(*b*) The Sword-Song of Lamech (iv. 23<sup>b</sup>. 24), and Noah's curse on Canaan (ix. 25-27) are both primitive Hebrew poems; but only the second gives any indication of its date (see Map 1). 'Iahveh' as the god of Shem seems to identify the first-named and eldest son with Iahveh's people Israel; whereas the general name 'Elohim' (put into the mouth of the Serpent, iii. 1, and of sinful ancestors, iii. 3. iv. 1. 25), not the national 'Iahveh' (first on the lips of the pious, iv. 26. v. 29), in connection with the younger son (admitted by favour to Shem's tents), points to a gentile neighbour like Philistia as the tribe of Japheth. The Canaanites were not thoroughly subdued until Solomon, 1 Kgs. ix. 20. 21. 2 Sam. xxi. 1-14. Jos. ix; but the verses rather express triumphant expectation than accomplished fact, and probably date from a period before the Philistine wars of Saul, of temporary alliance and friendship between Israel and Philistia pending Canaan's subjection at the hands of both.

(*c*) Similar indications of date are furnished by the patriarchal legends of (1) Abram and Lot, (2) Sarai and Hagar, (3) Jacob and Esau, (4) Jacob and Laban, and (5) Joseph and his brethren.

1. The legend of Abram and Lot (xiii. 2. 5. 7-11<sup>a</sup>. 12<sup>b</sup>. 18. xviii. 1-13. 14<sup>b</sup>-16. 20-22<sup>a</sup>. 33<sup>b</sup>. xix. 1-13<sup>a</sup>. 14-27<sup>a</sup>. 28) (see Map 2) culminates in the story of Lot's daughters (xix. 30-38): to what period shall we assign the national

animosity reflected here? The relationship of the Hebrew Group (Israel, Ammon, Moab, and Edom) was always recognised, and Abram and Lot are here represented as cousins (xi. 29. xiii. 8). On the return of Israel from the pastures of Goshen, Moab and Ammon made common cause with him against Canaan (the Amorite: see the ancient battle-song, Num. xxi. 27-30); but later, when Israel had subdued Canaan, adopted his civilisation and grown strong, independent, and aggressive, jealousies and deadly feuds arose between him and his wild nomad kinsmen on the South Jordanic boundary (see stories of Ehud, Jud. iii. 12 ff; of Jephthah, Jud. xi; and of Saul, 1 Sam. xi). David after his successful Philistine wars turned his arms against Moab, Ammon, and Edom, and subjugated them (Num. xxiv. 17-19. 2 Sam. viii. 2. x). Edom, however, revolted from Solomon (1 Kgs. xi. 14 ff), and probably Moab and Ammon also, for Omri had to reconquer them. The account of a successful revolt from Israel by Moab in the reign of Ahaziah (2 Kgs. i. 1. 2) is preserved on the Moabite stone (cf. 2 Kgs. iii. 5). Jehoram and Jehoshaphat did not succeed in their attempt to regain the supremacy (2 Kgs. iii. 27: Chemosh prevailed against Iahveh), and Israel never reasserted his old authority (see, as late as the reign of Josiah, Dt. xxiii. 3-6). We should not be far wrong in ascribing the story of Lot's daughters to a period soon after Moab's revolt against Ahaziah, when the contempt of David's reign for the old border enemies had changed into fierce hatred.

2. Nothing so definite can be said of the story of Sarai (Isaac) and Hagar (Ishmael) (xvi. 2. 4-7. 11-14. xxv. 18; retold in xxi. 6. 8-21) (see Map 3). It expresses the annoy-

ance and contempt felt in Israel for the wild Arab on the S.W. border—the wild ass of a fellow, slave-son, who lived chiefly by plunder on the great caravan track between Egypt and Palestine. Probably the active trade with Egypt and Arabia (1 Kgs. x. 15. 28. 29) of Solomon's reign brought Israel into new and disagreeable contact with this troublesome Bedouin kinsman.

3. Even more clearly the legends of Jacob and Esau (xxv. 21-26<sup>a</sup>. 27-34. xxvii. xxxiii. 1-17) (see Map 4) have a basis in national sentiment. South of Ammon and Moab was the ancient and much-respected tribe of Edom, Israel's acknowledged elder brother, who lived a wild, hunting, marauder's life in the mountainous district of Seir ('hairy,' 'shaggy'), on the E. of the Arabah, and S. of the Dead Sea. Their capital, Selah ('rock'), an almost unapproachable fortress, 'a nest among the stars' (Obad. 4), was well situated for purposes of plunder above the caravan route between the Gulf of Elath and the Mediterranean. During his life-and-death struggle with Canaan, Israel could only entertain a fearful regard for this terrible brother, who 'lived by his sword,' in retreat 'from the earth's fat places and the dew of heaven' (xxvii. 39. 40); but after his subjection and incorporation of Canaan, and repulse of the Philistine, Israel in his turn became the aggressor. David, flushed with victory, chastised his envious kinsmen on the S.E. (2 Sam. viii. 14. 21. 22), and compelled Edom for the first time to 'serve his brother' (Gen. xxvii. 40; cf. Num. xxiv. 17-19). But in the following reign (1 Kgs. xi. 14) Edom 'shook off the yoke' (Gen. xxvii. 40), and though severely punished occasionally (2 Kgs. xiv. 7. 22), was never again subject to Israel (2 Kgs. viii. 22).

4. Similarly, the stories of Jacob and Laban (xxix-xxxi. 17. 19-55) (see Map 5), reflect an international relationship. On Israel's N.E. border was Aram (Syria), a more terrible neighbour than Ammon and Moab on the E., or Edom on the S.E., or Ishmael on the S.W., or even Philistia on the W. As early as David's reign this powerful kinsman was beginning to press on Israel. An alliance of Aramean cities to support Ammon, was broken up by two defeats, one at the hand of Joab, who thought the new foe worthy of his best steel (2 Sam. x. 5-12), the other by David in person, who crossed the Jordan and met an increased force at a place called 'Chelam' (x. 16 ff); and 'after that,' as the historian says, 'Aram feared to help the sons of Ammon any more' (x. 19). However, in Solomon's reign a new Aramean power was allowed to gather head at Damascus, which was still further strengthened by the disruption of the Davidic kingdom; and when his aid was called in by Asa against Baasha (1 Kgs. xv. 18-20) Aram's supremacy was practically established. The powerful Omri, whose fame is preserved in Assyrian and Moabite inscriptions, paid him a kind of tribute (xx. 34), and Ahab, if we are to believe similar records, had to supply him with a contingent against the new and yet more terrible enemy in the far east. Hence in the legend, Jacob's respect for his father-in-law.

5. The stories of Joseph (xxxvii. 2<sup>b</sup>-xlvi. 5. 28-xlvi. 5<sup>a</sup>. 6<sup>b</sup>. 12-27<sup>a</sup>. 29-xlvi. 2. 8-22) (see Map 6), are the longest of the patriarchal legends and the latest, and nearest the time of the prophetic writers. They, no doubt, took shape in the century and a half that intervened between Jeroboam I, the son of Nebat, an Ephraimite, and Jeroboam II; and, in their

present form, reflect the prosperity and pride of the latter end of this period. From the time of the disruption, the Northern kingdom, whose political and religious life centred in Joseph and Benjamin ('Shechem, in the hill country of Ephraim,' 1 Kgs. xii. 25, and Samaria, xvi. 24. xxi. 1. 18, the royal residences of Omri and Ahab; Bethel, 2 Kgs. ii. 2. 3, Jericho, ii. 4. 5, cf. 1 Kgs. xvi. 34, and Gilgal, 2 Kgs. ii. 1. iv. 38, the homes of the schools of Elijah and Elisha; and the dominion of Jeroboam II extended to the furthest limits of Manasseh, 2 Kgs. xiv. 28), more and more overshadowed the once powerful kingdom of the South, until, after the defeat of Amaziah by Joash, the Judean king Uzziah became the acknowledged vassal of Jeroboam II. Thus did the four chief sons of the older but ugly wife Leah (Reuben, Simeon, Levi, and Judah) bow down before the sons of Rachel. The outlying tribes, the sons of the handmaids (Dan and Naphtali, and Gad and Asher), and Leah's fifth and sixth sons (Issachar and Zebulun) were of still less importance; cf. Deut. xxxiii.

(d) For a much earlier state of affairs reflected in Gen. xlix. 2-17. 19-24<sup>a</sup>. 27 (Map 7), see pp. 135-147. Here Ephraim and Benjamin, the tribes respectively of Samuel and Saul, rank far below Judah, the tribe of David. The poem occupies an intermediate position between Jud. v. and Deut. xxxiii, nearer the former than the latter, and belongs rather to David's own lifetime (cf. vv. 9 f) than to the more peaceful days of Solomon.

## VI.

Finally, in Genesis there is sufficient of the work of the compiler of the Prophetic History, and of the redactor who

combined with it the Priestly History, to enable us to determine generally their character and date.

1. That the compiler of IE was a Judean is clear from xxii. 2, where he has substituted 'Moriah' for some Ephraimite name (pp. 60 f); and that he was not far removed from the Deuteronomists we may see in xviii. 19. 23-33<sup>a</sup> (p. 49), in the kindred passages xiii. 16. xv (pp. 45 f). xvi. 10. xviii. 18. xxii. 17. 18. xxvi. 4. xxxii. 12 {cf. Deut. i. 10. x. 22. xxviii. 62}, and still more plainly in xxvi. 5 (p. 77).

2. That the redactor of IEDP was akin to the school of Ezra and Nehemiah appears from the fact that while he treated his Prophetic material (IED) with reverence, yet where he thought it advisable to omit a parallel passage, he generally showed his preference for his Priestly source (P<sup>2</sup>) (p. 32). He omitted the continuation of iv. 25. 26 (except the fragment v. 29) in favour of v; of vi. 8 in favour of 14-22; of viii. 13<sup>b</sup> in favour of 15-19; of viii. 22 in favour of ix. 12-17; of x. 30 in favour of xi. 10-27; of xviii. 15 (change of Abram's and Sarai's names) in favour of xvii. 5. 15 ff; of xxi. 7 (death of Sarah) in favour of xxiii; of xxiv. 61 (death of Abraham) in favour of xxv. 8-10; of xxxiv. 12 (the conditions of Shechem's marriage with Dinah) in favour of 14-17; and of xlvii. 30<sup>a</sup> (name of Jacob's burying-place, cf. l. 30) in favour of xlix. 28-32. In fact, except for two omissions, one after xxv. 11<sup>a</sup> (Elohim's blessing of Isaac, cf. xxxv. 12. Ex. vi. 3), the other after xxxvii. 2<sup>a</sup> (a brief notice of Joseph, of which a fragment remains in xli. 46<sup>a</sup>), he preserved the Priestly account almost entire in Genesis. Further, when he added independent material of his own (xxxvi. 2<sup>b</sup>-5<sup>a</sup>. 9-43. xlvii. 8-27) his style and expressions are far more those of the Priestly than the Prophetic History

Book (xxxvi. 32 ff, 'And A. died, and B. reigned in his stead,' cf. 'Let there be . . . and it was so . . . and Elohim saw that it was good,' i, and 'A. lived and begat . . . and lived after he begat,' v; so 'These are,' xxxvi. 9-43. xlv. 8-27, *passim*; with xxxvi. 40. 43 cf. x. 5. 20. 31. xxv. 16; with xlv. 15 cf. xxxv. 26; and note 'These are the generations of,' xxxvi. 9; 'possession,' xxxvi. 43; 'souls,' xlv. 15. 18. 22. 25-27; 'came out of his loins,' 26, cf. xxxv. 11). For xiv. xxxviii see pp. 183 ff.

## VII.

A word must be said here of the Hebraic forms of the proper names in the following pages. 'Chavvah,' 'Kain,' 'Hebel,' 'Chanok,' 'Noach,' 'Cham,' 'Kenaan,' 'Iishmael,' 'Iizchak,' 'Iisrael,' etc., may strike an ordinary reader as somewhat pedantic; but after all, however familiar to *us*, 'Eve,' 'Cain,' 'Abel,' 'Enoch,' 'Noah,' 'Ham,' 'Canaan,' 'Ishmael,' 'Isaac,' 'Israel,' etc., which have come down from the Greek and Latin versions, are *not* the names that were dear to the Hebrews themselves, and to preserve them in a translation would not only be incorrect, but show a lack of historical sympathy. For this reason no apology is needed for the name 'Iahveh' instead of the familiar 'Iehovah.' As every scholar is aware, 'Iehovah' is not a name at all, and was never spoken by any ancient Hebrew. The word is a compound of the consonants of the real name '*Iahveh*,' and the vowels of another word '*Aedonai*.' This conjunction is easily explained. In ancient Hebrew writing it was thought unnecessary to add the points (vowels) beneath or above the letters (consonants), and they were only inserted later when the old language had died out. Then, for the use of readers

in the synagogue, at a time when it was considered a mark of reverence never to utter the holy Name, even in public worship, the scribes, for the guidance of the reader, added to the consonants IHVH the vowels of the word that should be used in its place, 'Aedonai,' which means 'Lord,' thus: IH<sup>o</sup>V<sup>o</sup>H. If, as sometimes happened, that word 'Aedonai' immediately preceded the divine Name, for the guidance of the reader the vowels of some other word, generally 'Elohim,' were added, thus: IH<sup>o</sup>V<sup>o</sup>I<sup>o</sup>H, as in Gen. xv. 2. 8: אֲדֹנָי יְהוָה. The real name, freely uttered in Old Israel, honoured, loved, and fought for, was a word of two syllables, 'IaHVeH' (pronounced 'Yah-vay'; cf. the pronunciation of 'Iago,' 'Iachimo,' etc), transliterated 'Iaβé or 'Iavé by the Christian Fathers (Theodoret, Quae. 15 in Exod.; Epiphanius, Adv. Haer. 20. 40; Clement Alex., Strom. 5. 6. 34), sometimes shortened into 'Iah' (Ex. xv. 2; frequent in the expression 'Hallelu-Iah'), and in that form woven into the names of men: 'Eli-Iah' = 'God is Iah'; 'Isa-Iah' = 'Salvation of Iah'; 'Ierem-Iah' = 'Iah hath founded'; 'Obad-Iah' = 'Servant of Iah.'

### VIII.

As the literature on the Hexateuch grows more voluminous it becomes increasingly difficult for a new-comer on the field of criticism to acknowledge all his obligations, but this introduction must not close without an expression of indebtedness to the following works:

- J. Wellhausen*: Skizzen und Vorarbeiten. Zweites Heft. Die Composition des Hexateuchs. Berlin.  
 „ Prolegomena zur Geschichte Israels. Berlin.  
 English translation by J. Sutherland



Black, M.A., and Allan Menzies, B.D.  
With preface by Prof. W. Robertson  
Smith. Edinburgh.

*F. Bleek* : Einleitung in das Alte Testament. Vierte Auflage.  
Bearbeitet von J. Wellhausen. Berlin.

*A. Kuenen* : Historisch-Critisch Onderzoek naar het Ontstaan  
en de Verzameling van de Boeken des Ouden  
Verbonds. Eerste Deel. Tweede, geheel  
omgewerkte Uitgave. Leiden. English trans-  
lation by Philip H. Wicksteed, M.A. Mac-  
millan.

*A. Dillmann* : Die Genesis. Kurzgefasstes exegetisches Hand-  
buch zum Alten Testament. Fünfte Auflage.  
Leipzig.

The translation in the following pages is based on the  
English Authorised Version of 1611, but owes much to the  
Oxford and Cambridge Revision of 1884.

## EXPLANATION OF THE TYPES.



In this type The Iahvistic History.

In this type The Elohist History.

In this type the work of the Compiler of The Prophetic History.

*In this type The Priestly History.*

*In this type the work of the Priestly Redactor.*

# PROPHETIC HISTORY BOOK.

## Iahvistic.

	ii
<sup>4b</sup> WHEN Iahveh { <i>Elohim</i> } made earth and heavens,	4b
<sup>5</sup> no plant of the field was yet in the earth, and no herb of the field had yet sprung up : for Iahveh { <i>Elohim</i> } had not caused it to rain upon the earth, and there was no man to till the ground ; <sup>6</sup> and there went up a mist	5
from the earth, and it watered the whole face of the ground. <sup>7</sup> And Iahveh { <i>Elohim</i> } formed man (adam) of the clay of the ground (adamah), and breathed into his nostrils the breath of life, and the man became a living soul. <sup>8</sup> And Iahveh { <i>Elohim</i> } planted a garden eastward, in Eden, and there he put the man whom he	6
	7
	8

ANALYSIS. As Gen. i-ii. 4<sup>a</sup> is the opening section of a large document which can be easily traced throughout Genesis (pp. 151 ff), and which from its composition among post-exilian priests may be called the 'Priestly History Book' (Introduction, pp. 3. 7 ff), so does Gen. ii. 4<sup>b</sup> ff. begin another document which runs parallel with this in Genesis, and which from its composition among pre-exilian prophets may be called the 'Prophetic History Book' (Introduction, pp. 2. 7 ff. 12 ff).

After i-ii. 4<sup>a</sup> the reader is naturally surprised at the appearance of a second story of the creation in ii. 4<sup>b</sup> ff. Though the earth has already been covered with vegetation and wood, i. 11 f, and stocked with living birds and beasts and fishes and creeping things, 20-26, and peopled with a race of men, male and female, 27 f, we are told in ii. 4<sup>b</sup> ff of the creation of an individual man, 7, of trees, 9, and birds and beasts, 19, and lastly of a single woman, 22. A little examination will prove that we have not here one narrative repeating itself, but two parallel stories from different authors. *Firstly*, the order of creation is different in each. Whereas in i-ii. 4<sup>a</sup> the order is (1) Water, i. 2 ; (2) Land, 9 ; (3) Vegeta-

## Iahvistic.

ii  
9 had formed; <sup>9</sup> and out of the ground Iahveh {*Elohim*};  
made every tree to grow that is pleasant to the sight  
and good for food, also the Tree of Life in the midst  
of the garden, and the Tree of Knowledge of the good  
10 and bad. {<sup>10</sup> And a river went out of Eden to water the garden;  
11 and from thence it was parted, and became four heads. <sup>11</sup> The  
name of the first is Pishon: that is it which compasseth the whole  
12 land of Chavilah, where there is gold; <sup>12</sup> and the gold of that  
13 land is good; there is bdellium and the onyx stone. <sup>13</sup> And the  
name of the second river is Gichon: the same is it that compasseth  
14 the whole land of Kush. <sup>14</sup> And the name of the third river is  
Chiddekel: that is it which floweth this side of Asshur. And  
15 the fourth river is Perath.} <sup>15</sup> And Iahveh {*Elohim*}; took  
the man, and  $\downarrow$  ut him in the garden of Eden to dress it,  
16 and to keep it. <sup>16</sup> And Iahveh {*Elohim*} commanded the

tion, 11; (4) Animals, 24; (5) Mankind, 26; in ii. 4<sup>b</sup> ff it is (1) Land, ii. 4<sup>b</sup>; (2) Water, 6; (3) a Man, 7; (4) Vegetation, 8 f; (5) Animals, 19; (6) a Woman, 22. *Secondly*, there is an entire absence in ii. 4<sup>b</sup> ff of the cold formalit<sup>y</sup> which is characteristic of the thought and language of i-ii. 4<sup>a</sup>. In i-ii. 4<sup>a</sup> the phrase 'saw that it was good' occurs 7 times: 'and it was so,' 6 times; 'after its (their) kind,' 10 times; 'and Elohim blessed them . . . Be fruitful and multiply,' twice, etc. There is no such repetition in ii. 4<sup>b</sup> ff. Most striking is the fact that the name 'Iahveh,' which occurs not less than 30 times in Gen. ii. 4<sup>b</sup>-iv, *is not used once in* i-ii. 4<sup>a</sup>, wherein, however, the name 'Elohim' occurs more than 30 times! This fact will appear even more convincing when we strike out 'Elohim' after 'Iahveh' in ii. 4<sup>b</sup>-iii, where it has been interpolated by the editor, who combined these two narratives (pp. 3 f. 18). The strange conjunction 'Iahveh-Elohim,' which entirely ceases after iii, is found nowhere else except in Ex. ix. 30, in pre-exilian writings: 2 Sam. vii. 22. 25 is no exception, where an original 'Iahveh-Aedonai' has been tampered with from 1 Ch. xvii. *Thirdly*, the difference in the deity in the two passages is as much one of character as of name. Instead of the calm and calculating Elohim of i-ii. 4<sup>a</sup>, able to realise his thought in a word—'Let there be light! and there was light,' in ii. 4<sup>b</sup>-iv we have a very limited and changeable Iahveh, hard at work with the clay, and blowing into the nostrils of his creature, ii. 6 f; planting a garden, 8; testing his

Iahvistic.

man, saying, 'Of every tree of the garden thou mayest freely eat : <sup>17</sup> but of the Tree of Knowledge of the good and bad thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die!' <sup>18</sup> And Iahveh { <i>Elohim</i> } said, 'It is not good that the man should be alone ; I will make him an help fit for him.'	ii 17 18 19
<sup>19</sup> And out of the ground Iahveh { <i>Elohim</i> } formed every beast of the field and every fowl of the heavens ; and brought them unto the man to see what he would call them : and whatsoever the man called every {living} creature, that was the name thereof. <sup>20</sup> And the man gave names to all cattle, and to the fowl of the heavens, and to every beast of the field ; but for himself he did not find a help fit for him. <sup>21</sup> So Iahveh { <i>Elohim</i> } caused a deep sleep to fall upon the man {and he slept} ; and he took one of his ribs, and filled up with flesh the place thereof ; <sup>22</sup> and the rib	20 21 22

animals one after another to find a suitable companion for the man, 19 f, and hitting at last on the idea of a woman made of the man's rib, 21 f ; walking in the garden himself to enjoy the evening cool, iii. 8 ; talking face to face with his creatures, and inflicting the crawling posture on the snake, travail on the woman, and toil on the man, 14-19 ; making the man and his wife clothes of skins, 21 ; jealous, 22 ; wrathful, 14. 24, and capricious, iv. 4 f. *Fourthly*, if the continuation of i-ii. 4<sup>a</sup> is not to be sought in ii. 4<sup>b</sup>-iv, yet is it to be found in v, which not only contains a list of names unquestionably parallel to and not continuous of that in iv. 16-26 (see the same names in both : Adam, Sheth, Enosh, Chanok, and Lemech), but in vv. 1 f refers directly back to i. 26-28. Observe also the repetition of the phrase 'lived and begat, and lived after he begat, and died' not less than 8 times, and the use of the name 'Elohim,' 1. 22. 24, as in i-ii. 4<sup>a</sup> throughout ; 'likeness,' 1. 3, as in i. 26 ; 'male and female,' 2, as in i. 27 ; 'blessed,' 2, as in i. 22. 28. ii. 3 ; 'create,' 1. 2, as in i. 1. 21. 27. ii. 3. 4 ; and 'image,' 3, as in i. 26 f (v. 29 is not from the same hand as the rest of the chapter : note 'Iahveh,' and the reference to iii. 17 ; and the play upon the name 'Noach,' as in ii. 7, 'a man, adam, of the ground, adamah' ; 23 ; iii.

ii

## Iahvistic.

23

which Iahveh {*Elohim*} had taken from the man, made he a woman; and he brought her unto the man. <sup>23</sup> And

24

the man said, 'This now is bone of my bones, and flesh of my flesh: she shall be called Woman (*aishah*), because

25

she was taken out of Man (*aish*).'<sup>24</sup> Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. <sup>25</sup> And they

iii

1

were both naked, the man and his wife, and were not ashamed. <sup>1</sup> And the serpent was more subtil than any

2

beast of the field which Iahveh {*Elohim*} had made; and it said unto the woman, 'Hath *Elohim* really said, Ye shall not eat of every tree of the garden?' <sup>2</sup> And the

3

woman said unto the serpent, 'Of the fruit of the trees of the garden we may eat: <sup>3</sup> but of the fruit of the Tree which is in the midst of the garden, *Elohim* hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.'

4

<sup>4</sup> And the serpent said unto the woman, 'Ye shall not surely die: <sup>5</sup> for *Elohim* doth know that in the day ye

5

20; iv. 1. 25). *Fifthly*, an examination of the succeeding chapters vi-ix reveals a similar duality of authorship. After Noach has been commanded to make an ark, vi. 14-21, and has done what was commanded him, 22, in vii. 1-4 he receives a second command, similar to, but also somewhat different from the other, cf. vii. 2 with vi. 19, which also he carries out, vii. 5. Again, after being told in vii. 1-12 that Noach and his family and the animals went into the ark, and that 7 days after, the flood came and continued 40 days, it is startling to hear in 13-16<sup>a</sup> that 'in the self-same day' Noach and his family and the animals once more entered the ark! This is not due to a clumsy repetition in the same narrative, but to the interweaving of two parallel and independent accounts, the one in continuation of i-ii. 4<sup>a</sup>. v, the other of ii. 4<sup>b</sup>-iv. v. 29. The First is easily traced in vi. 9-22 (note 'Elohim,' 9. 11. 12. 13. 22; 'these are the generations of,' 9, as in v. 1. ii. 4<sup>a</sup>; 'walked with E.,' 9, as in v. 22. 24; 'and E. saw and behold it was,' 12, cf. i. 31; 'male and female,' 19, as in v. 2; 'after its (their) kind,' 20, as in i. 25, etc.; 'it shall be for food,' 21, as in i. 29 f) vii. 6

Iahvistic.

eat thereof, then your eyes shall be opened, and ye shall be as gods knowing the good and bad.' <sup>6</sup> And when the woman saw that the Tree was good for food, and that it was pleasant to the eyes, and that the Tree was to be desired to make one wise, she took of the fruit thereof and did eat; and she gave also unto her husband with her, and he did eat. <sup>7</sup> And the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves together, and made themselves aprons. <sup>8</sup> And they heard the sound of Iahveh { <i>Elohim</i> } walking in the garden in the cool of the evening: and the man and his wife hid themselves from the presence of Iahveh { <i>Elohim</i> } amongst the trees of the garden. <sup>9</sup> And Iahveh { <i>Elohim</i> } called unto the man, and said unto him, 'Where art thou?' <sup>10</sup> And he said, 'I heard the sound of thee in the garden, and I was afraid, because I was naked, and I hid myself.' <sup>11</sup> And he said, 'Who told thee that thou wast naked? Hast thou eaten of the Tree, whereof I commanded thee that thou shouldest not eat?' <sup>12</sup> And the man said,	iii 6 7 8 9 10 11 12
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(‘six hundred,’ cf. v. 32) 11 (cf. 6; ‘deep,’ i. 2. 7) 13-16<sup>a</sup> (cf. vi. 18-20; ‘after its (their) kind,’ ‘cattle,’ ‘fowl,’ ‘creeping thing,’ ‘two and two’; ‘self-same day’ refers to 11; ‘male and female,’ as in v. 1, etc.; ‘all flesh,’ as in vi. 12. 13. 17. 19; ‘Elohim,’ 16<sup>a</sup>) 18-21 (‘cubits,’ 20, as in vi. 15 f; ‘all-flesh,’ 21, as in 15 f; ‘swarm,’ 21, as in i. 20) 23<sup>b</sup> f. (‘waters prevailed,’ as in 18. 19) viii. 1. 2<sup>a</sup> (‘Elohim’; ‘that were with him in the ark,’ cf. vii. 23; ‘fountains of the deep and the windows of the heavens,’ as in vii. 11) 3<sup>b</sup> (‘one hundred and fifty,’ as in vii. 24) 4 f (cf. vii. 11; ‘mountains,’ as in vii. 19 f) 13<sup>a</sup> (cf. 4 f) 14-19 (with 14 cf. 13<sup>a</sup>. 4 f; ‘Elohim,’ 15; with 16. 18. cf. vi. 18<sup>b</sup>; with 17. 19 cf. vii. 21; ‘be fruitful and multiply,’ as in i. 22. 28) ix. 1-17 (‘Elohim,’ 1. 6. 8. 12. 16. 17; ‘blessed,’ 1, as in v. 2, etc.; ‘be fruitful and multiply,’ 1. 7, as in viii. 17, etc.; with 2 cf. i. 26. 28; ‘for food,’ 3, as in vi. 21, etc.; ‘establish my covenant,’ 9. 11. 17, as in vi. 18; ‘all flesh,’ 11. 15. 17, as in viii. 17, etc.; ‘remember,’ 15 f, as in viii. 1; ‘destroy,

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iii 'The woman whom thou gavest to be with me, she  
 12 gave me of the Tree, and I did eat.' <sup>13</sup> And Iahveh  
 {Elohim} said unto the woman, 'What is this that thou  
 hast done?' And the woman said, 'The serpent be-  
 14 guiled me, and I did eat.' <sup>14</sup> And Iahveh {Elohim} said  
 unto the serpent, 'Because thou hast done this, cursed  
 art thou among all cattle, and among all beasts of the  
 field! Upon thy belly shalt thou go, and dust shalt  
 15 thou eat all the days of thy life: <sup>15</sup> and I will put enmity  
 between thee and the woman, and between thy seed  
 and her seed: he shall aim at thy head, and thou shalt  
 16 aim at his heel.' <sup>16</sup> [And] unto the woman he said, 'I  
 will greatly multiply thy pain and thy bearing; in pain  
 shalt thou bring forth children, yet thy desire shall be  
 17 for thy husband, and he shall rule over thee.' <sup>17</sup> And  
 unto [the] man he said, 'Because thou hast hearkened  
 unto the voice of thy wife, and hast eaten of the Tree,  
 of which I commanded thee saying, Thou shalt not eat  
 of it! cursed is the ground for thy sake; in pain shalt  
 18 thou eat of it all the days of thy life; <sup>18</sup> thorns also,  
 and thistles shall it bring forth to thee; and thou shalt  
 19 eat the herb of the field, <sup>19</sup> in the sweat of thy face shalt  
 thou eat bread; till thou return unto the ground, for

11. 15, as in vi. 13. 17; 'in the image of Elohim made he man,' 6, as in i. 26 f. v. 1) 28 f (cf. v, and the years of Noach's life, 500 + 100 + 350 = 950, as in v. 32. vii. 11. ix. 28 f). The Second can be as readily detected in vi. 1-8 (note 'Iahveh,' 3. 5. 6. 7. 8; 'face of the ground,' 1. 7, as in iv. 14; and with 8 cf. v. 29) vii. 1-5 ('Iahveh,' 1. 5; 'blot out,' 4, as in vi. 7; 'face of the ground,' 4, as in vi. 1. 7) 10 (cf. 4) 7<sup>ac</sup> ('waters of the flood,' as in 10) 8<sup>a</sup> ('clean and not clean,' as in 2) 16<sup>b</sup> ('Iahveh') 12 (cf. 4) 17<sup>b</sup>. 23<sup>a</sup> ('blotted out' and 'face of the ground,' as in 4) 22 (cf. ii. 7) 17<sup>a</sup> (cf. 4. 12) viii. 2<sup>b</sup> ('rain,' as in vii. 4. 12) 3<sup>a</sup> (which anticipates 3<sup>b</sup>) 6-12 ('forty,' as in vii. 4. 12, 17; and 'seven,' 10. 12, as in vii. 4. 10; 'face of the ground,' 8, as in vii. 23, etc.; 'face



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out of it wast thou taken: for dust thou art, and unto	iii
dust shalt thou return.’ 21 And for [the] man and for	21
his wife Iahveh {Elohim} made coats of skins, and	
clothed them. 22 And Iahveh {Elohim} said, ‘Behold,	22
the man is become as one of us, to know the good and	
bad; and now, lest he put forth his hand, and take	
also of the Tree of Life and eat and live for ever!’—	
23 therefore Iahveh {Elohim} sent him forth from the	23
garden of Eden to till the ground from whence he was	
taken: 24 and he drove out the man, and placed at the	24
east of the garden of Eden the Cherubim, and the	
flaming Sword which turneth every way, to keep the way	iv
of the Tree of Life. 1 And the man knew {Chavvah} his	i
wife, and she conceived and bare Kain; and she said, ‘By	
the help of [Elohim] {Iahveh I have begotten (kanah) a	iii
man!’ 20 And the man called his wife’s name ‘Chavvah’	2c
(life), because she was the mother of all living. 2 And	iv
again she bare his brother Hebel. And Hebel was	2
a keeper of sheep, and Kain was a tiller of the ground.	
3 And in process of time it came to pass that Kain	3
brought of the fruit of the ground an offering unto	
Iahveh. 4 And Hebel, he also brought of the firstlings	4

of the whole earth,’ 9, as in vii. 3) 13<sup>b</sup> (cf. vii. 16<sup>b</sup>; ‘face of the ground,’ as in 8) 20-22 (‘Iahveh,’ 20. 21; ‘clean,’ as in vii. 2. 8; 21 refers to v. 29 and iii. 17; ‘evil imagination of man’s heart,’ as in vi. 5) ix. 18-27 (vine-growing, cf. metal-working, cattle-breeding, music, and building, as in iv. 17-22; and cf. the lines 25-27 with iv. 23 f). There is no mistaking the character as well as the language of these two parallel narratives. In the *first*, Elohim is the same cold and colourless being as in Gen. i-ii. 4<sup>a</sup>, who simply lets in the waters he had divided in i. 6 f, and destroys every creature save Noach and his family and a single pair of all living things. This flood lasts exactly 12 months and 10 days, vii. 11. viii. 14, or just a solar year, and is marked with a precision which, like the chronology in v, at once stamps the story as

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iv of his flock and of the fat thereof. And Iahveh had  
 5 respect unto Hebel and to his offering: <sup>5</sup> but unto Kain  
 6 and to his offering he had not respect. And Kain was  
 7 very wroth, and his countenance fell. <sup>6</sup> And Iahveh  
 8 said unto Kain, 'Why art thou wroth? and why is thy  
 9 countenance fallen? <sup>7</sup> If thou doest well shall it not  
 10 be lifted up? but if thou doest not well, sin coucheth at  
 11 the door and desireth to have thee, and thou shouldest  
 12 master it.' <sup>8</sup> But Kain said unto Hebel his brother,  
 13 ['Let us go into the field.'] And it came to pass when  
 they were in the field, that Kain rose up against  
 Hebel his brother, and killed him. <sup>9</sup> And Iahveh said  
 unto Kain, 'Where is Hebel thy brother?' And he  
 said, 'I know not: am I my brother's keeper?' <sup>10</sup> And  
 he said, 'What hast thou done? the voice of thy brother's  
 blood crieth unto me from the ground! <sup>11</sup> And now  
 cursed art thou forth from the ground which hath  
 opened her mouth to receive thy brother's blood from  
 thy hand; <sup>12</sup> if thou tillest the ground it shall not hence-  
 forth yield unto thee her strength; a fugitive and a  
 wanderer shalt thou be in the earth.' <sup>13</sup> And Kain

artificial. 'In spite of his anxiety,' says Wellhausen, 'Noach apparently has not forgotten to heave the lead and keep a log-book!' On the other hand the *second* story bears every mark of antiquity, and is written with a freshness and a simplicity that are charming. Iahveh is the same lively human deity of ii. 4<sup>b</sup>-iv, who now repenting of his handiwork, vi. 6, in wrath not unmixed with jealousy, vi. 3. 6, cf. iii. 22-24, destroys all but the household of his not altogether exemplary favourite Noach, ix. 21, whom he has shut into an ark, vii. 16<sup>b</sup>, with one pair of unclean and seven pairs of clean creatures, vii. 2. viii. 20, by a flood that apparently lasts 68 days (7 + 40 + 7 + 7 + 7 = 68) vii. 4. viii. 6. 8 (LXX.) 10. 12, and is marked in its departure by the pleasant little incidents of the raven, the dove, and the fresh olive leaf; but who is again easily reconciled to man by the sweet smell of Noach's sacrifice, viii. 20 f.

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said unto Iahveh, 'My punishment is greater than I can bear. <sup>14</sup> Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid, and be a fugitive and a wanderer in the earth: thus will it come to pass that whosoever findeth me shall slay me!' <sup>15</sup> And Iahveh said unto him, 'Therefore whosoever slayeth Kain, vengeance shall be taken on him sevenfold.' And Iahveh appointed a sign for Kain, lest any finding him should smite him. <sup>16</sup> And Kain went out from Iahveh's presence. And he dwelt in the land of Nod, on the near side of Eden. <sup>17</sup> And Kain knew his wife, and she conceived, and bare Chanok. And he built a town, and called the name of the town 'Chanok,' after the name of his son. <sup>18</sup> And unto Chanok was born Iirad; and Iirad begat Mechuiael; and Mechuiael begat Methushael; and Methushael begat Lemech. <sup>19</sup> And Lemech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. <sup>20</sup> And Adah bare Iabal, who	iv  14  15  16  17  18  19  20
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It is only to be expected that in the weaving together of these two stories into one the hand of the compiler himself should here and there appear. His work is easily traced in vi. 7 ('whom I have created,' cf. 'made' in 6, etc.; 'both man and beast and creeping thing and fowl of the heavens,' cf. i. 20. 24, etc.) vii. 3 ('of the fowl also of the heavens,' cf. vi. 20, 'Seven and seven,' from 2, 'male and female,' cf. vi. 19, etc.) 7 ('and his sons, and his wife, and his sons' wives with him,' cf. vi. 18. vii. 13, and contrast the simple 'all thy house,' vii. 1) 8<sup>b</sup>. 9 ('and of fowls, and of everything that creepeth upon the ground, there went in two and two unto Noach into the ark, male and female, as Elohim commanded Noach,' cf. 15 f, which it anticipates) 22 ('spirit,' cf. vi. 17. vii. 15) 23 ('both man and cattle and creeping thing, and fowl of the heavens,' cf. vi. 7, 'and they were blotted out from the earth,' repeated from 23<sup>a</sup>) viii. 20 ('and of every clean fowl'). He has also displaced vii. 16<sup>b</sup> from before 10; repeated 12 in 17<sup>a</sup>; and removed viii. 2<sup>b</sup>. 3<sup>a</sup> from its right place after 6<sup>a</sup>. From the character also of his

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iv

was the father of such as dwell in tents and with flocks.

21

<sup>21</sup> And his brother's name was Iubal, who was the father

22

of all such as handle the harp and pipe. <sup>22</sup> And Zillah,

she also bare Tubal-kain, [who was the father of] all

such as forge copper and iron; and the sister of Tubal-

23

kain was Naamah. <sup>23</sup> And Lemech said unto his wives :

‘ Adah and Zillah, hear ye my voice,

Ye wives of Lemech, give ear to my speech :

I kill a man for a wound,

And a youth for a blow !

24

<sup>24</sup> Kain may avenge seven fold,

But Lemech seven fold and seventy !’

xi

1 <sup>1</sup> And the whole earth was of one language and of one

2 speech. <sup>2</sup> And it came to pass as they journeyed from

the east that they came upon a plain in the land of

3 Shinar, and they settled there. <sup>3</sup> And they said one to

another, ‘ Go to, let us make brick and burn them

4 for mortar. <sup>4</sup> And they said, ‘ Go to, let us build us a

town with a tower whose top will reach to the heavens,

and make us a name; that we be not scattered abroad

interweaving we may gather something of the spirit of the compiler. He is akin to the Priestly narrative which he preserves in its entirety, whereas in the Prophetic story he has omitted several particulars. There are gaps between vi. 8 and vii. 1 (Iahveh's instructions as to the plan of the ark with a window, viii. 6, and moveable roof, viii. 13, cf. vii. 16<sup>b</sup>), viii. 13<sup>b</sup> and 20 (the exit from the ark), and after viii. 22 (the sign of Iahveh's continual goodwill, probably the rainbow). Not that the compiler is not reverent in his use of the Prophetic document, but whenever he ventures to omit a very superfluous parallel passage, or may be, a contradictory one, he almost invariably gives the preference here as elsewhere to the stiff and theological Priestly narrative.

Postponing now further discussion of the Priestly History Book,

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on the face of the whole earth.' <sup>5</sup>And Iahveh came down to see the town and the tower which the sons of men builded. <sup>6</sup>And Iahveh said, 'Behold, they be one people, and have all one tongue, and this is what they begin to do: and now nothing will be withholden from them which they have in mind to do. <sup>7</sup>Go to, let us go down, and there confound their language, that they may not understand one another's speech.' <sup>8</sup>And Iahveh [confounded their language,] {scattered them abroad from thence upon the face of all the earth} so that they left off building the town [and tower]. <sup>9</sup>Wherefore was the name of it called 'Babel,' because Iahveh did there confound (balel) the language of all the earth. And from thence did Iahveh scatter them abroad upon the face of all the earth.

xi  
5  
6  
7  
8  
9  
iv

<sup>25</sup>And [the] man knew his wife again; and she bare a son, and called his name 'Sheth,' 'for,' [she said,] 'Elohim hath appointed (shath) me another seed in Hebel's stead, for Kain hath killed him.' <sup>26</sup><sup>a</sup>And to Sheth, to him also there was born a son; and he called his name 'Enosh'

25  
26<sup>a</sup>

\* \* \* \* \*  
\* \* \* \* \*

pp. 151 ff, and confining our attention to the Iahvistic passages, Gen. ii. 4<sup>b</sup>-iv. v. 29. vi. 1-8. vii. 1-5. 7 f. 10. 12. 16<sup>b</sup> f. 22 f. viii. 3<sup>a</sup>. 6-12. 13<sup>b</sup>. 20-22. ix. 18-27, we see that they comprise one general narrative distinguished from its staterial parallel not only by its almost uniform use of the divine name 'Iahveh,' but by the richness of its colouring and the quaint simplicity of its thought.

But though this Iahvistic narrative is so far of a single type as to be easily detached from its priestly context, a closer examination will show that it is not originally all from one hand. The geographical note ii. 10-14 interrupts ii. 9 and 15, and vi. 4 is a similar interpolation. Far more important is the story of Kain and Hebel, iv. 2<sup>a</sup>. 3-16<sup>a</sup>. It breaks the main thread of ii. 25-iv which, in continuation of ii. 4<sup>b</sup>-24, gives a mythological account of the first beginnings, and their ac-

**Iahvistic.**

v  
 29 [And unto Lemech was born] a son, <sup>29</sup>and he called his name 'Noach,' saying, 'This same shall comfort us (nacham) for our work, and for the toil of our hands because of the ground which Iahveh hath cursed.'

iv  
 26<sup>b</sup> <sup>26<sup>b</sup></sup>Then began men to call upon the name of Iahveh.

vi. 1 <sup>1</sup>And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, <sup>2</sup>that the sons of the gods saw the daughters of men that they were fair; and they took them wives of all that they chose. <sup>3</sup>And Iahveh said, 'My spirit shall not abide for ever in man {in their straying they are flesh}, and his days shall be but an hundred and twenty years.' {<sup>4</sup>The giants were in the earth in those days; and also after that, when the sons of the gods came in unto the daughters of men, and they bare children to them, the same were the mighty men which were of old, the men of renown.} <sup>5</sup>And Iahveh saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually. <sup>6</sup>And Iahveh repented that

companying evils, of human society. Knowledge, iii. 6, is the loss of innocence, 7, whence clothing, 7. 21, marriage, 16, childbirth, 16, and industry, 17:—(1) agriculture, 18 f. iv. 2<sup>b</sup>; (2) dwellings, 16<sup>b</sup> f; (3) cattle-breeding, 20; (4) music, 21; (5) arts and crafts, 22; and then warfare, 23. Strife therefore, comes too soon in iv. 8, and Hebel the shepherd, 2<sup>a</sup>, anticipates Iabal, 20, the founder of the pasture farm. Nor is Kain in 16<sup>b</sup>. 17 the nomad fugitive we should expect after 11. 14, but the honoured father of the homestead, and forefather, 20-22, of the peaceful arts. Note also the dependence of 7 on iii. 16; 11 f on iii. 17 f; and 15 on 24.

Again, the story in Gen. ii. 4<sup>b</sup>-iii. iv. 1. 2<sup>b</sup>. 16<sup>b</sup>-24, of the creation of the world, and the growth of civilisation, with its list of old-world heroes, ill fits in with the story of an all-destroying flood in vi. 5-8. vii. 1-5. 7 f. 10. 12. 16<sup>b</sup>. 17<sup>b</sup>. 22 f. viii. 3<sup>a</sup>. 6-12. 13<sup>b</sup>. 20-22; and its continuation must not be sought in iv. 25 f. v. 29, which are remnants of a second and pious genealogical tree from Adam to Noach through Sheth instead of the murderer Kain, iv. 2<sup>a</sup>. 13-16<sup>a</sup>, parallel to the list pre-

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he had made man on the earth, and it grieved him at his heart. <sup>7</sup> And Iahveh said, 'I will blot out man {whom I have created} from the face of the ground {both man and beast and creeping thing, and fowl of the heavens} for I repent that I have made [him'] {them}. <sup>8</sup> But Noach found favour in the eyes of Iahveh	vi 7 8
* * * * * <sup>1</sup> And Iahveh said unto Noach, 'Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. <sup>2</sup> Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of beasts that are not clean two, the male and his female; <sup>3</sup> {of the fowl also of the heavens, seven and seven, male and female} to keep seed alive upon the face of all the earth. <sup>4</sup> For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living creature that I have made will I blot out from off the face of the ground.' <sup>5</sup> And Noach did according unto all that Iahveh commanded him. <sup>7</sup> And Noach went {and his sons, and his wife, and his sons' wives with him}	* * * * * vii 1 2 3 4 5 7

served in v; but rather in vi. 1-3, which explains the short duration of human life, and xi. 1-9, which gives the origin of brickburning in a rockless plain, of architecture and great cities, and of diversity of tongues and nations. It does not suit the religious character of the Priestly History Book to be concerned with the family tree of Kain, Adam's fratricide son; and it gives only the second branch through Sheth, v, from which we may gather that its original parallel iv. 25. 26 . . . v. 29 . . . must have been dependent on iv. 16<sup>b</sup>-24 :—

{	v, Adam, Sheth, Enosh, Kenan, Mahalalel, Iered, Chanok, Methuselach, Lemech, Noach.
	iv. 25 f. v. 29, Adam, Sheth, Enosh, * * * * *
	Lemech, Noach.
{	iv. 16 <sup>b</sup> -24, Adam, Kain, Chanok, Iirad, Mechuiael, Methushael, Lemech.

The order of the names in v and iv. 16<sup>b</sup>-24 is slightly different; but

vii

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into the ark because of the waters of the flood, [with  
 8 all his house and] <sup>8</sup>beasts that are clean and beasts that  
 are not clean {and of fowls, and of everything that creepeth  
 9 upon the ground. <sup>9</sup>there went in two and two unto Noah into the  
 16<sup>b</sup> ark, male and female, as Elohim commanded Noah}; <sup>16<sup>b</sup></sup>and  
 10 Iahveh shut him in. <sup>10</sup>And it came to pass after the  
 seven days that the waters of the flood came upon the  
 12 earth; <sup>12</sup>and the rain continued upon the earth forty  
 17<sup>b</sup> days and forty nights; <sup>17<sup>b</sup></sup>and the waters increased,  
 and bare up the ark, and it was lift up above the earth.  
 22 <sup>22</sup>And all in whose nostrils was the breath of {the spirit  
 23<sup>a</sup> of} life, all that was in the dry land, died; <sup>23<sup>a</sup></sup>and  
 [Iahveh] blotted out every living thing which was upon  
 the face of the ground {both man, and cattle, and creeping  
 viii thing, and fowl of the heavens; and they were blotted out from  
 6<sup>a</sup> the earth}. <sup>6<sup>a</sup></sup>And it came to pass at the end of the  
 2<sup>b</sup> forty days <sup>2<sup>b</sup></sup>that the rain from the heavens was restrained,  
 3<sup>a</sup> <sup>3<sup>a</sup></sup>and the waters returned from off the earth continually.  
 6<sup>b</sup> <sup>6<sup>b</sup></sup>And Noah opened the window which he had made  
 7 in the ark, <sup>7</sup>and sent forth a raven, which went forth to

their number is the same; Adam, Chanok, and Lemech are identical; Kenan is only a slight variation of Kain; Mahalalel of Mechuiael; Iered of Iirad; and Methuselach of Methushael.

These phenomena seem to be best explained by supposing that the Iahvistic author had before him Hebrew versions of *two* ancient and independent Chaldean myths, one of the creation and growth of humanity, the other of the world's destruction, which he largely rewrote [cf. vi. 5-7 with iii. 22-24; vii. 22 with ii. 7; viii. 21 with iii. 8 ff. 22 f. vi. 3. xi. 5 ff; and note 'rain,' ii. 5. vii. 4; 'face of the ground,' ii. 6. 9. 19 ff. iii. 17. 19. iv. 14. vi. 7. vii. 4. 23. viii. 8; 'make,' ii. 4<sup>b</sup>. 18. vi. 6 f) and wove into a single narrative by means of a purely Hebrew story of Kain and Hebel, iv. 2<sup>a</sup>. 3-16<sup>a</sup>, and a second and pious list of Noah's ancestors, iv. 25 f. . . v. 29 . . ., made up from the list in iv. 16<sup>b</sup>-24; and concluded with another purely Hebrew story of Noah's sons, ix. 20-27—itself based probably on the ancient verses 25-27.



Iahvistic.

and fro until the waters were dried up from off the earth. <sup>8</sup> [And Noach stayed seven days] and sent forth a dove from him, to see if the waters were abated from off the face of the ground ; <sup>9</sup> but the dove found no rest for the sole of her foot, and she returned to him unto the ark, for the waters were on the face of the whole earth ; and he put forth his hand and took her, and brought her in unto him into the ark. <sup>10</sup> And he stayed yet another seven days, and again he sent forth the dove out of the ark ; <sup>11</sup> and the dove came in to him in the evening, and lo, in her beak was a fresh-plucked olive leaf : and Noach knew that the waters were abated from off the earth. <sup>12</sup> And he stayed yet another seven days, and sent forth the dove ; but she returned unto him again no more. <sup>13<sup>b</sup></sup> And Noach opened the roof of the ark, and looked out, and behold the face of the ground was dry.	viii 8 9 10 11 12 13 <sup>b</sup>
* * * *	

A version of one of these Chaldean originals has been discovered at Nineveh, of which, for the sake of comparison, a translation is given on pp. 189 ff. The gods resolve to destroy sinful men ; but to preserve seed alive in the earth, command one Hasis-adra (or Adra-hasis) to make an ark of a certain size, pitch it inside and out, and gather into it slaves and beasts and grain and food and wine. Hasisadra does so, and the deluge comes drowning the world and even frightening the gods in heaven. After seven days the flood ceases, and Hasisadra opens a window and looks out. The light breaks over his face, he sees the corpses floating 'like reeds' in the water, and he weeps. The ark rests on Mount Nizir, and he sends out a dove which returns, then a swallow which also returns, and then a raven which stays away. Hasisadra comes forth from the ark, builds an altar in the mountain, and pours out an offering. The gods smell the sweet savour, and come down 'like flies' to the sacrifice. They promise that the Flood shall not happen again, and carry off Hasisadra to heaven.

The obvious dependence here, suggests a similar dependence in the case of the story of the Creation and the Fall. The Trees of Knowledge (ii. 9) and Immortality (iii. 22), the speaking serpent (iii. 1), the divine

viii

## Iahvistic.

20 And Noach built an altar unto Iahveh, and he took  
of every clean beast {*and of every clean fowl*} and offered  
21 a burnt offering on the altar. 21 And Iahveh smelled  
the sweet savour; and Iahveh said in his heart, 'I will  
not again curse the ground any more for man's sake  
for that the imagination of man's heart is evil from his  
youth; neither will I again smite any more every thing  
22 living as I have done. 22 While the earth remaineth,  
seedtime and harvest, cold and heat, summer and  
winter, and day and night shall not cease.' \* \* \*

ix

\* \* \* \* \*

18 18 And the sons of Noach, that went forth from the  
ark, were Shem {*and Cham*} and Iepheth and {*Cham is  
19 the father of*} Kenaan. 19 These three were the sons of  
Noach: and of these was the whole earth overspread.  
20 20 And Noach became a husbandman, and he began  
21 and planted a vineyard. 21 And he drank of the wine,  
and was drunken, and lay uncovered within his tent.  
22 22 And {*Cham the father of*} Kenaan saw the nakedness of  
his father, and he went and told his two brethren

Garden (iii. 8), the Cherubim (frequently represented in Chaldean literature as huge man-headed, eagle-winged bulls) guarding the entrance (iii. 24), the incest of the gods (vi. 1-3), the council in heaven (xi. 6. 7), the city and tower of Babel (xi. 4) the centre of dispersion of mankind (xi. 7), the pessimistic view of life throughout, so foreign to early Hebrew thought, all point to a crude polytheism in the Plain of Shinar (xi. 2) between the Tigris and the Euphrates.

These two stories, *both* therefore probably of Chaldean origin, serve well as an introduction to the purely Hebrew narratives of the patriarchs Abram, Iizchak, and Iakob. Our writer links them by means of a table of nations descended from Noach's Palestinian sons Shem, Iepheth, and Kenaan. In ix. 25-27 no mention is made of Cham. Shem, Iepheth and Kenaan are clearly *brethren*, of whom the youngest is cursed to become the menial slave ('slave of slaves') of the others. ix. 28 f.

Iahvistic.

	ix
without. <sup>23</sup> But Shem and Iepheth took a garment, and laid it on both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, that they saw not their father's nakedness.	23
<sup>24</sup> And when Noach awoke from his wine, and knew what his youngest son had done unto him, <sup>25</sup> he said,	24 25
‘Cursed be Kenaan,	
Slave of slaves let him be to his brethren!	
{ <sup>26</sup> and he said} Blessed be Iahveh, god of Shem,	26
And Kenaan be his slave!	
<sup>27</sup> Elohim enlarge Iepheth,	27
That he may dwell in the tents of Shem,	
And Kenaan be his slave!’	x
<sup>1b</sup> And unto them were sons born after the flood.	1 <sup>b</sup>
<sup>15</sup> And Kenaan begat Zidon his firstborn, and Cheth,	15
<sup>16</sup> and the Iebusite, the Aemorite, the Gîrgashite, <sup>17</sup> the Chivite, the Arkite, the Sinite, <sup>18</sup> the Arvadite, the Zemarite, and the Chemathite; and afterward were the families of the Kenaanite spread abroad. <sup>19</sup> And the border of the Kenaanite was from Zidon, as thou goest towards Gerar, unto Gaza; as thou goest towards Sedom and Gamorah and Admah and Zeboiim unto	16. 17 18 19

x. 1<sup>a</sup>. 2-7. 20. 22 f. 31 f. xi. 10-27. 31 f, which belong to the Priestly History Book (see pp. 158 ff), trace the nations of the earth from sons of Noach—Shem, *Cham*, and Iepheth. Hence an attempt on the part of the compiler to harmonize these parallel genealogies by the addition of ‘and Cham,’ ‘and Cham is the father of,’ in ix. 18, and ‘Cham, the father of,’ in 22. The Iahvistic remnant in x (‘Iahveh,’ 9; ‘begat,’ יָלַד, 8. 13. 15. 26, cf. iv. 18, not הוֹלִיד as in xi. 11 ff; ‘spread abroad,’ 18, cf. ix. 19. xi. 4. 8. 9; instead of ‘divide,’ 5. 32, cf. 25<sup>b</sup>) has been entirely recast by this writer, whose hand is clear in 24 (taken from xi. 14: originally there must have been more about the expressly mentioned Eber, cf. 21), and 25<sup>b</sup> (‘for in his days was the earth divided’ which looks *forward* to xi. 1-9: see below); and perhaps may also be

**Iahvistic.**

x  
8 Lasha. [And Iepheth begat Kush and Mizraim.] <sup>8</sup>And  
Kush begat Nimrod who began and became a warrior  
9 in the earth. <sup>9</sup>He was a mighty hunter before Iahveh:  
whence the saying, 'Like Nimrod, a mighty hunter  
10 before Iahveh.' <sup>10</sup>And the beginning of his kingdom  
was Babel, and Erech, and Akkad, and Kalneh, in  
11 the land of Shinar: <sup>11</sup>whence went forth Asshur and  
12 builded Nineveh, and Rechoboth-Ir, and Kelach, <sup>12</sup>and  
Resen between Nineveh and Kelach {*the same is the great*  
13 *city*}. <sup>13</sup>And Mizraim begat the Ludim, the Anamim,  
14 the Lehabim, the Naphtuchim, <sup>14</sup>the Pathrusim, the  
Kasluchim {*whence went forth the Pelishtim*} and the Kaphtorim.  
21 <sup>21</sup>And unto Shem, the father of all the sons of  
Eber, the elder brother of Iepheth, to him also were  
25 children born. <sup>25</sup>And unto Eber were born two sons:  
the name of the one was Peleg {*for in his days was the*

traced in the interpolations in 12 ('the same is the Great City,' cf. Jon. i. 2. iii. 2. iv. 11), in 14 ('whence went forth the Pelishtim,' which may originally have been inserted after 'Kaphtorim,' cf. Amos ix. 7. Jer. xlvi. 4), and elsewhere. The result is so fragmentary that it is impossible now to restore the passage. But the following should be noticed. The division of mankind into peoples, and the story of the founding of Babel (8-12; cf. 10 with xi. 2. 9) are clearly independent of, and out of place before, xi. 1-9. There is no mention of Cham. Iepheth, the younger brother of Shem (21) and father of children ('also,' 21), may have included Kush (8) and Mizraim (13) among his sons. Sheba and Chavilah of the children of Shem in 28 f are among the descendants of Cham in 7, and the Ludim, of Mizraim in 13, are of Shem in 22. It should be observed moreover, that in this passage the names are of peoples or places, *not* of persons.

Finally; in the Iahvistic passages reviewed thus far, the following additional emendations have been made in the text. In ii. 19 omit גַּשְׁשׁ הַיָּה, which spoils the construction; ii. 20 read אָדָם: 'Adam,' as a proper name, has crept into our document from the Priestly History Book, v. 1 f; ii. 21 om. very superfluous וַיִּיטֵן, which necessitates an

Iahvistic.

*earth divided*}, and his brother's name was Ioktan.

<sup>26</sup> And Ioktan begat Almodad, and Sheleph, and Chazar-

maveth, and Ierach, <sup>27</sup> and Hadoram, and Uzal, and

Diklah, <sup>28</sup> and Gebal, and Abimael, and Sheba, <sup>29</sup> and

Ophir, and Chavilah, and Iobab: all these were the

sons of Ioktan. <sup>30</sup> And their dwelling was from Mesha

as thou goest toward Sephar, the mountain-range of

the east. \* \* \* \* \*

\* \* \* \* \*

<sup>28</sup> And Haran died in the presence of his father

Terach in the land of his nativity {*in Ur-Kashdim*}.

<sup>29</sup> And Abram and Nachor took them wives: the name

of Abram's wife was Sarai, and the name of Nachor's

wife, Milkah, the daughter of Haran father of Milkah and

father of Iiskah. <sup>30</sup> And Sarai was barren: she had no

child. <sup>1</sup> But Iahveh said unto Abram, 'Get thee out of

thy country, and from thy kindred, and from thy father's

house, unto the land that I will shew thee, <sup>2</sup> and I will

make of thee a great nation, and will bless thee and

make thy name great, and thou shalt be a blessing.

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xii

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awkward change of subject; iii. 16 read ואל with LXX. Sam.; iii. 17 read לְאָדָם; iii. 21 read לְאָדָם; iv. 1 om. אֶת־הוּא and read אֱלֹהִים (LXX) instead of יהוה; iv. 8 read אֶחָיו נִלְכָה הַשְׂדֵּה with LXX. Sam. Vulg.: ויאמר cannot mean ויודבר; xi. 8 for 'א' מ' עַל־פ' כְּלֵה־א' which anticipates 9<sup>b</sup>, and may have slipped in thence, read שֶׁפֶתַח יִבְנֶה יְהוָה שֶׁפֶתַח ויבן יהוה שפתה, and may have slipped in thence, read שֶׁפֶתַח יִבְנֶה יְהוָה cf. 7; and read with LXX. Sam. הָעִיר וְאֶת־הַמְּגֹדֶל; iv. 25 read לְאָדָם; viii. 8 read (cf. 10. 12) וישלח ימים שבעה ימים וישלח; ix. 26 om. ויאמר; x. 28 read עִיבֵל with LXX. Vulg. Sam. cf. 1 Ch. i. 22.

That xii. 4<sup>b</sup>. 5. xiii. 6. 11<sup>b</sup>. 12<sup>a</sup>. xvi. 1. 3. 15 f. xvii. xix. 29 belong to the Priestly History Book, see pp. 160 ff. For xiv. see pp. 183 ff. The remainder of xii-xix forms a tolerably complete whole, but is not all from the same hand. The passage xii. 1-4<sup>a</sup>. 6 (omit the antiquarian's gloss, 'And the Kenaanite was then in the land,' cf. x. 12. 14) 7 (read ויאמר לוֹ) 8. xiii. 2. 5. 7 (omit, 'And the Kenaanite and the Perizzite

xii

## Iahvistic.

3 <sup>3</sup> And I will bless them that bless thee, and curse him  
 4 that curseth thee; and in thee shall all the families  
 5 of the ground be blessed.' <sup>4</sup> And Abram went as  
 6 Iahveh had spoken unto him, and Lot went with him.  
 7 <sup>6</sup> And Abram passed through the land unto the place of  
 8 Shechem, unto the oak of Moreh { And the Kenaanite was  
 9 then in the land }; <sup>7</sup> and Iahveh appeared unto Abram, and  
 10 said [to him], 'Unto thy seed will I give this land.'  
 11 And there builded he an altar unto Iahveh, who appeared  
 12 unto him. <sup>8</sup> And he removed thence to the mountain  
 13 range east of Bethel, and pitched his tent with Bethel  
 14 to the west, and Hai to the east, and builded there an  
 15 altar unto Iahveh, and called on Iahveh's name. { <sup>9</sup> And  
 16 Abram journeyed, going on still toward the South. <sup>10</sup> And there  
 17 was a famine in the land: and Abram went down into Mizraim  
 18 to sojourn there; for the famine was sore in the land. <sup>11</sup> And it  
 19 came to pass, as he drew nigh unto Mizraim, that he said unto  
 20 Sarai his wife, 'Behold now, I know that thou art a fair woman  
 21 to look upon: <sup>12</sup> and it shall come to pass when the Miz-  
 22 raiimites shall see thee, that they shall say, This is his wife: and  
 23 they will kill me, and save thee alive. <sup>13</sup> Say, I pray thee, thou

dwelled then in the land,' cf. xii. 6) 8 f. 10 (omit, 'before Iahveh destroyed Sedom and Gamorah,' which disconnects 'well watered everywhere' from 'like the garden of Iahveh,' and anticipates xix) 11<sup>a</sup>. 12<sup>b</sup>, which is Iahvistic (note 'Iahveh,' xii. 1. 4. 7 f. xiii. 10; 'curse,' xii. 3, cf. iii. 14. 17. iv. 11. v. 29. viii. 21. ix. 25; 'builded an altar unto Iahveh,' xii. 7 f, cf. viii. 20; 'right hand and left,' xiii. 9, cf. xxiv. 49; 'garden of Iahveh,' xiii. 10, cf. ii. iii; 'as thou goest unto,' xiii. 10, cf. x. 19. 30) and introduced by the Iahvistic fragment xi. 28<sup>b</sup>-30 ('land of his nativity,' cf. xxiv. 7; 'took them wives,' cf. xxiv. 3 f. 7. 37 f. 40; 'Milkah,' cf. xxiv. 15. 24. 47), is independent of and interrupted by xii. 9-xiii. 1. 3 f, which contains a story told of Abraham and *Abimelech* in the *Elohistic* passage xx (pp. 56 ff), but of *Iizchak* and *Abimelech* in the Iahvistic passage xxvi. 6-11 (pp. 73 ff). Note, 'a fair woman,' xii. 11. xxvi. 7, and implied in xx; 'kill,' xii. 12. xx. 4. xxvi. 7; 'what is this thou hast done,' xii. 18. xx. 9. xxvi. 10; 'she is my sister,' xii. 19.

Iahvistic.

xii

art my sister : that it may be well with me for thy sake, and that my soul may live because of thee.' <sup>14</sup> And it came to pass, when Abram was come into Mizraim, the Mizraimites beheld the woman that she was very fair. <sup>15</sup> And the princes of Pharaoh saw her, and praised her to Pharaoh ; and the woman was taken into Pharaoh's house. <sup>16</sup> And he entreated Abram well for her sake, and he had sheep and oxen and he-asses and men-servants and maid-servants, and she-asses and camels. <sup>17</sup> And Iahveh plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife. <sup>18</sup> And Pharaoh called Abram, and said, ' What is this that thou hast done unto me ? why didst thou not tell me that she was thy wife ? <sup>19</sup> Why saidst thou, She is my sister, so that I took her to be my wife ? Now therefore behold thy wife, take her, and go thy way.' <sup>20</sup> And Pharaoh gave men charge concerning him, and they brought him on his way, and his wife, and all that he had. <sup>1</sup> And Abram went up out of Mizraim, he and his wife and all that he had, and Lot with him, into the South. } <sup>2</sup> And Abram was very rich in cattle, in silver, and in gold. { <sup>3</sup> And he went on his journey from the South even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai, <sup>4</sup> unto the place of the altar which he had made there at the first : and there Abram called on the name of Iahveh } <sup>5</sup> And Lot also, who went with Abram, had flocks, and herds, and tents. <sup>7</sup> And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. { And the Kenaanite and the

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xx. 5. xxvi. 7. The writer of xii. 9-xiii. 1. 3 f is apparently an editor who, acquainted with xx ('south,' xii. 9. xiii. 3. xx. 1 ; 'journeyed,' xii. 9. xx. 1 ; 'sojourn,' xii. 10. xx. 1 ; Sarai [Sarah] taken to the king's harem, xii. 15. xx. 2 ; and the miraculous intervention, xii. 17. xx. 3), has attempted to supply the omission in the Iahvistic narrative of any such incident in the case of *Abram* : observe that xiii. 3 f returns to the situation of xii. 8, and Lot, xii. 4, who does not appear in xii. 9-20, is only introduced in xiii. 1 to prepare for the separation at Bethel, 7 ff. Again, xiii. 14-17 has been interpolated : the continuation of 13 is *not* the ויהיה אמר of 14, but the ויאהל אברם of 18 ; 14 is suggested by 10, and 15-17 merely enlarge upon the promise of xii. 1-3. 7 ; nor is the

xiii

## Iahvistic.

8 Perizzite dwelled then in the land}. <sup>8</sup> And Abram said unto Lot, 'Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, 9 for we are brethren. <sup>9</sup> Is not the whole land before thee? separate thyself, I pray thee, from me: if to the left hand, then I will go to the right; or if to the right 10 hand, then I will go to the left.' <sup>10</sup> And Lot lifted up his eyes, and beheld all the Plain of the Iarden, that it was well watered everywhere {before Iahveh destroyed Sedom and Gamorah} like the garden of Iahveh, like the 11<sup>a</sup> land of Mizraim, as thou goest unto Zoar; <sup>11<sup>a</sup></sup> and Lot chose him all the Plain of the Iarden. And Lot jour- 12<sup>b</sup> neyed east, <sup>12<sup>b</sup></sup> and moved his tent as far as Sedom. 13 <sup>13</sup> And the men of Sedom were wicked and sinners 14 exceedingly before Iahveh {<sup>14</sup> And Iahveh said unto Abram after Lot had separated himself from him, 'Lift up now thine eyes, and look from the place where thou art, north, south, east, 15 and west: <sup>15</sup> for all the land which thou seest, to thee will I give 16 it, and to thy seed for ever. <sup>16</sup> And I will make thy seed as the dust of the earth, that if a man can number the dust of the earth, then shall thy seed also be numbered. <sup>17</sup> Arise, walk through the 17 land in its length and breadth, for unto thee will I give it.'} <sup>18</sup> And 18 Abram moved his tent, and came and dwelt by the Oak {s} of Mamre, which is in Chebron, and built there xv an altar unto Iahveh. <sup>1</sup> *After these things the word of Iahveh came unto Abram in a vision, saying, 'Fear not, Abram: I am*

direction of 17 in the least followed by Abram in 18, who simply continues his journey south to Chebron by the usual route of Shechem and Beth-el. That 13, 18 belong to the Iahvistic narrative, note 'Iahveh'; 'moved his tent,' cf. 12<sup>b</sup>; the sacred terebinth (read יָבֹלֵט with LXX, as in xviii. 4) cf. xii. 6; 'built an altar unto Iahveh,' cf. xii. 8.

Ch. xv is a difficult passage. In 5 Abram is called to look at the stars, but in 12 the sun is still up, and does not set before 17, and nothing is hinted of a change of days; 3 is superfluous after 2; 13-16



Iahvistic.

	xv
<i>thy shield; thy reward shall be exceeding great.</i> <sup>2</sup> <i>And Abram said, 'O lord Iahveh, what wilt thou give me, seeing I shall die childless, and the possessor of my house shall be Eliezer?'</i>	2
<sup>3</sup> <i>And Abram said, 'Behold, to me thou hast given no seed: and lo, one born in my house is mine heir.'</i> <sup>4</sup> <i>And behold, the word of Iahveh came unto him saying, 'This man shall not be thine heir, but he that cometh forth from thine own loins shall be thine heir.'</i>	3 4
<sup>5</sup> <i>And he brought him forth abroad, and said, 'Look now toward the heavens, and tell the stars if thou be able to tell them:'</i> and he said unto him, 'So shall thy seed be.'	5
<sup>6</sup> <i>And he believed in Iahveh, and he counted it to him for righteousness.</i> } <sup>7</sup> <i>And he said unto him, 'I am Iahveh that brought thee out of Ur-Kashdim to give thee this land to inherit it.'</i>	6 7
<sup>8</sup> <i>And he said, 'O lord Iahveh, whereby shall I know that I shall inherit it?'</i>	8
<sup>9</sup> <i>And he said unto him, 'Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.'</i>	9
<sup>10</sup> <i>And he took him all these, and divided them in the midst, and laid each half over against the other: but the birds divided he not.</i>	10
<sup>11</sup> <i>And the birds of prey came down upon the carcases, and Abram drove them away.</i> <sup>12</sup> <i>And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him}.</i>	11 12
<sup>13</sup> <i>And he said unto Abram, 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years;</i>	13

disconnect 12 from 17, anticipate 18, and give no answer to 8; and the 400 years in 13 is inconsistent with the return of the 'fourth generation' in 16. The language of the passage is even more perplexing. The hand of a 'Deuteronomist' is apparent in 1, 'the word of Iahveh came unto' (which occurs nowhere else in the Hexateuch, but in Jeremiah frequently, and in the Deuteronomic editions of the writings of the early prophets: hence in the *titles* Hos. i. 1; Joel i. 1; Mic. i. 1); 'shield,' cf. Deut. xxxiii. 29 (nowhere else in the Hexateuch); 2. 8, 'lord (aedonai) Iahveh,' cf. Deut. iii. 24. ix. 26 (nowhere else in the Hexateuch, cf. Isaiah<sup>2</sup> l. 4-9); 7, 'to give land to possess (inherit) it,' cf. Deut. xii. 1. xv. 4. xvi. 20. xix. 2. xxi. 1. 23. xxv. 19. xxvi. 1 etc.; 18, 'the great river, the river Perath,' cf. Deut. i. 7. xi. 24. Jos. i. 4. Ex. xxiii. 31; and 20 f, the list of hostile tribes, cf. Deut. vii. 1. xx. 17. Ex. iii. 8. 17.

## Iahvistic.

xv

14 <sup>14</sup> and also that nation, whom they shall serve, will I judge : and15 afterward they shall come out with great substance. <sup>15</sup> But thou

16 shalt go to thy fathers in peace ; thou shalt be buried in a good

17 old age). (<sup>16</sup> And in the fourth generation they shall come hitheragain : for the iniquity of the Amorite is not yet full.) {<sup>17</sup> And it

came to pass, that, when the sun went down, and it was dark,

18 behold a smoking furnace and a flaming torch that passed between

these pieces. <sup>18</sup> In that day Iahveh made a covenant with Abram,

19 saying, ' Unto thy seed will I give this land, from the river of

20 Mizraim unto the great river, the river Perath : <sup>19</sup> the land of the21 Kenite and the Kenizzite and the Kadmonite, <sup>20</sup> and the Chittite,and the Perizzite, and the Rephaim, <sup>21</sup> and the Amorite, and the

22 Kēnaanite, [and the Chivite], and the Girgashite, and the

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2 Iebusite.' } <sup>2</sup> And Sarai said unto Abram, ' Behold now,

Iahveh hath restrained me from bearing ; go in, I pray

thee, unto [Hagar] my handmaid : it may be I shall

obtain children by her.' And Abram hearkened to the

4 voice of Sarai, <sup>4</sup> and went in unto Hagar ; and she con-

ceived. And when she saw that she had conceived, her

5 mistress was despised in her eyes. <sup>5</sup> And Sarai said

unto Abram, ' My wrong be upon thee ! I gave my

handmaid into thy bosom ; and when she saw that she

had conceived, I was despised in her eyes : let Iahveh

6 judge betwixt me and thee !' <sup>6</sup> But Abram said unto

xiii. 5. xxiii. 23. xxxiii. 2. xxxiv. 11. Jos. iii. 10. ix. 1. xxiv. 11—  
all Deuteronomic passages. But equally certain are the traces of a  
*Priestly* writer : 4. ' that shall come forth out of thy loins,' cf. xxxv. 11.  
xvi. 26. Ex. i. 5 ; 7, ' Ur-Kashdim,' cf. xi. 28. 31 ; 14, ' substance,' cf.  
xii. 5. xiii. 6 ; 15, ' a good old age,' cf. xxv. 8 ; and 9 f shows probable  
acquaintance with Lev. i. 17 : the five animals are those of the Levitical  
ritual. With 17 f cf. Jer. xxxiv. 18. 20. In 2 the *הוא רמשק* appears  
to be a gloss on the *ἀπαξ λεγόμενον*, *בְּנֵי־מִשְׁקָה*. In 21 read *ואת־החוי*  
after *כנעני* with LXX and Sam. There is no evidence that any Iahvistic  
material lies at the root of either 1-6 or 7-12. 17 f, and the continuation  
of xiii. 7-11<sup>a</sup>. 12<sup>b</sup>. 13. 18 should be sought in xvi. 2. 4-7. 11-14  
( ' Iahveh,' 2. 5. 7. 11. 13 ; ' hearkened to the voice of,' 2, cf. iii. 17 ; cf.

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Sarai, 'Behold, thy maid is in thy hand; do to her what is good in thine eyes.' And Sarai dealt hardly with her, and she fled from her face. <sup>7</sup> And {the angel of} Iahveh found her by the fountain of water in the wilderness, by the fountain in the way to Shur. { <sup>8</sup> And he said, 'Hagar, Sarai's handmaid, whence comest thou? and whither goest thou?' And she said 'I flee from the face of my mistress Sarai.' <sup>9</sup> And the angel of Iahveh said unto her, 'Return to thy mistress, and submit thyself under her hands.' <sup>10</sup> And the angel of Iahveh said unto her, 'I will greatly multiply thy seed, that it shall not be numbered for multitude.'} <sup>11</sup> And {the angel of} Iahveh said unto her, 'Behold, thou art with child, and shalt bear a son; and thou shalt call his name "Iishma-el" ('El-heareth'), because Iahveh hath given ear (shama) to thy affliction. <sup>12</sup> And he shall be a wild-ass of a man, his hand against everyone, and everyone's hand against him; and he shall dwell over against the face of all his brethren.' <sup>13</sup> And she called the name of Iahveh that spake unto her, 'Thou art El of Seeing' (roi): for she said, 'Have I even here seen	7 8 9 10 11 12 13
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2 with xi. 30; and note the etymologies in 11. 13. 14 as in iv. 25. v. 29. xi. 9). For xvi. 1. 3. 15. 16 see Priestly Hist. Bk., pp. 161 ff. In spite of 'Iahveh' in 9. 10 the vv. 8-10 do not belong to the original Iahvistic narrative. Observe the bad literary style of 9-11: 'And the angel of Iahveh said unto her, 9, . . . and the angel of Iahveh said unto her, 10, . . . and the angel of Iahveh said unto her,' 11. Says Wellhausen, 'So hat der Jahvist, der beste Erzähler in der ganzen Bibel, nicht geschrieben' (*Die Composition d. Hex.*, p. 20). If we compare this narrative of Iishmael's birth in xvi. 2. 4-14. xxv. 18, with its *Elohistic* parallel in xxi. 8-21 (see pp. 61 ff), the important difference will be noted that in the latter story Iishmael is born *before* Hagar's expulsion, and is a boy with Iizchak in the same home; whereas, if the ill-written passage 8-10 be regarded as an interpolation, there is nothing in the Iahvistic story to indicate that Iishmael ever was in Abram's house. In confirmation of this, notice how 10 anticipates 11; how 9—the com-

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xvi	14	him that seeth me!' <sup>14</sup> Wherefore the well is called 'Beer-lachai-roi' ('the well of him living that seeth me'); behold, it is between Kadesh and Bered. [And
xxv	18	Hagar bare a son in the wilderness, and called his name 'Iishma-el.'] <sup>18</sup> And {they} [he] dwelt from Chavilah unto Shur, that is east of Mizraim, as thou goest toward Asshur. Over against the face of all his brethren
xviii		was his abode.
	1	<sup>1</sup> And Iahveh appeared unto {him} [Abram] by the Oak{s} of Mamre, as he sat in the door of the tent in the
	2	heat of the day. <sup>2</sup> And he lifted up his eyes and looked, and behold {three men} [a man] stood over against him: and when he saw {them} [him], he ran to meet {them} [him] from the tent door, and bowed himself to the

mand to submit to her affliction—hardly agrees with 11,—the sympathetic announcement that Iahveh has heard her cry;—and how the stress on 'multitudes' coincides with the editorial glosses in xiii. 16. xv. 5. It seems clear that in the Iahvistic story, Hagar remained in the desert, and there, by the well of Lachairoi, bore a male child, her desert-son, Iishmael, who became the father of the wild Arab tribes, xxv. 18 (a passage which has got separated from its context by the insertion of parallel matter, and is plainly Iahvistic: note 'Shur' as in xvi. 7; 'as thou goest,' cf. x. 19. 30. xiii. 10; and 'against the face of all his brethren,' cf. xvi. 12; read וַיִּשְׁכֶּן, cf. נָפַל; and restore the omitted statement of Iishmael's birth). Finally, omit כַּלֵּל, 'angel,' in 7. 11: according to 13 'Iahveh' *himself* spoke to her, and upon this the whole meaning of 13. 14 depends. It may be due to the editor who inserted 8-10. But this attempt to smooth down the anthropomorphism of the old Iahvistic tales is most conspicuous in Chaps. xviii. xix, which have been very considerably emended. That an editor has interpolated xviii. 17-19. 22<sup>b</sup>-33<sup>a</sup> is generally recognised; but the same or some other hand seems to have been at work in other parts of the chaps. xviii. xix. To take xviii. 17-19. 22<sup>b</sup>-33<sup>a</sup> as our starting point: the beautiful passage 22<sup>b</sup>-33<sup>a</sup> can hardly have been written by the author of xviii. 3-8 (where Iahveh washes his feet, and eats Arab fare under a tree; cf. esp. 27); of 20. 21 (where Iahveh talks of visiting Sodom to satisfy his

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earth, <sup>3</sup> and said, 'My lord, if now I have found favour	3
in thine eyes, pass not by, I pray thee, from thy	
servant: <sup>4</sup> let now a little water be fetched, and wash	4
{your} [thy] feet, and rest {yourselves} [thymself] under	
the tree: <sup>5</sup> and I will fetch a morsel of bread, and	5
comfort {ye your} [thou thine] heart; after that {shall ye}	
[shalt thou] pass on: in as much as {ye are} [thou art]	
come to {your} [thy] servant.' And {they} [he] said, 'So	
do, as thou hast said.' <sup>6</sup> And Abra{ha}m hastened into	6
the tent unto Sara{h}[i], and said, 'Make ready quickly	
three measures of fine meal, knead it, and make cakes.'	
<sup>7</sup> And Abra{ha}m ran unto the herd, and fetched a calf	7
tender and good, and gave it unto the servant; and he	
hastened to dress it. <sup>8</sup> And he took butter, and milk,	8
and the calf which he had dressed, and set it before	
{them} [him], and stood by {them} [him] under the	
tree; and {they} [he] did eat. <sup>9</sup> And {they} [he] said	9
unto him, 'Where is Sara{h}[i] thy wife?' And he said,	
'Behold, in the tent.' <sup>10</sup> And he said, 'I will surely return	10
unto thee when the time comes round; and lo, Sara{h}[i]	
thy wife shall have a son.' And Sara{h}[i] heard in the	
tent door which was behind him. <sup>11</sup> Now Abra{ha}m and	11

fears); or of the villainous proposition in xix. 8; and it is curious that after expressly saying 'I will go down to find out' whether the city deserves punishment or not, Iahveh should *remain behind himself*, and be entreated as though he had *already determined* on Sedom's overthrow; and 17-19—which reveal this decision in Iahveh's mind, are oddly out of place before 20. 21—where Iahveh is distinctly undecided,—and thus prepare the way for 22<sup>b</sup>-33<sup>a</sup>. Cf. the interpolations xiii. 14-17. xv. 5. 6. xvi. 10; and note the Deuteronomic language ('keep the way of Iahveh'; 'to do justice and judgment,' Deut. vi. 1-3, etc.) and style (cf. Deut. xii. 28. xiv. 24 ff. xix. 8 ff, etc.) of 19; and theme of 22<sup>b</sup>-33<sup>a</sup> (individual righteousness and happiness, cf. Deut. vii. 9. 10. xxiv. 16. Jer. xxxi. 29. 30. Hab. i. 12 f); and the deep prophetic

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Sara {h} [i] were old, far gone in days, [and] it had ceased  
 12 to be with Sara {h} [i] after the manner of women: <sup>12</sup> and  
 Sara {h} [i] laughed within herself, saying, 'After I am  
 waxed old shall I have delight, my husband being old  
 13 al-o?' <sup>13</sup> And Iahveh said unto Abra {ha} m, 'Wherefore  
 did Sara {h} [i] laugh, saying, Shall I indeed bear a child  
 14 who am old? {<sup>14</sup> Is anything too hard for Iahveh?} At the set  
 time I will return unto thee when the time comes round,  
 15 and Sara {h} [i] shall have a son.' <sup>15</sup> And Sara {h} [i]  
 denied, saying, 'I laughed not': for she was afraid.  
 But he said, 'Nay, but thou didst laugh.' \* \* \*  
 16 \* \* \* <sup>16</sup> And the {men} [man] rose up  
 thence, and looked toward Sedom: and Abraham went  
 with {them} [him] to bring {them} [him] on the way.  
 17 {<sup>17</sup> And Iahveh said, 'Shall I hide from Abraham that which  
 18 I do, <sup>18</sup> seeing that Abraham shall surely become a great and  
 mighty nation, and all the nations of the earth shall be blessed  
 19 in him? <sup>19</sup> For I have known him, to the end that he may  
 command his children and his house after him, that they may  
 keep the way of Iahveh, to do justice and right, to the end that  
 Iahveh may bring upon Abraham that which he hath spoken of

reverence in 25 and 27. Also, the opening words of 17, יהוה אמר, *begin*, do not *continue* a narrative: after 16 we should expect the *יהוה ויאמר* of 20. And not only does 20 continue 16, but 33<sup>b</sup> follows admirably on 22<sup>a</sup>. Now this attempt in xviii. 17-19. 22<sup>b</sup>-33<sup>a</sup> to soften the severity of Iahveh towards Sedom, throws light on the rest of xviii. xix. The communion of Iahveh alone with Abraham, xviii. 22<sup>b</sup>-33<sup>a</sup>, is not unconnected with Iahveh's absence from the very disagreeable situation of the 'two angels' in xix. 1-17, and his mixed personality generally throughout the narrative. Nothing is said of Iahveh rejoining the mysterious 'men,' and yet he is certainly present in xix. 18 ff, and is addressed as if he had been on the scene from the beginning, and as sole agent in the destruction of the city. It should be noted (1) that Iahveh is addressed personally in the *singular* in xviii. 3 ('my lord'; 'in thy sight'; 'pass thou not by'; 'thy servant'); in xix. 18. 19 ('my lord'; 'thy servant'; 'in thy sight'; 'thou hast

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him.} <sup>20</sup> And Iahveh said, 'Verily the cry of Sedom and Gamorah is great, that their sin is very grievous. <sup>21</sup> I will go down now and see whether they have done altogether according to [their] cry that has come unto me; and if not, I will know.' <sup>22</sup> And the {men} [man] turned thence, and went toward Sedom {But Abraham stood yet before Iahveh. <sup>23</sup> And Abraham drew near, and said, 'Wilt thou also consume the righteous with the wicked? <sup>24</sup> Peradventure there be fifty righteous within the city: wilt thou consume and not spare the place for the fifty righteous that are therein? <sup>25</sup> That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right?' <sup>26</sup> And Iahveh said, 'If I find in Sedom fifty righteous within the city, then I will spare all the place for their sake.' <sup>27</sup> And Abraham answered and said, 'Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes: <sup>28</sup> peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five?' And he said, 'I will not destroy it, if I find there forty and five.' <sup>29</sup> And he spake unto him yet again, and said, 'Peradventure there shall be forty found there.' And he said, 'I will not do it for the forty's sake.' <sup>30</sup> And he said, 'O let not the Lord be angry, and I will speak: peradventure there shall thirty be found there.' <sup>31</sup> And he said, 'I will not do it, if I find thirty there.' And he said, 'Behold now, I have taken upon me to speak unto the Lord; per-

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magnified'; 'thy mercy'; 'thou hast shewed'). (2) Iahveh speaks personally in the *singular* in xviii. 10 ('And he said'; 'I will return'); 13 ('And Iahveh said'); 14 ('I will return'); 15 ('and he said'); 20 ('Iahveh said'); 21 ('I will go down'; 'I will see'; 'unto me'; 'I will know'); xix. 17 ('he said'); 21 ('he said'; 'I have gladdened'; 'I will not overthrow'); 22 ('I cannot until'); and according to the LXX in xviii. 5 ('he said'); and 9 ('he said'). (3) Iahveh is spoken of in the *singular* in xviii. 1 ('Iahveh appeared unto Abram'); 10 ('behind him'); xix. 14 ('Iahveh will destroy the city'); 24 ('Iahveh rained upon Sedom'); and 25 ('he overthrew those cities'). In the face of this evidence, is it not highly probable that a pious editor has tried in these chapters to conceal the 'Almighty Judge,' xviii. 25, for whom nothing is 'too

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- adventure there shall be twenty found there.' And he said, 'I will not destroy it for the twenty's sake.' <sup>32</sup> And he said, 'O let not the Lord be angry, and I will speak yet but this once: per-adventure ten shall be found there.' And he said, 'I will not destroy it for the ten's sake.' <sup>33</sup> And Iahveh went his way as soon as he had left communing with Abraham.} And Abraham returned unto his place. <sup>1</sup> And the {two angels} [man] came to Sedom at even; and Lot sat in the gate of Sedom: and Lot saw {them} [him], and rose up to meet {them} [him], and bowed himself with his face to the earth, <sup>2</sup> and said, 'Behold now, my lord, turn aside, I pray {you} [thee], into {your} [thy] servant's house, and tarry, and wash {your} [thy] feet, and {you shall} [thou shalt] rise up early and go on {your} [thy] way.' And {they} [he] said, 'Nay, but in the street will {we} [I] tarry.' <sup>3</sup> But he urged {them} [him] greatly, and {they} [he] turned in unto him, and entered into his house. And he made {them} [him] a feast, and did bake unleavened bread; and {they} [he] did eat. <sup>4</sup> But before {they} [he] lay down, the men of the city, {even the men of Sedom} compassed the house round, both young and old, all the people from every quarter, <sup>5</sup> and called unto Lot, and said unto him,

wonderful,' 14<sup>a</sup> (a gloss in the spirit of 22<sup>b</sup> ff), behind 'three men' and 'angels'? and that in the original story *Iahveh alone was mentioned!* I therefore venture to restore שני in xviii. 2; ששה in 16. 22. xix. 1. 5. 8. 10. 12. 15. 16; and the corresponding inflections; and to strike out 'three' in xviii. 2; 'Is anything too hard for Iahveh?' 14<sup>a</sup>; 'two angels,' xix. 1; 'even the men of Sedom,' <sup>4</sup>; 'because the cry of them is waxen great before Iahveh' (cf. xviii. 20) 'and Iahveh hath sent us to destroy it' (contradicted by 21. 22. 24. 25) in 13; 'and upon the hand of his wife, and upon the hand of his two daughters' (note 'and brought *him* forth') 'Iahveh being merciful unto him' (of same nature as xviii. 14<sup>a</sup>, interrupts 16<sup>ac</sup>, and the occasion of the omission of 16<sup>c</sup> in the LXX) in 16; and 'to the place where he had stood before Iahveh'



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‘Where {are the men} [is the man] who came in to thee this night? bring {them} [him] out unto us that we may know {them} [him].’ <sup>6</sup> And Lot went out to them to the door, and shut the inner-door behind him: <sup>7</sup> and he said, ‘Do not, my brethren, I pray you, do wickedly: <sup>8</sup> behold now, I have two daughters who have not known man; let me, I pray you, bring them out unto you, and do ye unto them as is good in your eyes: only unto {these men} [this man] do nothing, inasmuch as {they are} [he is] come under the shadow of my roof.’ <sup>9</sup> But they said, ‘Stand back;’ and they said, ‘This fellow came in to sojourn, and will needs be a judge! Now, (said they) we will deal with thee worse than with {them} [him]’: and they pressed sore upon the man, even Lot, and drew near to break down the door. <sup>10</sup> But the {men} [man] put forth {their} [his] hand, and drew Lot unto {them} [him] into the house, and shut to the door: <sup>11</sup> and {they} [he] smote the men at the door of the house with blindness, both small and great, that they wearied themselves to find the door. <sup>12</sup> And the {men} [man] said unto Lot, ‘Hast thou here any beside? [thy] son[s]-in-law, {and thy sons}, and thy

(cf. xviii. 22) in 27. Read in xviii. **וְאָבְרָם**; and **בְּאֵלֶיךָ** with LXX (cf. **הַעֲפֹץ** in 4. 8; and cf. xii. 6); in **וַיְהִי לוֹ** with LXX; in **וַיִּבְרָא** with LXX; in xix. **וַיִּבְרָא** for **וַיִּבְרָא** with LXX; in **וַיִּבְרָא** with LXX; in 17 **וַיִּבְרָא**; in 37 **וַיִּבְרָא** with LXX; and in 38 **וַיִּבְרָא**, **וַיִּבְרָא** with LXX. From the parallel account of a promise of a son to Sarai in the Priestly Hist. Bk., Gen. xvii. 16-19 (see p. 165), following the change of Abram's name to 'Abraham,' xvii. 5, and of Sarai's to 'Sarah,' xvii. 15, we should expect after xviii. 15 a corresponding change of names. Therefore I have restored 'Abram' and 'Sarai' in xviii. 1-15 as in xvi and preceding Iahvistic passages.

The continuation of xviii. xix (in its original form, Iahvistic: note 'Iahveh' *passim*; 'Oak of Mamre,' xviii. 1, cf. xiii. 18; 'lifted up his

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## Iahvistic.

daughters, and whomsoever thou hast in the city, bring  
 13 them out of the place, <sup>13</sup> for {we} [I] will destroy this  
 place {because the cry of them is waxen great before Iahveh,  
 14 and Iahveh hath sent us to destroy it}. <sup>14</sup> And Lot went  
 out, and spake unto his sons-in-law, who should marry  
 his daughters, and said, 'Up, get you out of this place,  
 for Iahveh will destroy the city.' But he seemed  
 15 unto his sons-in-law as one that mocked. <sup>15</sup> And as  
 the morning arose the {angels} [man] hastened Lot,  
 saying, 'Arise, take thy wife, and thy two daughters  
 who are here, [and depart,] lest thou be consumed in  
 16 the wickedness of the city.' <sup>16</sup> And as he lingered,  
 the {men} [man] laid hold upon his hand, {and upon the  
 hand of his wife, and upon the hand of his two daughters;  
 Iahveh being merciful unto him}, and brought him forth,  
 17 and set him without the city. <sup>17</sup> And it came to  
 pass when {they} [he] had brought {them} [him] forth  
 abroad, that he said, 'Escape for thy life; look not  
 behind thee; neither stay thou in all the plain; escape  
 18 to the mountains lest thou be consumed.' <sup>18</sup> And Lot  
 19 said unto {them} [him], 'O not so, my lord: <sup>19</sup> behold  
 now, thy servant hath found favour in thine eyes, and  
 thou hast magnified thy mercy which thou hast shewed  
 me in saving my life; but I am not able to escape  
 to the mountains, lest the evil overtake me and I die:  
 20 <sup>20</sup> behold now, this city is near to flee unto, and it is  
 little: O let me escape thither, a little place, thou  
 21 knowest, that my soul may live.' <sup>21</sup> And he said unto  
 him, 'See, I have favoured thee in this thing also,

eyes,' 2, cf. xiii. 10; 'find favour in the eyes of,' 3. xix. 19, cf. vi. 8) is to be sought, not in xx, but in xxi. 1<sup>a</sup>. 2<sup>a</sup>. 7: note 'Iahveh'; 'conceived and bare,' cf. iv. 1. 17. xvi. 4; 'in his old age,' 2<sup>a</sup>. 7, cf. xviii. 11. 12. Supply 'and called his name "Iizchak"' in 2<sup>a</sup>, in accordance with xviii.

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that I will not overthrow the city which thou hast spoken of. <sup>22</sup> Haste thee, escape thither, for I cannot do anything till thou be come thither.' Therefore was the name of the city called 'Zoar' ('littleness'). <sup>23</sup> The sun rose on the earth as Lot came unto Zoar: <sup>24</sup> and Iahveh rained upon Sedom and upon Gamorah, brimstone and Iahveh-fire out of the heavens; <sup>25</sup> and he overthrew those cities, and all the plain, all the inhabitants of the cities, and that which grew upon the ground. <sup>26</sup> But his wife looked back from behind him, and she became a pillar of salt. <sup>27</sup> And Abraham got up early in the morning {to the place where he had stood before Iahveh}, <sup>28</sup> and looked toward Sedom and Gamorah, and toward all the land of the plain, and beheld; and lo, the smoke of the land went up like the smoke of a furnace. <sup>29</sup> And Lot went up out of Zoar, and dwelt in the mountains, and his two daughters with him: for he feared to dwell at Zoar: and he dwelt in a cave, he and his two daughters. <sup>30</sup> And the firstborn said unto the younger, 'Our father is old, and there is not a man in the land to come in unto us after the manner of all the earth: <sup>31</sup> come, let us make our father drink wine, and we will lie with him that we may keep alive seed by our father.' <sup>32</sup> And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he knew not when she lay down, nor when she arose. <sup>33</sup> And it came to pass on the morrow, that the first-

12-15, cf. iv. 17. 25. For xxi. 1<sup>b</sup>. 2<sup>b</sup>-5 see Priestly Hist. Bk. p. 166. In xx. 1-17. xxi. 6-21. 22-31<sup>a</sup>. xxii. 1-13. 19 we come upon a group of passages characterised by an exclusive use of the divine name 'Elohim' (xx. 3. 6. 11. 13. 17. xxi. 6. 12. 17. 19. 20. 22. 23. xxii. 1. 3. 8. 9. 12: restore 'Elohim' in xxii. 11, see pp. 60 ff) but with none of the

xix	Iahvistic.	Elohistic.
xx	born said unto the younger,	<sup>1</sup> And Abraham journeyed
1	'Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may keep alive seed by our father.'	{from thence} toward the land of the South, and dwelt between Kadesh and Shur; and he sojourned in Gerar. <sup>2</sup> And when Abraham said of Sarah his wife,
2	lie with him, that we may keep alive seed by our father.'	'She is my sister,' then Abimelech, king of Gerar,
35	And they made their father drink wine that night also; and the younger	sent and took Sarah. <sup>3</sup> But Elohim came to Abimelech
3	arose, and lay with him; and he knew not when she lay down, nor when she	in a dream by night, and said to him, 'Behold, thou art as a dead man, be-
36	arose. <sup>36</sup> Thus were both the daughters of Lot with	cause of the woman which thou hast taken; for she
37	child by their father. <sup>37</sup> And the firstborn bare a son,	is a man's wife.' <sup>4</sup> But Abimelech had not come
4	and called his name 'Moab': [saying, 'By my father' (moabi) 'is he']: the same is the father of the sons of	near her: and he said, 'My lord, wilt thou slay even a righteous people? <sup>5</sup> Did he not himself say
38	Moab until this day. <sup>38</sup> And the younger, she also bare a son, and called his name	unto me, She is my sister, and she, even she herself, say, He is my
5	['Ammon': saying,] 'The son of my people' (ami) ['is he']: the same is the father of the sons of Am-	brother? In the integrity of my heart, and the innocency of my hands
6	mon until this day.	have I done this.' <sup>6</sup> And

peculiar features of the Priestly Hist. Bk. The interest and liveliness of the narrative stamp it at once as more akin to the Iahvistic than to the Priestly Hist. Bk., and its contents are parallel to much that has

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Elohim said unto him in the dream, 'Yea, I know that in the integrity of thy heart thou hast done this, and so I also withheld thee from sinning against me: therefore suffered I thee not to touch her. <sup>7</sup>Now therefore restore the man's wife, for he is a prophet, and he shall pray for thee, and thou shalt live: but if thou restore her not, know that thou shalt surely die, thou and all that are thine.' <sup>8</sup>And Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. <sup>9</sup>Abimelech called Abraham, and said unto him, 'What hast thou done unto us, and wherein have I sinned against thee, that thou hast brought on

7

8

9

been, or has yet to be told, in the Iahvistic document. The Priestly Hist. Bk. says nothing of Hagar's expulsion (xvii. 23. xxv. 9), and gives Iishmael's years as 14 when Iizchak was born (xvi. 16. xvii. 25. xxi. 5), an age which the story in xxi. 8-21 will not admit. There, he is a child of 4 or 5, older than Iizchak who was weaned at the latest at 2½ years (2 Maccabees vii. 27), small enough to be carried on his mother's shoulder, 14, (LXX), 'cast under a shrub,' 15, and 'lifted up in the arms,' 18. In 14. 15, 16 he is called a 'child' (ילד), and the παιδίον of the LXX throughout (not παιδάριον, as in xxii. 5. 12) indicates that in 12. 17. 18. 19. 20 ילד has been altered into נער ('lad') to make the narrative fit better its present position after xvi. xvii. 25. xxi. 5. Similarly the beautiful verse 14 has been rendered ungrammatical, and the statement obscured that Abraham lifted the child on to Hagar's shoulder (read with LXX וישם על-ש' את-הי'); the last words of 9 (LXX: παίζοντα μετὰ Ἰσαὰκ τοῦ υἱοῦ αὐτῆς) have been omitted to give מצחק the possible sense of 'mock'; and in 16 a slight change has given the cry of the child (cf. 17) to the mother (read with LXX וישא ויבך (הילד את-קלו ויבך)). Note the interpolation of the מלאך in 17<sup>b</sup> as in xvi. xviii. xix: the 'I' in 18 must be 'Elohim,' who is alone mentioned in 12. 17<sup>a</sup>. 19. 20. In 17 or 19 we should expect a clause corresponding to the naming of Hagar's son in xvi. 11. The story can only be regarded as an *Elohistic* parallel to the Iahvistic passage xvi. 2. 4-7. 11-14, and may have been included in the compila-

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me, and on my kingdom a great sin? Thou hast done  
 10 unto me as no man doeth.' <sup>10</sup> And Abimelech said  
 unto Abraham, 'What hast thou perceived, that thou  
 11 hast done this thing?' <sup>11</sup> And Abraham said, 'Verily,  
 I thought, Surely the fear of Elohim is not in this  
 12 place, and they will slay me for my wife's sake. <sup>12</sup> But  
 yet is she indeed my sister, my father's daughter,  
 though not my mother's daughter; and she became  
 13 my wife. <sup>13</sup> And it came to pass when Elohim caused  
 me to stray forth from my father's house, that I said  
 unto her, This is thy favour that thou wilt show unto  
 14 me; at every place whither we shall come, say of me,  
 He is my brother.' <sup>14</sup> And Abimelech took sheep and  
 oxen, and menservants and womenservants, and gave  
 them unto Abraham, and restored him Sarah his wife.  
 15 <sup>15</sup> And Abimelech said, 'Behold, my land is before thee:  
 16 dwell where it pleaseth thee.' <sup>16</sup> And unto Sarah he said,  
 'Behold, I have given thy brother a thousand pieces  
 of silver: behold, it is for thee, a covering of the eyes  
 to all that are with thee: and before all men are thou

tion (Introd. p. 2), because it differs in several essential particulars. Instead of being born in the desert (xvi. 11. xxv. 18), Iishmael is expelled with his mother; and instead of being named 'El-Hearth' because of *Hagar's* affliction being heard (xvi. 11), he is so named in consequence of *his own* cry (xxi. 17). But that the stories are parallel versions is clear from the incidents of Sarah's jealousy and complaint to Abraham (xvi. 4. 5 and xxi. 10); Hagar's flight into the wilderness (xvi. 7 and xxi. 14); the well (xvi. 7 and xxi. 19); the etymology of Iishmael's name (xvi. 11 and xxi. 17), and his wild desert life (xvi. 12. xxv. 18 and xxi. 20. 21). The fragment xxi. 6, which is parallel to xxi. 7, belongs to the story 8-21: note the different derivation of Iizchak's name from 'Zachak,' to laugh: in xvii. 17, the Priestly Hist. Bk., he is so named because his *father laughed at the promise of a son*; in xviii. 10 ff, the Iahvistic narrative, because his *mother laughed at the promise of a son*; but here, because his *mother laughed when she bore a son*.

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righted.' <sup>17</sup> And Abraham prayed to Elohim: and Elohim	xx
healed Abimelech, and his wife and his maid-servants,	17
so that they bare {For Iahveh had fast closed up all the	
wombs of the house of Abimelech, because of Sarah, Abraham's	xxi
wife}. <sup>22</sup> And {it came to pass at that time} Abimelech	22
{and Phikol, the captain of his host} spake unto Abraham	
saying, 'Elohim is with thee in all that thou doest:	
<sup>23</sup> now therefore swear unto me here by Elohim that	23
thou wilt not deal falsely with me, nor with my off-	
spring, nor with my posterity: but according to the	
kindness that I have done unto thee, thou shalt do	
unto me, and to the land wherein thou hast sojourned.'	
<sup>24</sup> And Abraham said, 'I will swear.' <sup>25</sup> But Abraham	24· 25
reproved Abimelech because of a well of water which	
the servants of Abimelech had violently taken away.	
<sup>26</sup> And Abimelech said, 'I wot not who hath done this	26
thing: neither didst thou tell me, neither yet heard	
I of it until to-day.' <sup>27</sup> And Abraham took sheep and	27
oxen, and gave them unto Abimelech, and they two	

Also note 'Elohim.' Similarly xx. 1-17 and its continuation xxi. 22-31<sup>a</sup> form an Elohistic parallel to xxvi. 7-33 with Abraham as hero instead of Iizchak: note Gerar (xx. 1. 2 and xxvi. 7); Abimelech (xx. 2 ff and xxvi. 8 ff); the same incident of a wife taken for a sister; the same struggle for the well (xxi. 25 and xxvi. 20), and the derivation of the name 'Beer-sheba' (xxi. 30 and xxvi. 33). Moreover cf. xx. 2 with xxvi. 7; xx. 9 with xxvi. 10; xx. 14 with xxvi. 14; xxi. 22 with xxvi. 28; and xxi. 23 with xxvi. 29. Nor is there any place for xx. 1-17, xxi. 22-31<sup>a</sup> in the Priestly Hist. Bk.: the taking of Sarah into Abimelech's harem is even more ridiculous after xvii. 17 than after xviii. 11. 12; nor is there any sign in the Priestly Hist. Bk. that Abraham ever stayed at Gerar or Beer-sheba. The verse xx. 18, 'For Iahveh had fast closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife,' betrays itself as a gloss on 17 by the use of the name 'Iahveh.' The strong resemblance between xxi. 22-31<sup>a</sup> and xxvi. 19-33 has led to alterations in both. In xxi. 22, 'and Phikol the captain of his host' (to

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## Elohistic.

28 made a covenant. <sup>28</sup> And Abraham set seven ewe lambs  
 29 of the flock by themselves. <sup>29</sup> And Abimelech said  
 30 unto Abraham, 'What mean these seven ewe lambs  
 30 which thou hast set by themselves?' <sup>30</sup> And [Abraham]  
 said, 'These seven ewe lambs shalt thou take of my  
 hand, that it may be a witness unto me that I have  
 31 digged this well.' <sup>31</sup> Wherefore he called that place  
 'Beer-sheba' ('well of seven') {because there they sware  
 32 both of them; <sup>32</sup> and they made a covenant at Beer-sheba. And  
 Abimelech rose up, and Phikol the captain of his host and they  
 34 returned into the land of the Pelishtim. <sup>34</sup> And Abraham

which the LXX adds 'Achuzzath his friend') has probably crept in from xxvi. 26; note the singular, ויִאמַר, and throughout, 'unto me,' 'with me,' etc.; cf. the plural, 'ye,' 'they,' 'we,' etc. in xxvi. 26 ff. 31<sup>b</sup> is also a gloss: the well is named 'Sheba,' not from 'Shibah, to swear,' as in xxvi. 33, but from 'Sheba, seven,' as in 28-30; and 'Phikol, the captain of his host,' 32, and 'the land of the Pelishtim,' 32. 34, prove acquaintance with xxvi. 19-33, to which xxi. 33 (note 'Iahveh'; omit the gloss אֱלֹהִים) with Iizchak as its subject, would form a fitting conclusion.

Chap. xxii. 1-13. 19 is a fragment of the same Elohistic narrative as xx. 1-17. xxi. 6. 8-31<sup>a</sup> (note 'Elohim'; and the dream, 1-3, as in xx. 3. 8. xxi. 12. 14; the voice from the skies, 11, as in xxi. 17; and cf. 13 with xxi. 19) but has no parallel in the Iahvistic document. Read וְהָאֵלֹהִים in 2: the name 'Moriah' occurs only elsewhere in the late 2 Ch. iii. 1, where it doubtless means Mount Zion; but here the mountain is not named, 2<sup>b</sup>, and the expression 'land of Zion' is meaningless; and three days journey from Beersheba would bring Abraham much farther north than Jerusalem—to Shechem, or some other Israelite sanctuary. Abundant traces of this Elohistic narrative appear in the Hexateuch, and from one interesting fragment, Ex. iii. 11-15 (cf. the Priestly parallel, Ex. vi. 2-9, pp. 151 f) we gather the writer's opinion that Moses introduced the divine name *Iahveh*. This will explain not only the exclusive use of the name *Elohim* in the passages above (and in all the Elohistic passages in Genesis) but a marked *religious* tinge,—in the story of Abraham's sacrifice (the view that Elohim was content with man's *willingness* to offer his firstborn), in the revelation by dreams, the



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sojourned in the land of the Pelishtim many days} * * *	xxi
* * * <sup>6</sup> And Sarah said, 'Elohim hath made me to laugh; everyone that heareth will laugh with me.' <sup>8</sup> And the child grew, and was weaned; and Abraham made a great feast the day that Iizchak was weaned. <sup>9</sup> And Sarah saw the son of Hagar the Mizraimitess, which she had borne unto Abraham, playing [with her son Iizchak]. <sup>10</sup> Wherefore she said unto Abraham, 'Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Iizchak.' <sup>11</sup> And the thing was very grievous in Abraham's sight on account of his son. <sup>12</sup> And Elohim said unto Abraham, 'Let it not be grievous in thy sight because of the {lad} [child], and because of thy bondwoman: in all that Sarah saith unto thee, hearken unto her voice; for in	6 8 9 10 11 12

power of prayer (xx. 7. 17), the prophetic character given to Abraham (xx. 7. xxi. 22), and in the ceremony of the covenant (xxi. 28 ff). In xxii. 1 repeat אברהם with LXX as in 11, and read with LXX אחר in 13 for אחר. Chap. xxii. 14-18 is not Elohistic (note 'Iahveh,' 14. 15. 16; the loose connecting link, 'called unto Abraham a second time,' cf. 'after Lot was separated from him,' xiii. 14, and similar interpolations in Jos. v. 2. 1 Sam. xi. 14; the stress on numbers, 17, cf. xiii. 14-17. xv. 5. xvi. 10. xviii. 17-19) and may be assigned to the compiler, who wove the Iahvistic and Elohistic narratives into one *Prophetic History Book* (p. 2). His expression 'Mount of Iahveh' for Mount Zion marks him as a Judean and the probable author of the attempt in 2 to transplant Abraham's deed of faith from some North Israelite shrine to Jerusalem. His also may be the מלך in 15 (whence the יהוה 'מ' in 11), and xvi. 8-10 and allied passages. Finally, to him or some other interpolator must be assigned xxii. 20-24, and its continuation xxv. 1-6 (note 'begat,' 'concubine,' 'whose name was,' and 'bear unto,' in both lists). It belongs neither to the Priestly Hist. Bk. (note הוליר, ילר, not Sheba and Dedan are derived here from Iokshan, son of Abraham, xxv. 3, not from Raamah, son of Kush as in x. 7; and xxv. 5. 6 hardly agrees with

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- 13 Iizchak shall thy seed be named. <sup>13</sup>And also of the  
 14 son of the bondwoman will I make a nation, because  
 15 he is thy seed.' <sup>14</sup>And Abraham rose up early in the  
 16 morning, and took bread and a skin of water, and gave  
 17 it unto Hagar, and set [the child] upon her shoulder,  
 18 and sent her away. And she departed, and wandered  
 in the wilderness of Beer-sheba. <sup>15</sup>And the water  
 in the skin was spent. And she cast the child under  
 one of the shrubs, <sup>16</sup>and went and sat her down over  
 against him a good way off, as it were a bowshot: for  
 she said, 'Let me not look upon the death of [my]  
 child.' And as she sat down over against him, [the  
 child] raised his voice, [and cried out]. <sup>17</sup>And Elohim  
 heard the voice of the {lad} [child]. And {the angel of}  
 Elohim called to Hagar out of the heavens, and said  
 unto her, 'What aileth thee, Hagar? Fear not, for  
 Elohim bath heard the voice of the {lad} [child] in the  
 place where he is. <sup>18</sup>Arise, lift up the {lad} [child],

xxv. 9), nor to the Iahvistic narrative (Sheba, 3, Asshur, 3, Iokshan or Ioktan, 3, and Chanok, 4, are differently derived in x. 28. x. 11. x. 25 and iv. 17), and there is no evidence that it belongs to the Elohistic document. Rather is it a gloss to supplement Abraham's family, and so fulfil the repeated promises in xiii. 16. xv. 5. xvi. 10. xviii. 18. xxii. 17.

For xxiii see Priestly Hist. Bk. (pp. 166 ff). When the redactor, who interwove the Priestly and Prophetic (p. 3 f) History Books (pp. 4.7) inserted this chapter here, relating Sarah's death, he reserved xxv. 1-6 to reintroduce the death of Abraham in xxv. 7-11<sup>a</sup>. 12-17, and connect it with xxiv, which he modified. There is strong evidence that xxiv (which is Iahvistic: note 'Iahveh' throughout; cf. 4-8 with xii. 1-3. 7; 10. 15 with xi. 29; 36 with xviii. 11-15. xxi. 1<sup>a</sup>. 2<sup>a</sup>. 7; Ribkah, fair to look upon, 16, prepares the way for xxvi. 7 ff, and her marriage with Iizchak for xxv. 21 ff; 'old and far gone in days,' 1, cf. xviii. 11) originally recorded Abraham's death. No mention is made of him again in the Iahvistic narrative, and xxiv. 1-9 is a death-bed scene; cf. xlvii. 29-31; and note Abraham's great age, 1; his sickness, anxiety,

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and hold him in thy hand: for I will make him a great nation.' <sup>19</sup>And Elohim opened her eyes, and she saw a well of water; and she went, and filled the skin with water, and gave the {lad} [child] drink. [And she called his name 'Iishma-el'; for she said 'El hath heard' (shama) 'him'.] <sup>20</sup>And Elohim was with the {lad} [child], and he grew; and he dwelt in the wilderness, and became an archer. <sup>21</sup>And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Mizraim.

<sup>1</sup>And it came to pass after these things that Elohim did prove Abraham; and he said unto him, 'Abraham, [Abraham']; and he said, 'Here am I.' <sup>2</sup>And he said, 'Take now thy son, thine only son, whom thou lovest, even Iizchak, and get thee into the land of {Moriah} [the Aemorite], and offer him there for a burnt offering upon one of the mountains which I will tell thee of.' <sup>3</sup>And Abraham rose up early in the morning, and saddled his ass, and took two of his young men

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19

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21

xxii

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3

and oath, 2. 3; his bequest of all to Iizchak, 36; Iizchak's return home, 62, his lamentation (לִשְׁוִיָּה, cf. Ps. lv. 3. 18. cxlii. 3. Job vii. 11. 13. Prov. xxiii. 29) in the field, 63, and his comfort in Ribkah. Nothing is said of Sarah (in 67 the article in הַאֵהֳלָה, stat. const., is inexplicable unless we regard the following שָׂרָה אִמּוֹ as a gloss from the margin, see the LXX), and we may safely conjecture, with Wellhausen, that the redactor (p.62) has omitted the statement of Abraham's death after 61, and altered אַבְרָהָם at the end of 67 into אִמּוֹ (overlooking the fact that he thus represents Iizchak as mourning for his mother 13 or 14 years! cf. xvii. 17. xxiii. 1 and xxv. 20: and contrast l. 3). The religious tone of this chapter is conspicuously more spiritual than of some of the stories in the Iahvistic group (cf. ii. 4<sup>b</sup>-iv. vi. 1 ff. viii. 20-22. xi. 1-9. xviii. xix), but the highly monotheistic expressions, Iahveh 'the God of the heavens and the God of the earth,' 3, and 'the God of the heavens,' 7, are probably later additions; cf. xviii. 25. In 7 the superfluous words 'and who sware unto me' must be assigned to the compiler of 'IE' (pp.

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with him, and Iizchak his son ; and he clave the wood  
 for the burnt offering, and rose up, and went unto the  
 4 place of which Elohim had told him. 'On the third  
 day Abraham lifted up his eyes, and saw the place afar  
 5 off. 'And Abraham said unto his young men, 'Abide  
 ye here with the ass, and I and the lad will go yonder ;  
 6 and we will worship, and come again to you.' 'And  
 Abraham took the wood of the burnt offering, and laid  
 it upon Iizchak his son ; and he took in his hand the  
 fire and the knife ; and they went both of them  
 7 together. 'And Iizchak spake unto Abraham his  
 father, and said, 'My father' ; and he said, 'Here am  
 I, my son.' And he said, 'Behold, the fire and the  
 wood : but where is the lamb for a burnt offering ?'  
 8 'And Abraham said, 'Elohim will provide himself the  
 lamb for a burnt offering, my son.' And they went  
 9 both of them together. 'And they came to the place  
 which Elohim had told him of : and Abraham built

2. 62) who alone speaks of 'swearing,' xxii. 16 ; and restore from 40  
 יצליה דרכך in place of 'יש' מלאכו ל' : the 'angel' does not appear,  
 whereas 'a prosperous way' is the one thing prayed for, and looked for  
 in the omen, and for which Abraham's servant thanks Iahveh, 12-14. 21.  
 27. 40. 42-44. 48. 56. In 10 וילך is out of place before ויקם וילך : read  
 with the LXX ומכלי. In 22 restore with the Sam. וישם אל-אשה after  
 משקלו ; replace 22<sup>b</sup> after 25 (cf. 47) and 23<sup>b</sup> after 24 ; and read with  
 the LXX וישאל before ויאמר in 23 : required after the pause 21. 22<sup>a</sup> and  
 before the definite question that follows. In 27 read אָחִי with the LXX.  
 Restore the right order 29<sup>a</sup>. 30<sup>a</sup>. 29<sup>b</sup>. 30<sup>b</sup>. Add וְיָ in the beginning of  
 31 from the LXX ; and read וְנָבֵא in 32, thus keeping the same subject  
 all through, and וְנִשָּׂם in 33 with the LXX. In 36 read וּזְקֵנָהוּ with the LXX :  
 cf. xviii. 11. xxi. 2<sup>a</sup>. 7. Omit יִשְׁלַח מְלָאכֹה אֵתְךָ in 40 : see on 7. In 54  
 read ויקם with LXX. After 61<sup>a</sup> add 'And they came to Chebron. And  
 Abraham was dead' (pp. 62 f). 61<sup>b</sup> is out of place after 59-61<sup>a</sup>, and  
 should follow 62 : add לַיִּצְחָק. In 62 read אֶל-מְרֹבֵר for מְבוֹא (cf. LXX) :  
 cf. xxv. 11<sup>b</sup>.

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the altar there, and laid the wood in order, and bound Iizchak his son, and laid him on the altar, upon the wood.	
<sup>10</sup> And Abraham stretched forth his hand, and took the knife to slay his son.	10
<sup>11</sup> But {the angel of Iahveh} [Elohim] called unto him from the heavens, and said, 'Abraham, Abraham'; and he said, 'Here am I.'	11
<sup>12</sup> And he said, 'Lay not thine hand upon the lad, neither do thou anything unto him; for now I know thou fearest Elohim, seeing thou hast not withheld thy son, thine only son, from me.'	12
<sup>13</sup> And Abraham lifted up his eyes, and looked, and behold {behind}, a ram caught in the thicket by his horns: and Abraham went, and took the ram, and offered him up for a burnt offering in the stead of his son.	13
{ <sup>14</sup> And Abraham called the name of that place 'Iahveh-Iireh': as it is said to this day, 'In the mount of Iahveh will he provide' ('iireh').	14
<sup>15</sup> And the angel of Iahveh called unto Abraham a second time from the heavens, <sup>16</sup> and said, 'By myself have I sworn,' saith Iahveh, 'because thou hast done this thing, and hast not withheld thy son, thine only son: <sup>17</sup> that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies;	15 16 17

For xxv. 7-11<sup>a</sup>. 12-17. 19. 20. 26<sup>b</sup>. xxvi. 34. 35, see Priestly History Book, pp. 168 f. xxv. 21-26<sup>a</sup>. 27-34 is out of place before xxvi. 1-33. Not only should xxvi. 7. 8 precede xxv. 27 (Ribkah, after a period of sterility, the mother of grown-up sons) but xxv. 21 follows well on xxvi. 33 (Iizchak and Ribkah inquire of Iahveh at the famous shrine in Beer-sheba, Amos v. 5. viii. 14: sometimes the oracle may have been more than a mere 'Yes' or 'No,' and given rhythmically as in xxv. 23<sup>c</sup>), and xxvii which follows badly on xxvi is a natural continuation of xxv. 21-34. This order is confirmed by the peculiarly composite character of xxv. 21-26<sup>a</sup>. 27-34. xxvii. 1-45. A Iahvistic narrative, xxv. 21-25<sup>a</sup>. 25<sup>c</sup>-26<sup>a</sup>. 27. 28 (note 'Iahveh,' 21. 22; 'barren,' 21, cf. xi. 30; 'conceived,' 21, cf. iv. 1. 17. xvi. 4. xxi. 2) xxvii. 1<sup>a</sup>. 2-8<sup>a</sup>. 9<sup>b</sup>. 10. 14<sup>b</sup>. 15. 17. 18<sup>a</sup>. 19<sup>b</sup>. 20. 25. 26. 27-29 (similar lines in iv. 23. 24. ix. 25-27. xxiv.

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18 <sup>18</sup>and in thy seed shall all the nations of the earth be blessed, in  
 19 that thou hast obeyed my voice.' } <sup>19</sup> And Abraham re-  
 turned unto his young men, and they rose up, and went  
 together to Beer-sheba; and Abraham dwelt at Beer-  
 20 sheba. { <sup>20</sup> And it came to pass after these things, that it was  
 told Abraham, saying, Behold, Milkah, she also hath borne  
 21 children unto thy brother Nachor; <sup>21</sup> Uz his firstborn, and Buz  
 22 his brother, and Kemuel the father of Aram; <sup>22</sup> and Kesed, and  
 23 Chazo, and Pildash, and Iidlaph, and Bethuel; <sup>23</sup> and Bethuel  
 begat Ribkah. These eight did Milkah bear to Nachor,  
 24 Abraham's brother. <sup>24</sup> And his concubine whose name was  
 xxv Reumah, she also bare Tebach, and Gacham, and Tachash, and  
 1 Maakah. <sup>1</sup> And Abraham took another wife whose name was  
 2 Keturah. <sup>2</sup> And she bare him Zimran, and Iokshan, and Medan,  
 3 and Midian, and Iishbak, and Shuach. <sup>3</sup> And Iokshan begat  
 Sheba, and Dedan. And the sons of Dedan were the Asshurim,  
 4 and Letushim, and Leummim. <sup>4</sup> And the sons of Midian  
 were Ephah, and Ephher, and Chanok, and Abidah, and Eldaah.  
 5 All these were the sons of Keturah. <sup>5</sup> And Abraham gave  
 6 all that he had unto Iizchak [his son.] <sup>6</sup> But unto the sons of  
 the concubines, which Abraham had, Abraham gave gifts; and  
 he sent them away from Iizchak his son, while he yet lived,  
 eastward, unto the east country}.

60. xxv. 23; cf. xii. 3. Nos. xxiv. 9) 30<sup>a</sup> (cf. xxiv. 15. 19. 22. 45) 30<sup>c</sup>.  
 31. 33. 34. 37-42. 43<sup>c</sup>. 44<sup>a</sup>. 45 ('Iahveh,' 7. 20. 27; 'send me good  
 speed,' 20, cf. xxiv. 12; and note that Iizchak is here deceived by the  
 smell of Esav's clothes, 15. 26. 27) has been interspersed with fragments  
 of an Elohistic parallel, xxv. 25<sup>b</sup> ('all over like a garment of hair,'  
 'Sear,' identifying Esav with Mount 'Seir,' cf. xxvii. 11. 23, is out of place  
 after 'admoni,' 'ruddy,' which identifies Esav with 'Edom') 29-34  
 (where the name 'Edom' is derived from the red colour of the lentils  
 and not of the infant Esav's skin, 25<sup>a</sup>, and the name 'Iakob' from the  
 'over-reaching,' cf. xxvii. 36, in the matter of the birthright) xxvii. 1<sup>b</sup>.  
 8<sup>b</sup>. 9<sup>a</sup>. 11-14<sup>a</sup>. 16. 18<sup>b</sup>. 19<sup>a</sup>. 21-24. 30<sup>b</sup>. 32. 35. 36. 43<sup>b</sup>. 44<sup>b</sup> ('My son...  
 Here am I,' 1<sup>b</sup>, 'My father... Here am I,' 18<sup>b</sup>, cf. xxii. 1. 7. 11; and  
 note that Iizchak is here deceived by the touch of the skins of the kids,  
 9<sup>a</sup>. 11-13. 16. 21-24). The meal in 25, and the doubt in 26, are out of

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<sup>1a</sup> And Iahveh visited Sarah as he had said. <sup>2a</sup> And Sarah conceived and bare Abraham a son in his old age, [and called his name 'Iizchak']. <sup>7</sup> And she said, 'Who would have said unto Abraham that Sarah should give suck? for I have borne him a son in his old age.' \*

xxi  
1<sup>a</sup>, 2<sup>a</sup>

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<sup>1</sup> And Abraham was old, far gone in days; and Iahveh had blessed Abraham in all things. <sup>2</sup> And Abraham said unto his servant, the elder of his house, who ruled over all that he had, 'Put, I pray thee, thy hand under my thigh: <sup>3</sup> and I will make thee swear by Iahveh {the God of the heavens and the God of the earth} that thou shalt not take a wife for my son of the daughters of the Kenaanite in whose midst I dwell: <sup>4</sup> but to my land and to my kindred shalt thou go, and take a wife for my son Iizchak [thence.]' <sup>5</sup> And the servant said unto him, 'Peradventure the woman be not willing to follow me unto this land: must I needs bring thy son again unto the land whence thou camest?' <sup>6</sup> And Abraham said unto him, 'Beware that thou bring not my son thither again; <sup>7</sup> Iahveh {the God of the heavens} who took me from my father's house, and from the land of my nativity, and who spake unto me {and who sware unto me} saying, Unto thy seed will I give this land; {he shall send his angel before thee} [he shall make thy way to prosper], and thou shalt take a wife for my son thence. <sup>8</sup> And if the woman be not willing to follow thee, then thou

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place after the blessing in 23<sup>b</sup>; 27<sup>a</sup> brings us no further than 23<sup>b</sup>, and similarly 37 no further than 34; 30<sup>b</sup> is a doublet of 30<sup>a</sup>, and 45<sup>a</sup> of 44<sup>b</sup>. As 24 is out of place after 23, and 25 which continues 20, cannot follow 23, rearrange thus: 21. 22<sup>a</sup>. 24. 22<sup>b</sup>. 23. In xxv. 25. 26 (cf. LXX) restore ותקרא as in iv. 1. 25. xvi. 11. In xxvii. 27 add מלא ש' with LXX. Sam. etc.; and in 37 add ויהי with LXX. In xxvi, which therefore is in its right place between xxiv. 67. xxv. 11<sup>b</sup> (cf. xxiv. 62) and xxv. 21 ff,

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shalt be clear from this my oath; only thou shalt not  
 9 bring my son thither again.' <sup>9</sup> And the servant put his  
 hand under Abraham his master's thigh, and sware to  
 10 him concerning this thing. <sup>10</sup> And the servant took ten  
 camels, of the camels of his master, {and departed}, and  
 of all the goodly things of his master in his hand: and  
 he arose, and went to Aram of the two Rivers, unto the  
 11 city of Nachor. <sup>11</sup> And he made the camels to kneel  
 down without the city by the well of water at the time  
 12 of evening, the time that women go out to draw. <sup>12</sup> And  
 he said, 'O Iahveh, the God of my master Abraham,  
 send me, I pray thee, good speed this day, and shew  
 13 kindness unto my master Abraham. <sup>13</sup> Behold, I stand by  
 the fountain of water; and the daughters of the men of  
 14 the city come out to draw; <sup>14</sup> and let it come to pass  
 that the damsel to whom I shall say, Let down thy  
 pitcher, I pray thee, that I may drink, and who shall  
 say, Drink, and I will give thy camels drink also,—that  
 the same be she whom thou hast appointed for thy  
 servant Iizchak; and thereby shall I know that thou  
 15 hast shewed kindness unto my master.' <sup>15</sup> And it came  
 to pass, before he had done speaking, that behold  
 Ribkah came forth, who was born to Bethuel the son of  
 Milkah, wife of Nachor, Abraham's brother, with her  
 16 pitcher upon her shoulder. <sup>16</sup> And the damsel was very  
 fair to look upon, a virgin, neither had any man known  
 her: and she went down to the fountain, and filled her  
 17 pitcher and came up. <sup>17</sup> And the servant ran to meet  
 her, and said, 'Give me to drink, I pray thee, a little  
 18 water of thy pitcher.' <sup>18</sup> And she said, 'Drink, my

are considerable traces of the work of the compiler of IE. To fit the Iahvistic passage xxvi. 1<sup>ac</sup> 6-14. 16. 17. 19-33 ('Iahveh,' 12. 22.



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lord,' and hasted and let down her pitcher upon her hand, and gave him drink. <sup>19</sup> And when she had done giving him drink, she said, 'For thy camels also will I draw until they have done drinking.' <sup>20</sup> And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels. <sup>21</sup> And the man looked at her in silence, to know if Iahveh had made his way to prosper or not. <sup>22<sup>a</sup></sup> And it came to pass when the camels had done drinking, <sup>23<sup>a</sup></sup> that he [asked her and] said, 'Whose daughter art thou? tell me, I pray thee.' <sup>24</sup> And she said {unto him}, 'I am Bethuel's daughter, son of Milkah, whom she bare unto Nachor.' [And he said] <sup>23<sup>b</sup></sup> 'Is there room in thy father's house for us to lodge in?' <sup>25</sup> And she said unto him, 'Both straw and provender in plenty have we, and room to lodge in.' <sup>22<sup>b</sup></sup> And the man took [and set] a ring of gold of half a shekel weight [upon her nose], and two bracelets of ten shekel's weight of gold upon her hands. <sup>26</sup> And he bowed his head, and worshipped Iahveh, <sup>27</sup> and said, 'Blessed be Iahveh, the god of my master Abraham, who hath not forsaken his mercy and his truth toward my master : as for me, in the way hath Iahveh led me to the house of my master's brother.' <sup>28</sup> And the damsel ran, and told her mother's house according to these things. <sup>29<sup>a</sup></sup> And Ribkah had a brother, and his name was Laban; <sup>30<sup>a</sup></sup> and it came to pass when he saw the ring, and the bracelets upon his sister's hands; and when he heard the words of Ribkah his sister, saying, 'Thus spake the man unto me,' <sup>29<sup>b</sup></sup> that Laban ran out and went to the man {at

24. 25. 28. 29; 'fair to look upon,' 7, cf. xxiv. 16; 'pitched his tent,' 25, cf. xii. 8; 'blessed of Iahveh,' 29, cf. xxiv. 31; 'called upon

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30<sup>b</sup> the fountain, and he came to the man<sup>1</sup>; 30<sup>b</sup> and behold, he  
 31 stood by the camels at the fountain. 31 And he said [to  
 him], 'Come in, thou blessed of Iahveh; wherefore  
 32 standest thou without? for I have prepared the house,  
 and room for the camels.' 32 And he brought the man  
 into the house, and ungirded the camels, and gave  
 straw and provender to the camels, and water to wash  
 33 his feet and the men's feet who were with him; 33 and he  
 set meat before him to eat. But he said, 'I will not eat  
 until I have spoken my speech.' And he said, 'Speak  
 34-35 on.' 34 And he said, 'I am Abraham's servant; 35 and  
 Iahveh hath blessed my master greatly that he is become  
 mighty; and he hath given him flocks and herds and  
 silver and gold and menservants and maidservants and  
 36 camels and asses. 36 And Sarah my master's wife bare  
 a son to my master in [his] old age, and unto him hath  
 37 he given all that he hath. 37 And my master made me  
 swear, saying, Thou shalt not take a wife for my son of  
 the daughters of the Kenaanite in whose land I dwell:  
 38 38 but unto my father's house shalt thou go, and to my  
 39 kindred, and take a wife for my son. 39 And I said  
 unto my master, Peradventure the woman will not  
 40 follow me. 40 And he said unto me, Iahveh, before  
 whom I walk, {will send his angel with thee, and} will make  
 thy way to prosper; and thou shalt take a wife for my  
 41 son of my kindred, and of my father's house. 41 Then  
 only shalt thou be clear from my oath, if when thou  
 comest to my kindred they give not unto thee; then thou  
 42 shalt be clear from my oath. 42 And I came to-day unto  
 the fountain, and said, O Iahveh, God of my master

the name of Iahveh,' 25, cf. iv. 26. xii. 8) into his narrative after xii. 9—xiii. 1, and the Elohist parallel, xx. 1—17. xxi. 22. 23. (pp. 42 f.

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Abraham, if now thou do make my way to prosper in  
 which I go, <sup>43</sup> behold I stand by the fountain of water ; 43  
 and let it come to pass that the maiden who cometh  
 forth to draw, to whom I shall say, Give me I pray thee,  
 a little water of thy pitcher to drink ; <sup>44</sup> and who shall 44  
 say to me, Both drink thou, and for thy camels also will  
 I draw ; that the same be the woman whom Iahveh  
 hath appointed for my master's son. <sup>45</sup> And before 45  
 I had done speaking in mine heart, behold, Ribkah  
 came forth with her pitcher on her shoulder ; and she  
 went down unto the fountain and drew ; and I said unto  
 her, Let me drink, I pray thee. <sup>46</sup> And she made haste, 46  
 and let down her pitcher from her, and said, Drink, and  
 to [thy] camels also [will I] give drink ; and I drank,  
 and she made the camels drink also. <sup>47</sup> And I asked her, 47  
 and said, Whose daughter art thou ? and she said,  
 Bethuel's daughter, son of Nachor whom Milkah bare  
 unto him. And I put the ring upon her nose, and the  
 bracelets upon her hands ; <sup>48</sup> and I bowed my head, and 48  
 worshipped Iahveh, and blessed Iahveh, my master  
 Abraham's God, who had led me in the right way to  
 take my master's brother's daughter for his son. <sup>49</sup> And 49  
 now, if ye will deal kindly and truly with my master,  
 tell me ; and if not, tell me, that I may turn to the right  
 hand or the left.' <sup>50</sup> And Laban and Bethuel answered 50  
 and said, ' From Iahveh proceedeth this thing ; we can-  
 not speak unto thee bad or good ; <sup>51</sup> behold, Ribkah is 51  
 before thee, take her, and go, and let her be wife for the  
 son of thy master, as Iahveh hath spoken.' <sup>52</sup> And it 52  
 came to pass when Abraham's servant heard their

56 ff), he has added 1<sup>b</sup>, ' beside the first famine that was in the days of Abraham,' xii. 10 (cf. similar additions, xiii. 3<sup>b</sup>. xvi. 9. xviii. 22<sup>b</sup>).

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words, he bowed himself down to the earth unto  
 53 Iahveh. <sup>53</sup> And the servant brought forth jewels of  
 silver and jewels of gold and garments, and gave them  
 to Ribkah; and he gave precious things to her brother  
 54 and to her mother. <sup>54</sup> And they did eat and drink, he  
 and the men who were with him, and tarried all night.  
 And he rose up in the morning, and said, 'Send me  
 55 away to my master. <sup>55</sup> And her brother and her mother  
 said, 'Let the damsel abide with us some ten days, and  
 56 after that she shall go.' <sup>56</sup> But he said unto them,  
 'Hinder me not, seeing that Iahveh hath made my way  
 to prosper; send me away that I may go to my master.'  
 57 <sup>57</sup> And they said, 'We will call the damsel, and inquire  
 58 at her mouth.' <sup>58</sup> And they called Ribkah, and said  
 unto her, 'Wilt thou go with this man?' And she said,  
 59 'I will go.' <sup>59</sup> And they sent away Ribkah their sister  
 and her nurse, and the servant of Abraham and his  
 60 men, <sup>60</sup> and blessed Ribkah, and said unto her,

'Our sister art thou:

Become thousands and ten thousands,

And thy seed possess the gate of their foes!'

61 <sup>61</sup> And Ribkah arose and her damsels, and rode upon the  
 camels and went after the man. [And they came to  
 62 Chebron. Now Abraham was dead;] <sup>62</sup> and Iizchak  
 {was returned from} [was gone to the wilderness of] the  
 well of Lachairoi, and he dwelt in the land of the south.  
 61<sup>b</sup> <sup>61<sup>b</sup></sup> And the servant took Ribkah, and went his way  
 63 [to come unto Iizchak]. <sup>63</sup> And Iizchak went out one  
 evening to lament in the field; and he lifted up his eyes,  
 64 and behold, camels were coming. <sup>64</sup> And Ribkah lifted up

xxii. 15); 15 (which interrupts 14. 16) and 18 (which interrupts 17. 19)  
 to explain a second digging of wells in the valley of Gerar, xxi. 25,

Iahvistic.

her eyes and saw Iizchak ; and she lighted off the camel,  
<sup>65</sup>and said unto the servant, ‘What man is this that  
walketh in the field to meet us?’ And the servant said,  
‘It is my master.’ And she took her veil and covered  
herself. <sup>66</sup>And the servant told Iizchak all the things that  
he had done. <sup>67</sup>And Iizchak brought her into the tent  
{of his mother Sarah}. And he took Ribkah, and she be-  
came his wife, and he loved her. And Iizchak was com-  
forted after his {mother’s} [father’s] death. <sup>11b</sup>And  
Iizchak dwelt by the well of Lachairoi. <sup>1</sup>And there  
was a famine in the land, {beside the first famine that  
was in the days of Abraham}. And Iizchak went unto  
Abimelech, king of the Pelishtim, unto Gerar. {<sup>2</sup>And  
Iahveh appeared unto him, and said, ‘Go not down into Mizraim ;  
dwell in the land which I shall tell thee of : <sup>3</sup>sojourn in this land,  
and I will be with thee, and will bless thee ; for unto thee, and  
unto thy seed will I give all these lands, and I will establish the  
oath which I sware unto Abraham thy father ; <sup>4</sup>and I will mul-  
tiply thy seed as the stars of the heavens, and I will give unto thy  
seed all these lands ; and in thy seed shall all the nations of the  
earth be blessed, <sup>5</sup>in that Abraham obeyed my voice, and kept  
my charge, my commandments, my statutes, and my laws.’}  
<sup>6</sup>And Iizchak dwelt in Gerar : <sup>7</sup>and the men of the  
place asked him of his wife ; and he said, ‘She is my  
sister’ : for he feared to say, ‘My wife,’ lest ‘the men  
of the place should kill me for Ribkah’ : for she was  
fair to look upon. <sup>8</sup>And it came to pass, when he had  
been there some time, that Abimelech king of the  
Pelishtim looked out of the window, and saw, and  
behold, Iizchak was sporting with Ribkah his wife.  
<sup>9</sup>And Abimelech called Iizchak, and said, ‘Behold, of

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xxv

11<sup>b</sup>

xxvi

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(in 19. 21. 25. 32 Iizchak and his servants are unquestionably digging wells here for the first time, as their names prove ; cf. ‘found,’ 32 ; nor

xxvi

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a surety she is thy wife : and how saidst thou, She is my sister?' And Iizchak said unto him, ' Because I said, Lest I die through her.' <sup>10</sup> And Abimelech said, ' What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou wouldst have brought transgression upon us.' <sup>11</sup> And Abimelech charged all the people, saying, ' He that toucheth this man or his wife shall surely be put to death.' <sup>12</sup> And Iizchak sowed in that land, and found in that same year an hundredfold ; and Iahveh blessed him. <sup>13</sup> And the man waxed great, and grew more and more until he became very great, <sup>14</sup> and he had possessions of flocks, and possessions of herds, and a large household ; and the Pelishtim envied him. {<sup>15</sup> And all the wells which his father's servants had digged in the days of Abraham his father the Pelishtim had stopped them, and filled them with earth}. <sup>16</sup> And Abimelech said unto Iizchak, ' Go from us ; for thou art become much mightier than we.' <sup>17</sup> And Iizchak departed thence and encamped in the valley of Gerar, and dwelt there. {<sup>18</sup> And Iizchak digged again the wells of water, which they had digged in the days of Abraham his father ; for the Pelishtim had stopped them after Abraham's death : and he called their names after the names by which his father had called them}. <sup>19</sup> And Iizchak's servants digged in the valley, and found there a well of flowing water. <sup>20</sup> And the herdmen of Gerar did strive with Iizchak's herdmen, saying, ' The water is ours ' : and he called the name of the well ' Esek ' ( ' contention ' ), because they had contended with him. <sup>21</sup> And they digged another well ; and they strove for that also : and he called the name of it ' Sitnah ' ( ' strife ' ). <sup>22</sup> And he

would it be policy for the men of Gerar to ' fill in,' 18, the wells they wanted to use, 20) ; and 2-5, one of the compiler's characteristic

Iahvistic.

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removed thence, and digged another well; and for that they strove not: and he called the name of it 'Rechoboth' ('open spaces'), and said, 'For now Iahveh hath made room for us, and we shall be fruitful in the land.

<sup>23</sup> And he went up from thence to Beer-sheba. <sup>24</sup> And 23. 24

Iahveh appeared unto him the same night, and said, 'I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake.'

<sup>25</sup> And he built an altar there, 25

and called upon the name of Iahveh; and he pitched his tent there; and there the servants of Iizchak digged a well. <sup>26</sup> And Abimelech went unto him from Gerar,

and Achuzzath his minister, and Phikol the captain of his host. 26

<sup>27</sup> And Iizchak said unto them, 'Wherefore are ye come unto me, seeing that ye hate me, and have sent me away from you?' 27

<sup>28</sup> And they said, 'We saw clearly that Iahveh was with thee, and we said, Let there now be an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; 28

<sup>29</sup> that thou wilt do us no hurt since we have neither touched thee, nor done unto thee anything but good, and have sent thee away in peace: thou art now the blessed of Iahveh.'

<sup>30</sup> And he made them a feast, and they did eat and drink. 29

<sup>31</sup> And they rose up early in the morning, and sware one to another: and Iizchak sent them away, and they departed from him in peace. 30

<sup>32</sup> And it came to pass the same day, that Iizchak's servants came and told him of the well which they had digged, and said unto him 'We have found water.'

<sup>33</sup> And he called it 'Shibah' ('oath'): therefore the name of the city is 31

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interpolations, of which we have had instances in xiii. 14-17. xxii. 15-18: note the strong resemblance of 2-5 to xxii. 15-18 ('stars of

		<b>Iahvistic.</b>						
xxi		‘Beer-Sheba’ (‘well of the oath’) unto this day.						
33	<sup>33</sup>	And he planted a tamarisk tree in Beer-sheba, and called there on the name of Iahveh {El Everlasting}.						
xxv								
21	<sup>21</sup>	And Iizchak intreated Iahveh for [Ribkah] his wife, because she was barren : and Iahveh hearkened unto him,						
22		and his wife Ribkah conceived. <sup>22</sup> But the children struggled together within her, and she said, ‘If it be thus, why should I live?’ and she went to inquire of						
23		Iahveh : <sup>23</sup> and Iahveh said unto her,						
		‘Two nations are in thy body,						
		And two nations shall break apart from thy womb :						
		And one shall be mightier than the other,						
		And the elder shall serve the younger.’						
24	<sup>24</sup>	And when her days to be delivered were fulfilled,						
25 <sup>a</sup>		behold, there were twins in her womb. <sup>25<sup>a</sup></sup> And the first came out ruddy (admoni) * * * *						
		* * * *						

the heavens’, ‘all the nations of the earth’), and Deuteronomic expressions in 5, cf. Deut. v. 10. 31. vi. 1. 20. vii. 11. xi. 1. xxvi. 16. 17. xxviii. 15.

For xxvii. 46-xxviii. 9 see Priestly Hist. Bk., pp. 169 f. The Iahvistic narrative is continued in xxviii. 10 (cf. xxvi. 23 ff; xxvii. 43) 11<sup>a</sup>. 13 (‘Iahveh’ stands by Iakob’s side) 14 (cf. xii. 1-3, esp. ‘in thee shall all the families of the ground be blessed’; xxvi. 24) 16<sup>b</sup> (‘Iahveh,’ cf. 13) 17<sup>a</sup> (cf. 16<sup>b</sup>; ‘Elohim’ required by the name ‘Bethel’) 19<sup>a</sup> (interrupts 18. 20; cf. 17<sup>a</sup>), but has been interwoven with an Elohist parallel, xxviii. 11<sup>b</sup>. 12 (‘Elohim’; ‘dream,’ cf. xx. 3. xxii. 1. 3; vision of angels, not a direct theophany as in 13) 16<sup>a</sup> (cf. 11<sup>b</sup>) 17<sup>b</sup> (‘gate of heaven,’ cf. 12) 18 (cf. 11<sup>b</sup>) 20. 21<sup>a</sup>. 22<sup>a</sup> (‘Elohim,’ 20: vow at the mazzevah, cf. 11<sup>b</sup>. 18). Editorial glosses are 15 (‘And, behold’ etc.; anticipates 20); 19<sup>b</sup> (‘but the name of the city was Luz at the first’; cf. xxxv. 6, where, according to the Priestly Hist. Bk., Iakob consecrates the shrine at Bethel *on his return from Laban*; pp. 173 f); 21<sup>b</sup> (‘and Iahveh shall be my god’; interrupts 21<sup>a</sup>. 22<sup>a</sup>, and is certainly not Elohist; cf. ‘Elohim’ in 20; and cf. 15); 22<sup>b</sup> (‘and of all that thou



Iahvistic.	Elohistic.	xxv
* 25 <sup>c</sup> And [she] called his name 'Esav' ('rough').	25 <sup>b</sup> all over like a garment of hair (sear) * *	25 <sup>c</sup> 25 <sup>b</sup>
26 <sup>a</sup> And after that came his brother out, and his hand had hold on Esav's heel (iakeb), and [she] called his name 'Iakob' ('heeler').	29 And Iakob sod pottage: and Esav came in from the field, and was faint:	26 <sup>a</sup> 29
27 And the boys grew: and Esav was a cunning hunter, a man of the field; but Iakob was a quiet man dwelling in tents. 28 And Iizchak loved Esav, because he did eat of his venison: but Ribkah loved Iakob. 1 <sup>a</sup> And it came to pass when Iizchak was old, and his eyes were dim so that he could not see, he called Esav his elder son, 2 and said, 'Behold now, I am old, I know not the day of my death. 3 Now therefore take I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me venison, 4 and make me dainty meat such as I love, and bring it me that I may	30 and Esav said to Iakob, 'Give me now of that red-stuff (adom) to eat, for I am faint.' Therefore was his name called 'Edom' ('red'). 31 And Iakob said, 'Sell me first thy birthright.' 32 And Esav said, 'Behold, I am about to die, and of what use is this birthright to me?' 33 And Iakob said, 'Swear to me first.' And he sware unto him, and sold his birthright unto Iakob. 34 And Iakob gave Esav bread and pottage of lentils: and he ate and drank, and rose up and went his way; and Esav despised his birthright.	30 27
	* *	31
	* *	28
	* *	32
	* *	xxvii 1 <sup>a</sup>
	* *	33
	* *	2. 34
	* *	3
	* *	4. 1 <sup>b</sup>
	* *	
	* *	
	* *	

shalt give me I will surely give a tenth to thee'; note 2nd pers. instead of 3rd pers. in 20. 21<sup>a</sup>. 22<sup>a</sup>); and 14 may have been expanded in the

xxvii	Iahvistic.	Elohistic.
5	eat, that my soul may bless thee before I die.' <sup>5</sup> And Ribkah heard when Iizchak spake to Esav his son. And Esav went to the field to hunt for venison, and to bring it.	<sup>8b</sup> 'Obey my voice in what I command thee. <sup>9a</sup> Go now to the flock, and fetch me thence two good kids of the goats.' * * * * * * *
6	And Ribkah spake unto Iakob her son, saying, 'Behold, I heard thy father speak unto Esav thy brother, saying,	
7	Bring me venison and make me dainty meat, that I may eat and bless thee before Iahveh before my death.	
8a	<sup>8a</sup> Now there-	
9b. 8b	fore my son, <sup>9b</sup> I will make	
9a	{them} dainty meat for thy father, such as he loveth,	
10	<sup>10</sup> and thou shalt bring it to thy father that he may eat, and so bless thee before his	

spirit of xiii. 14-17. xviii. 17-19. xxii. 17. 18. xxix is Iahvistic: note 'Iahveh,' 31, 32, 33, 35; 'lifted up his voice and wept,' 11, cf. xxvii. 38, but also xxi. 16; 'ran to meet him,' 13, cf. xviii. 2; xxiv. 17; 'my bone and my flesh,' 14, cf. ii. 23; 'fair to look upon,' 17, cf. xii. 11. xxiv. 16. xxvi. 7; 'a few days,' 20, cf. xxvii. 44; 'younger and firstborn,' 26, cf. xix. 31 ff. xxv. 23; 'barren,' 31, cf. xi. 30. xxv. 21; 'conceived and bare,' 'she called his name,' 32 ff, cf. iv. 1. 25. xxi. 2<sup>a</sup>. xxv. 21; with 4. 5 cf. xi. 29. 30. xxvii. 43. xxviii. 10; with 31<sup>a</sup> cf. xvi. 2; with 32<sup>b</sup> cf. xvi. 11; with 32. 33 cf. xxvi. 22. In 8 read ויגללוני, cf. 3; in 27 read ואתה with LXX, cf. גייתך, 28; in 34 read קראתה with LXX, cf. 32. 35.

24—'And Laban gave Zilpah his handmaid unto his daughter Leah for an handmaid'—which interrupts 23. 25; and 29—'And Laban

Iahvistic.	Elohistic	xxvii
death.' <sup>14</sup> <sup>b</sup> And his mother made dainty meat such as his father loved. <sup>15</sup> And Ribkah took the goodly raiment of Esav her elder son which were with her in the house and put them upon Iakob her younger son. <sup>17</sup> And she gave the dainty meat and the bread which she had prepared into the hand of her son Iakob. <sup>18</sup> <sup>a</sup> And he came unto his father, and said, <sup>19</sup> <sup>b</sup> Arise, I pray thee, sit and eat of my venison that thy soul may bless me.' <sup>20</sup> And Iizchak said unto his son, 'How is it that thou hast found it so quickly, my son?' And he said, 'Because Iahveh thy God hath sent me good speed.' <sup>25</sup> And he said,	<sup>11</sup> And Iakob said to Ribkah his mother, 'Behold, Esav my brother is a hairy man, and I am a smooth man: <sup>12</sup> my father peradventure will feel me, and I shall be as a mocker in his eyes, and bring a curse upon me, and not a blessing.' <sup>13</sup> And his mother said unto him, 'Upon me be thy curse, my son: only obey my voice and go fetch me them.' <sup>14</sup> <sup>a</sup> And he went and fetched, and brought them to his mother. <sup>16</sup> And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck. * * <sup>18</sup> <sup>b</sup> 'My father': and he said, 'Here am I: which art thou, my son?' <sup>19</sup> <sup>a</sup> And	<sup>14</sup> <sup>b</sup> <sup>11</sup> <sup>15</sup> <sup>12</sup> <sup>17</sup> <sup>13</sup> <sup>18</sup> <sup>a</sup> <sup>14</sup> <sup>a</sup> <sup>19</sup> <sup>b</sup> <sup>16</sup> <sup>20</sup> <sup>18</sup> <sup>b</sup> <sup>25</sup> <sup>19</sup> <sup>a</sup>

gave to Rachel his daughter, Bilhah his handmaid to be her handmaid—which interrupts 28. 30, are probably 'Priestly' glosses, cf. xlvi. 18. 25.

xxx contains the continuation of xxix (1 [cf. xxix. 31; xxvi. 14] <sup>2</sup><sup>ac</sup> [אנכי belongs equally to 2<sup>b</sup> and 2<sup>c</sup>] 3. 4<sup>b</sup> [cf. xvi. 2] 5 ['conceived and bare'] 6<sup>ac</sup> [read וירין for וייתן, and restore יהוה] 7 ['conceived and bare'] 8<sup>a</sup>. 9 [cf. 1; 'left bearing,' cf. xxix. 35] 10-12. 13<sup>ac</sup> [cf. 11] 14-16 ['lie with,' cf. xix. 33 ff; in 15 read לאה for לה and אל כן for לכן with LXX; with 16 cf. xxiv. 63] 17<sup>b</sup> 19. 20<sup>c</sup> ['conceived and bare,' 'called his name';

xxvii	Iahvistic.	Elohistic.
21	'Bring it near to me, and I will eat of my son's venison, that my soul may bless thee.' And he brought it near to him, and he ate; and he brought him wine, and he drank. <sup>26</sup> And his father Iizchak said unto him, 'Come near now, and kiss me, my son.'	Iakob said unto his father, 'I am Esav thy firstborn; I have done according as thou badest me.' <sup>21</sup> And Iizchak said unto Iakob, 'Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esav or not.'
27 22 <sup>a</sup>	And he came near, and kissed him; and he smelled the smell of his raiment. And he blessed him, and said,	<sup>22a</sup> And Iakob went near unto Iizchak his father; and he felt him, <sup>24</sup> and said, 'Art thou my very son Esav?' And he said, 'I am.'
24	'See, the smell of my son 'Is like the smell of a field [in harvest],	<sup>22b</sup> And he said, 'The voice is the voice of Iakob, but the hands are the hands of Esav': <sup>23</sup> and he discerned him not, because his hands were hairy, like the hands of his brother Esav. And he blessed him.
23	'Which Iahveh hath blessed:	
28	<sup>28c</sup> 'May Elohim give thee 'Of the dew of heaven, 'And the fatness of the earth,	

cf. xxix. 34] <sup>22c</sup> [cf. 2. xxix. 31] <sup>23a</sup> ['conceived and bare'] <sup>24</sup> ['Iahveh'; read <sup>23a</sup>. <sup>24b</sup>, misplaced through <sup>23b</sup>] <sup>25</sup> [cf. 24] <sup>27</sup> ['If now I have found favour in thine eyes,' cf. xviii. 3; 'Iahveh'] <sup>29</sup> [add יצקב with LXX] <sup>30</sup> ['spread forth,' xxviii. 14; 'Iahveh hath blessed,' cf. 27] <sup>31-36</sup> [the text is involved but contains no contradiction: after the removal that day of all the piebald goats and black sheep from the flock, henceforward all the piebald and black should be Iakob's, all else accounted stolen; but the wily Laban effects the removal himself; in <sup>36</sup> read ינב with LXX] <sup>37-39</sup> [Iakob works on the imagination of the ewes, and makes them bring forth piebalds and blacks] <sup>40c</sup> [Iakob separates his own lambs from the rest] <sup>41-43</sup> ['spread forth,' cf. 30; cf. xiii. 2. 5.

Iahvistic.	Elohistic.	xxvii
' And plenty of corn and wine.		
29 ' Let nations serve thee, ' And peoples bow down to thee :		29
' Belordoverthy brethren, ' And let thy mother's sons bow down to thee :		
' Cursed be he that curseth thee, ' And blessed be he that blesseth thee.'		
30 <sup>a</sup> And it came to pass, as soon as Iizchak had made an end of blessing Iakob, 30 <sup>c</sup> that Esav his brother came in from his hunting.	30 <sup>b</sup> And Iakob was scarce gone out from the presence of Iizchak his father	30 <sup>a</sup> 30 <sup>b</sup>
31 And he also made dainty meat and brought it unto his father; and he said unto his father, ' Let my father arise, and eat of his son's venison, that thy soul		30 <sup>c</sup> 31

xxiv. 35. xxvi. 14), but also fragments of an Elohistic parallel (2<sup>b</sup> ['Elohim'] 6<sup>b</sup> ['Elohim'; 'judged' anticipates 'heard my voice,' and gives a parallel etymology] 8<sup>b</sup> ['Elohim'; 'Naphtali' named from Elohim's wrestling, not Rachel's] 13<sup>b</sup> [a second etymology] 17<sup>a</sup> ['Elohim'] 18 ['Elohim'; 'Sachar,' the *child* paid to Leah by Elohim for having given her handmaid to Iakob, not the *love-apples* paid to Rachel by Leah for Iakob's company, 14-16] 20<sup>b</sup> ['Elohim'; derivation of the name from 'Zebadani'] 22<sup>b</sup> ['Elohim,' cf. 17<sup>a</sup>] 23<sup>b</sup> ['Elohim'; 'Ioseph' derived from  $\eta\sigma\alpha\iota$ , not  $\eta\iota\sigma\iota$ , 24<sup>b</sup>] 26. 28 [fit well together; shorter parallel to 25. 29-31<sup>a</sup>] 40<sup>b</sup> [interrupts 40<sup>ac</sup>, with a different

	Iahvistic.	Elohistic.
xxvii		
33 3 <sup>2</sup>	may bless me.' <sup>33</sup> And Iizchak trembled very exceedingly, and said, 'Who then is he that hath taken	<sup>32</sup> And Iizchak his father said unto him, 'Which art thou?' And he said, 'I am thy son, thy firstborn, Esav.'
35	venison, and brought it me that I have eaten of all before thou camest, and have	'Thy brother hath come with subtlety, and taken away thy blessing!' <sup>35</sup> And he said,
36	blessed him? and he shall be blessed.' <sup>34</sup> [And it came to pass] when Esav heard the words of his father, he	'Is he not rightly named "Iakob"?' for he hath over-reached (iakab) me these two times: he
34	cried with an exceeding great and bitter cry, and said unto his father, 'Bless me, even me also, O my	took away my birthright; and behold, now he hath taken away my blessing.'
37	father.' <sup>37</sup> And Iizchak answered and said unto Esav, 'Behold, I have made him thy lord, and all his brethren have I given to him for slaves, and with corn and wine have I upheld him:	And he said, 'Hast thou not kept a blessing for me?'

account]). The hand of the editor can be traced in 4<sup>a</sup> ('And she gave him Bilhah her handmaid to wife'—which interrupts 3. 4<sup>b</sup>, cf. xxix. 24. 29); in 21 ('And afterwards she bare a daughter, and called her name "Dinah"'—which is loosely connected, and the only reference to a daughter in this list; daughters are mentioned in xxxvii. 35, but not by name; for 'Dinah' cf. xxxiv); in 22<sup>a</sup> ('Elohim *remembered* Rachel,' an expression from the Priestly Hist. Bk., cf. viii. 1. ix. 15. xix. 29. Ex. vi. 5); in 35 (read הנקרים for העקרים, cf. 40<sup>b</sup>); and in 39 (omit עקרים, cf. 40<sup>b</sup>).

For xxxi. 18<sup>b</sup> see Priestly Hist. Bk. p. 171. xxxi is mainly Elohistic (2. 4-9 ['Elohim,' 7. 9; 'face of Laban,' 5, cf. 2; 'the god of my father with me,' 5, cf. xxviii. 20; Iakob's complaint, 7, 'changed my wages

Iahvistic.

xxvii

and what therefore shall I do for thee, my son?' <sup>38</sup>And Esav said unto his father, 'Hast thou but one blessing, my father? bless me, even me also, O my father.' And Esav lifted up his voice and wept. <sup>39</sup>And Iizchak his father answered and said unto him,

38

39

'Behold, thy dwelling shall be far from the fatness of the earth,

'And far from the dew of heaven from above.

<sup>40</sup>'And by thy sword shalt thou live, and thy brother shalt thou serve :

40

'But it shall come to pass that thou shalt strive,

'And shalt shake his yoke from off thy neck !'

<sup>41</sup>And Esav hated Iakob because of the blessing wherewith his father blessed him : and Esav said in his heart, 'The days of mourning for my father are at hand ; then will I slay my brother Iakob.' <sup>42</sup>And the words of Esav her elder son were told to Ribkah ; and she sent and called Iakob her younger son, and said unto him, 'Behold, thy brother Esav, as touching thee, doth comfort himself to slay thee.

41

42

ten times' : nothing of this in xxx ; 'ringstraked,' 8, cf. xxx. 40<sup>b</sup>] 11 ['Iakob' . . . 'Here am I,' cf. xxii. 1. 11. xxvii. 1 ; 'dream,' as in xxviii. 12] 13 [cf. xxviii. 18. 20] 14-16 ['Elohim,' 16, cf. 11] 19. 20<sup>a</sup>. 21<sup>ac</sup>. 22. 23<sup>a</sup>. 25<sup>cb</sup>. 24. 25<sup>a</sup> [at the end of seven days' journey, at evening, Laban encamps on the E. slope of Mnt. Gilead, not knowing that Iakob was encamped on the W. side of the mountain ; that night Elohim warns Laban not to injure Iakob, whom he overtakes next morning ; 'dream,' as in 11, cf. xx. 3] 26 [cf. 20] 28. 29 ['Elohim' ; cf. 24] 30 ['gods,' cf. 19] 32-35 [cf. 19 ; in 32 add, 'And Iakob said,' with LXX] 36-41 [cf. 6. 7 ; very different service, xxx. 37-42] 42 ['Elohim' ; cf. 24. 29] 43. 44. 45 [omit 'Iakob,' cf. 43, and 51 : 'which I Laban have set up'] 51 [omit 'Behold this mound, and'] 52 [omit 'This mound be witness, and the pillar' . . . 'and this pillar,' and thus read, 51. 52 : 'הנה המצבה א' הנה המצבה א' . . . 'אתה' הנה לרעה ל' . . . 'אתה' הנה לרעה

	Iahvistic.	Elohistic.
xxvii		
+3 <sup>ac</sup>	43 <sup>ac</sup> Now therefore, arise,	43 <sup>b</sup> ' My son, obey my voice '
43 <sup>b</sup>	flee thou to Laban my	
44 <sup>a</sup>	brother, to Charan, 44 <sup>a</sup> and	
	tarry with him a few	
45	days, 45 until thy bro-	44 <sup>b</sup> ' until thy brother's
+4 <sup>b</sup>	ther's anger turn away	fury turn away.'
	from thee, and he forget	
	what thou hast done to	
	him; then I will send and	
	fetch thee thence: why	
	should I be bereaved of	
xxviii	you both in one day?'	
10	10 And Iakob went out	
	from Beersheba, and went	
11 <sup>a</sup>	toward Charan. 11 <sup>a</sup> And	
	he lighted on a certain	
	place, and tarried there all	
11 <sup>b</sup>	night: for the sun was set.	11 <sup>b</sup> And he took of the stones
13	13 And behold, Iahveh stood	of the place, and put one
	beside him, and said, ' I	under his head, and lay
	am Iahveh, the God of	down in that place to sleep.
12	Abraham thy father, and	12 And he dreamed, and
	the God of Iizchak: the	behold, a ladder set up on
	land whereon thou liest to	the earth; and the top of
	thee will I give it, {and to	it reached to the heavens.
14	thy seed; 14 and thy seed shall	And behold, the angels of
	be as the dust of the earth, and	Elohim ascended and de-
	thou shalt spread forth to the	scended on it. 16 <sup>a</sup> And
16 <sup>a</sup>	west, and to the east, and to the	when Iakob awoke from
	north, and to the south} and	his sleep, he said, 17 <sup>c</sup> ' This
17 <sup>c</sup>	in thee {and in thy seed}	

their father,' a weak attempt to identify the god of Abraham, and the god of Nachor, which are different, cf. pl. אִשְׁשׁוּר; 'the Awé of Iizchak,'



**Iahvistic.**  
 shall all the families of the ground be blessed.' {<sup>15</sup> 'And behold, I am with thee, and will keep thee whithersoever thou goest, and I will bring thee again unto this ground; for I will not leave thee until I have done what I have spoken to thee of.'} <sup>17</sup> <sup>a</sup> And [Iakob] was afraid, and said, 'How awful is this place! <sup>16</sup> <sup>b</sup> Surely Iahveh was in this place and I knew it not! <sup>17</sup> <sup>b</sup> This is none other but an house of Elohim.' <sup>19</sup> And he called the name of that place Beth-El ('El's house'), {*but the name of the city was Luz at the first*}. <sup>1</sup> And Iakob lifted up his feet, and came to the land of the sons of the east. <sup>2</sup> And he looked, and behold a well was in the field, and lo, three flocks of sheep were there lying by it; for out of that well

**Elohistic.**  
 is the gate of the heavens!' <sup>18</sup> And early in the morning Iakob rose up, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. <sup>20</sup> And Iakob vowed a vow, saying, 'If Elohim will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, <sup>21</sup> so that I come again to my father's house in peace, then {Iahveh shall be my God, and} <sup>22</sup> this stone which I have set up for a pillar, shall be for an house of Elohim' (Beth-El[ohim]) {and of all that thou shalt give me I will surely give the tenth unto thee}.

xxviii  
 15 18  
 17<sup>a</sup> 20  
 16<sup>b</sup>  
 17<sup>b</sup>  
 19 21  
 22  
 xxix  
 1  
 2

cf. 42] 47<sup>b</sup> [omit 'And Laban called it Iegar-Sahadutha,' which is an unnecessary gloss: Laban's daughters at any rate, in their own land, spoke Hebrew! cf. xxxix. 31-xxx. 24)], but contains Iahvistic fragments in continuation of xxx (1. 3 [read וַיִּשְׁכְּבֵהוּ, cf. xxxii. 9. 12; no reference to 3 in 4, cf. 13; 'Iahveh'; 'kindred,' cf. xii. 1. xxiv. 4] 17 [anticipates 20. 21<sup>a</sup>] 21<sup>b</sup> [interrupts 21<sup>ac</sup>; וַיִּקַּם repeated from 17; 'river,' cf. xxiv. 10] 23<sup>b</sup> [disarranges 23<sup>a</sup>. 24, and anticipates 25<sup>a</sup>] 27 [parallel of 26] 31<sup>b</sup>

xxix

## Iahvistic.

they watered the flocks. And the stone was great upon  
 3 the mouth of the well. <sup>3</sup>And thither used all the flocks  
 to be gathered. And they were wont to roll the stone  
 from the mouth of the well, and water the sheep, and to  
 put the stone again upon the mouth of the well in its  
 4 place. <sup>4</sup>And Iakob said unto them, 'My brethren, whence  
 5 be ye?' And they said, <sup>5</sup>'From Charan are we.' And he  
 said unto them, 'Know ye Laban, the son of Nachor?'  
 6 <sup>6</sup>And they said, 'We know him.' And he said unto  
 them, 'Is it well with him?' And they said, 'It is well;  
 and, behold, Rachel his daughter, cometh with the  
 7 sheep.' <sup>7</sup>And he said, 'Lo, it is yet high day, neither  
 is it time that the cattle should be gathered together:  
 8 water ye the sheep, and go and feed them.' <sup>8</sup>And  
 they said, 'We cannot, until all the flocks be gathered  
 together; then [we] roll the stone from the mouth of  
 9 the well, and water the sheep.' <sup>9</sup>While he yet spake  
 with them, Rachel came with her father's sheep; for  
 10 she kept them. <sup>10</sup>And it came to pass, when Iakob  
 saw Rachel the daughter of Laban his mother's brother,  
 and the sheep of Laban his mother's brother, that  
 Iakob went near, and rolled the stone from the mouth  
 of the well, and watered the flock of Laban his mother's  
 11 brother. <sup>11</sup>And Iakob kissed Rachel, and lifted up  
 12 his voice, and wept. <sup>12</sup>And Iakob told Rachel that  
 he was her father's brother, and that he was Ribkah's  
 13 son: and she ran, and told her father. <sup>13</sup>And it came  
 to pass, when Laban heard the tidings of Iakob his  
 sister's son, that he ran to meet him, and embraced  
 him, and kissed him, and brought him to his house.  
 14 And he told Laban all these things. <sup>14</sup>And Laban

[answers to 27, not to 30] 46<sup>a</sup> [read 'Laban,' cf. 48] 48<sup>a</sup> [follows on 46<sup>a</sup>, not 45] 50<sup>a</sup> [continues 48<sup>a</sup>; 50<sup>b</sup>, 'no man is with us; see Elohim is

Iahvistic.

said to him, 'Truly, thou art my bone and my flesh.'	xxix
And he abode with him the space of a month: <sup>15</sup> and	15
Laban said unto Iakob, 'Because thou art my brother,	
shouldest thou therefore serve me for nought? tell me	
what shall thy wages be?' <sup>16</sup> And Laban had two	16
daughters: the name of the elder was Leah, and the	
name of the younger was Rachel. <sup>17</sup> And Leah's eyes	17
were weak; but Rachel was beautiful, and fair to look	
upon. <sup>18</sup> And Iakob loved Rachel; and he said, 'I	18
will serve thee seven years for Rachel thy younger	
daughter.' <sup>19</sup> And Laban said, 'It is better that I give	19
her to thee than that I should give her to another	
man: abide with me.' <sup>20</sup> And Iakob served seven	20
years for Rachel; and they seemed unto him but a	
few days, for the love he had to her. <sup>21</sup> And Iakob	21
said unto Laban, 'Give me my wife, for my days are	
fulfilled, that I may go in unto her.' <sup>22</sup> And Laban	22
gathered together all the men of the place, and made	
a feast. <sup>23</sup> And it came to pass in the evening, that he	23
took Leah his daughter, and brought her to him; and	
he went in unto her. { <sup>24</sup> And Laban gave Zilpah his hand-	24
maid unto his daughter Leah for an handmaid.} <sup>25</sup> And it	25
came to pass in the morning that, behold, it was Leah.	
And he said to Laban, 'What is this thou hast done	
unto me? was it not for Rachel that I served with	
thee? wherefore then hast thou beguiled me?' <sup>26</sup> And	26
Laban said, 'It is not thus done among us to give the	
younger before the firstborn. <sup>27</sup> Fulfil the week of this	27
one, and [I] will give thee the other also for the service	
which thou shalt serve with me yet seven years.'	

witness betwixt me and thee,' is a gloss: the writer of 48<sup>a</sup>, 'This mound be witness,' would not write 'Elohim be witness,' esp. if a Iahvistic writer] 49<sup>b</sup> [Iakob's response, cf. 53<sup>b</sup>; note 'Iahveh'; 49<sup>a</sup>, 'And

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## Iahvistic.

28 <sup>28</sup> And Iakob did so, and fulfilled her week. And he  
 29 gave him Rachel his daughter to wife. {<sup>29</sup> *And Laban  
 gave to Rachel his daughter Bilhah his handmaid to be her  
 30 handmaid*}; <sup>30</sup> And he went in also unto Rachel. And  
 he loved Rachel more than Leah. And he served with  
 31 him yet seven other years. <sup>31</sup> And when Iahveh saw that  
 Leah was hated, he opened her womb: but Rachel  
 32 was barren. <sup>32</sup> And Leah conceived, and bare a son,  
 and she called his name 'Reuben': for she said,  
 'Because Iahveh hath looked upon my affliction  
 (raah-beonyi); for now will my husband love me.'  
 33 <sup>33</sup> And she conceived again, and bare a son: and she  
 said, 'Because Iahveh hath heard (shama) that I am  
 hated, he hath therefore given me this one also': and  
 34 she called his name 'Shimeon.' <sup>34</sup> And she conceived  
 again, and bare a son; and she said, 'Now this time  
 will my husband join himself (lavah) unto me,  
 because I have borne him three sons.' Therefore [she]  
 55 called him, 'Levi.' <sup>35</sup> And she conceived again, and  
 bare a son; and she said, 'This time will I praise  
 xxx (hodah) Iahveh.' Therefore she called his name  
 1 'Iehudah.' And she left bearing. <sup>1</sup> And when Rachel  
 saw that she bare Iakob no children, then Rachel envied  
 her sister; and she said unto Iakob, 'Give me children,

Mizpah, for,' is a gloss on צפה, to watch, in 49<sup>b</sup>: המצפה, 'The Watchtower,' and המצבה, 'The Pillar,' 45, may be connected] 46<sup>b</sup> [the meal of the covenant, removed as far as possible from 54] 48<sup>b</sup> [the etymology to which the foregoing leads up, cf. 47<sup>b</sup>]). The editorial hand so unmistakable in the patchwork of 45-53, also appears in 33, 'and into the tent of the two maidservants,' which interrupts 33<sup>ac</sup>, cf. 'and he went out of Leah's tent'; cf. xxx. 4. 9; in 20<sup>b</sup>, 'in that he told him not that he fled,' which is out of place before the flight, 21, and may be a gloss to explain the expression 'stole Laban's heart'; in 11, 'angel,' cf. 13, where Elohim is speaker; and perhaps in the crowded

Iahvistic.	Elohistic.	xxx
<p>or else I die.' <sup>2a</sup> And Iakob's anger was kindled against Rachel, and he said, <sup>2c</sup> ['Is it I] who have withheld from thee the fruit of the womb?' <sup>3</sup> And she said, 'Behold mine handmaid Bilhah; go in unto her, that she may bear upon my knees, and so I may obtain children by her.' {<sup>4</sup> and she gave him Bilhah her handmaid to wife}; and Iakob went in unto her. <sup>5</sup> And Bilhah conceived, and bare Iakob a son. <sup>6a</sup> And Rachel said, ['Iahveh] {and also} <sup>6c</sup> hath heard my voice, and awarded (dan) me a son.' Therefore she called his name 'Dan.' <sup>7</sup> And Bilhah, Rachel's handmaid, conceived again, and bare Iakob a second son. <sup>8a</sup> And Rachel said, 'I have wrestled (niphtali) with my sister, and I have prevailed.' And she called his</p>	<p><sup>2b</sup> 'Am I in the place of Elohim?'</p> <p><sup>6b</sup> 'Elohim hath judged (dan) me.'</p> <p><sup>8b</sup> 'Elohim hath wrestled for me' (niphtali).</p>	<p><sup>2a</sup></p> <p><sup>2c</sup> <sup>2b</sup></p> <p><sup>3</sup></p> <p><sup>4</sup></p> <p><sup>5</sup></p> <p><sup>6a</sup></p> <p><sup>6c</sup> <sup>6b</sup></p> <p><sup>7</sup></p> <p><sup>8a</sup> <sup>8b</sup></p>

text of 34-41. The passages, 10, 'And it came to pass at the time that the flock conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the he-goats which leapt upon the flock were ringstraked, speckled, and grised'; and 12, 'Lift up now thine eyes, and see, all the

	Iahvistic.	Elohistic.
xxx		
9	name 'Naphtali.' <sup>9</sup> [And] when Leah saw that she had left bearing, she took Zilpah her handmaid, and gave her to Iakob to wife.	
10	<sup>10</sup> And Zilpah, Leah's handmaid, bare Iakob a son.	
11	<sup>11</sup> And Leah said, 'O fortune (gad),' and she called his name 'Gad.' <sup>12</sup> And Zilpah, Leah's handmaid, bare Iakob a second son.	
13 <sup>a</sup>	<sup>13 a</sup> And Leah said, 'O joy (asher)!' <sup>13 c</sup> and she called his name 'Asher.'	<sup>13 b</sup> 'For women will call me joyful (asher).'
13 <sup>b</sup>		
13 <sup>c</sup>		
14	<sup>14</sup> And Reuben, in the days of wheat-harvest, went and found love-apples in the field, and brought them unto his mother Leah. And Rachel said unto Leah, 'Give me, I pray thee, of thy son's love-apples.'	
15	<sup>15</sup> And [Leah] said, 'Is it such a small thing to have taken my husband away, that thou wouldest also take away my son's love-apples?' And Rachel	

he-goats which leap upon the flock are ringstraked, speckled, and grised : for I have seen all that Laban doeth unto thee'; are possibly fragments of the Elohistic story, but are out of all connection with 9. 11. 13.

The double thread is continued through xxxii. xxxiii ; the Iahvistic in

Iahvistic.	Elohistic.	xxx
said, '[Not so]: he shall lie with thee to-night for thy son's love-apples.' <sup>16</sup> And Iakob came from the field at even; and Leah went out to meet him, and said, 'Unto me thou must come in; for indeed I have hired (sachar) thee with my son's love-apples.' And he lay with her that night;		16
<sup>17<sup>b</sup></sup> and she conceived and bare Iakob a fifth son.	<sup>17<sup>a</sup></sup> And Elohim hearkened unto Leah.	17 <sup>a</sup>
<sup>18<sup>b</sup></sup> And she called his name 'Iissachar.' <sup>19</sup> And Leah conceived again, and bare a sixth son to Iakob.	<sup>18<sup>a</sup></sup> And Leah said, 'Elohim hath given me my hire (sachar) because I have given mine handmaid to my husband.'	18 <sup>a</sup>
<sup>20<sup>a</sup></sup> And Leah said, <sup>20<sup>c</sup></sup> 'Now will my husband cohabit with me (zebalani) because I have borne him six sons.' And she called his name 'Zebulun.' { <i>And afterwards she bare a daughter and called her name 'Dinah.'</i>		18 <sup>b</sup>
<sup>22<sup>a</sup></sup> <i>And Elohim remembered Rachel.</i> } [And Iahveh hearkened unto Rachel]	<sup>20<sup>b</sup></sup> 'Elohim hath endowed me (zebad[l]ani) with a beautiful dowry.'	19
<sup>22<sup>c</sup></sup> and opened her womb,		20 <sup>a</sup>
<sup>23<sup>a</sup></sup> and she conceived, and bare a son. <sup>24<sup>b</sup></sup> [And	<sup>22<sup>b</sup></sup> And Elohim hearkened unto [Rachel].	20 <sup>b</sup>
		20 <sup>c</sup>
		22 <sup>a</sup> 22 <sup>b</sup>
		22 <sup>c</sup>
		23 <sup>a</sup>
	<sup>23<sup>b</sup></sup> And she said, 'Elohim	24 <sup>b</sup> 23 <sup>b</sup>

xxxii. 3-5 (in 5 read וַיִּזְוֶן with LXX; cf. xxx. 43; 'find favour in thine eyes,' cf. xviii. 3. xix. 19. xxx. 27) 6-11 (origin of the name 'Machanoth,'

xxx	Iahvistic.	Elohistic.
24 <sup>a</sup>	she said], 'May Iahveh add (ioseph) to me yet another son.' <sup>24<sup>a</sup></sup> And she called his name 'Ioseph.'	hath taken away (asaph) my reproach.'
25	<sup>25</sup> And it came to pass when Rachel had borne Ioseph, that Iakob said unto Laban,	
26	' Send me away, that I may go unto mine own place and to mine own land.'	<sup>26</sup> ' Give me my wives and my children for whom I have served thee, and let me go : for thou knowest my service wherewith I have served thee.'
27	<sup>27</sup> And Laban said unto him, ' If now I have found favour in thine eyes, tarry : I have forbode that Iahveh hath blessed me for thy sake.' <sup>29</sup> And [Iakob] said unto him, ' Thou knowest how I have served thee, and how thy cattle hath fared with me. <sup>30</sup> For it was little that thou hadst before I came, but it hath spread forth into a multitude, and Iahveh hath blessed thee in my steps ; and now when shall I provide for mine own house also?'	
30		
31 28	<sup>31</sup> And he said, ' What shall I give thee? ' And Iakob said, ' Thou shalt not give	<sup>28</sup> And he said, ' Appoint me thy wages, and I will give it.'

or ' Machanaim,' cf. 1. 2 ; ' Iahveh,' 9 ; cf. xxxi. 3. xxviii. 13 ; ' mercies and truth,' 10, cf. xxiv. 27 ; קטנתי מן, 10, cf. iv. 13. xviii. 14) 13<sup>b</sup>-21<sup>a</sup> (' gave them into the hands of his servants,' 16, cf. xxx. 35 ; ' he will lift



Iahvistic.

xxx

me anything: but if thou wilt do this for me I will again feed thy flock and keep it: <sup>32</sup>I will pass through all thy flock to-day, and remove from it every speckled and spotted beast—every black among the sheep, and every spotted and speckled among the goats. And hereafter my hire shall be,—<sup>33</sup> so shall my righteousness answer for me—when thou shalt come concerning my hire which shall be before thee, then every beast that is not speckled and spotted among the goats, and black among the sheep in my possession shall be accounted stolen.’ <sup>34</sup> And Laban said, ‘Behold, I would it might be according to thy word’: <sup>35</sup> and he himself that day removed the he-goats that were {ring-straked} [speckled] and spotted, and all the she-goats that were speckled and spotted, every one that had white in it, and all the black among the sheep, and gave them into the hand of his sons, <sup>36</sup> and set three days’ journey between [them] and Iakob. And Iakob fed the rest of Laban’s flock. <sup>37</sup> And Iakob took him rods of green poplar, and of the almond and maple, and peeled white streaks in them, and made the white appear which was in the rods. <sup>38</sup> And he put the rods which he had peeled over against the flock in the gutters, in the troughs of water where the flock came to drink. And they conceived when they came to drink, <sup>39</sup> and the flock conceived before the rods. And the flock brought forth {ringstraked} speckled and spotted. <sup>40a</sup> And Iakob did separate the lambs, <sup>40</sup> and put his own droves apart, and put them not unto Laban’s flock. <sup>41</sup> And it came to pass, whensoever the strong of the flock did conceive, that Iakob laid the rods before the

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40<sup>a</sup>

40<sup>c</sup>

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up my face,’ 20, cf. iv. 7. xix. 21; the present, cf. xxiv. 10. 53) 13<sup>a</sup> (displaced by 21<sup>b</sup>) 22 (read ויעברם, cf. 23; ‘rose up,’ cf. xxxi. 17. 21)

	Iahvistic.	Elohistic.
xxx	eyes of the flock in the gutters that they might conceive among the rods; <sup>42</sup> but	
4 <sup>2</sup>	when the flock were feeble	
40 <sup>b</sup>	he put them not in: so the feeble were Laban's, but the strong were Iakob's.	<sup>40b</sup> And set the faces of the flocks toward the ring-straked and all the black in the flock of Laban.
43	<sup>43</sup> And the man spread forth exceedingly, and had great flocks, and maid servants, and men servants, and camels, and asses.	
xxxi		
1	<sup>2</sup> And he heard the words of Laban's sons, saying, 'Iakob hath taken away	<sup>2</sup> And Iakob beheld the face of Laban, and behold it was not toward him as aforetime.
4	all that was our father's; and of that which was our father's hath he gotten all this wealth!'	<sup>4</sup> And Iakob sent and called Rachel and Leah to the field unto his flock, <sup>5</sup> and said unto them, 'I see the face of your father that it is not toward me as aforetime; but the God of my father hath been with me. <sup>6</sup> And ye know that with all my might have I served your father: <sup>7</sup> but your father hath deceived me, and changed my wages ten times; but Elohim hath not suffered him to hurt
3	<sup>5</sup> And Iahveh said unto Iakob, 'Return unto the land of thy fathers, and to thy kindred, and I will {be with thee} [do thee good'].	
17	<sup>6</sup> And Iakob rose up, and set his sons and his wives upon the camels,	
18 <sup>a</sup>	<sup>7</sup> and carried away all his cattle, <sup>21<sup>b</sup></sup> {and he rose up}	
21 <sup>b</sup>	and passed over the river	
	* * *	
23 <sup>b</sup>	<sup>23<sup>b</sup></sup> And he overtook him in	

23-28 (in 23 read 'א תת-כל with LXX; 'the man,' cf. xviii. xix, as amended; 'prevailed,' 25. 28, cf. xxx. 8) 29<sup>b</sup> (cf. 26) 31 (read אַתְּ-הַנְּחַל,

**Iahvistic.**  
 the mountain of Gilead, [and said,] <sup>27</sup> 'Wherefore didst thou flee away secretly and deceive me, and didst not tell me, that I might have sent thee away with mirth and with songs, and with tabret and with harp?' <sup>31</sup>And Iakob answered and said unto Laban, 'Because I was afraid: for I said, Lest by force thou shouldst take thy daughters from me.' <sup>46a</sup>And {Iakob} [Laban] said unto his brethren, 'Gather stones'; and they took stones, and made a mound. <sup>48 a</sup>And Laban said, 'This mound (gal) be witness (eed) between me and thee this day <sup>50 a</sup> that thou wilt not afflict my daughters, and that thou wilt not take other wives besides my daugh-

**Elohistic.**  
 me. <sup>8</sup> If he said thus, The speckled shall be thy wages, then all the flock bare speckled; and if he said thus, The ringstraked shall be thy wages, then all the flock bare ringstraked: <sup>9</sup> and Elohim hath taken away the cattle of your father and given them to me. {<sup>10</sup> And it came to pass at the time that the flock conceived that I lifted up mine eyes and saw in a dream, and, behold, the he-goats which leaped upon the flock were ringstraked, speckled, and grisled.} <sup>11</sup> And {the angel of} Elohim said unto me in a dream, Iakob, and I said, Here am I. <sup>12</sup> And he said, {Lift up now thine eyes, and see, all the he-goats which leap upon the flock are ringstraked, speckled, and grisled: for I have seen all that Laban

xxxii  
 8  
 27  
 9  
 31  
 10  
 46a  
 11  
 48a  
 12  
 50a

cf. 23; 'passed over,' cf. 16. 21. 22. 23; the sunrise, cf. 13<sup>a</sup>. 22. 24. 26) xxxiii. 1. 2 (daylight, 31, enables him to see Esav coming; 'lifted up his eyes, and looked, and behold,' cf. xviii. 2. xxiv. 63; 'four hundred men,' cf. xxxii. 6; the division of the children recalls the division of the flocks, xxxii. 7. 16) 3. 4 ('passed over before them,' cf. xxxii. 16. 21<sup>a</sup>; 'ran to meet him,' cf. xviii. 2) 5-7 (cf. 2; 'lifted up his eyes,' cf. 1; 'Elohim,' wanted for the etymology of 'Peniel,' 10, cf. xxviii. 17. xxxii.

	Iahvistic.	Elohistic.
xxxii		
13	ters' {no man is with us : see, Elohim is witness betwixt me and thee}. <sup>49 b</sup> And {Mizpah, for} [Iakob] said, 'Let Iahveh watch between me and thee, when we are absent one from another.'	doeth unto thee} <sup>13</sup> I am El of Bethel, where thou didst anoint a pillar, where thou didst vow a vow unto me : now arise, get thee out from this land, and return unto the land of thy nativity.'
49 <sup>b</sup>		
46 <sup>b</sup> 14	<sup>46 b</sup> And they did eat there upon the mound. <sup>48 b</sup> There-	nativity.' <sup>14</sup> Then Rachel and Leah answered and said unto him, 'Is there yet any portion or inheritance for us in our father's house? <sup>15</sup> Are we not counted of him as strangers? for he hath sold us, and hath also quite devoured the price he had for us; <sup>16</sup> wherefore the more doth the wealth which Elohim hath deprived of our father belong to us and our children. Now therefore, whatsoever Elo-
48 <sup>b</sup>		him hath said unto thee, do.' <sup>19</sup> And Laban was gone to shear his sheep: and Rachel stole the household gods that were her father's. <sup>20 a</sup> And Iakob robbed the heart of Laban the Aramean, {in that he
xxxiii		
3	of witness'). <sup>3</sup> And Iakob sent messengers before him unto Esav his brother to the land of Seir, the field of Edom. <sup>4</sup> And he commanded them saying,	
15		
4	'Thus shall ye say unto my lord Esav: thus saith thy servant Iakob, With Laban have I sojourned and stayed until now: <sup>5</sup> and I have oxen, and asses, [and] flocks, and men servants, and maid servants: and I have sent to tell my lord, that I may find favour in thine eyes.'	
16		
5	<sup>6</sup> And the messengers returned to Iakob, saying, 'We came to thy brother unto Esav	
19		
6		
20 <sup>a</sup>		

28) 8-11 (looks back on xxxii. 13-21, and cf. the polite address, 'my lord Esav,' 'thy servant Iakob'; 'find favour in the eyes of,' 8. 10, cf.

Iahvistic.	Elohistic.	xxxii xxxi
and moreover he cometh to meet thee, and four hundred men with him.'	told him not that he fled <sup>7</sup> , 21 <sup>a</sup> and fled with all that he had; 21 <sup>c</sup> and he set his	21 <sup>a</sup> 21 <sup>c</sup>
7 And Iakob was greatly afraid, and was troubled:	face toward the mountain of Gilead. 22 And it was	7 22
and he divided the people that was with him, and the flocks, and the herds, and the camels, into two bands;	told Laban on the third day that Iakob was fled.	23 <sup>a</sup>
8 and he said, 'If Esav come to the one band and smite it, there will be a band left to escape.'	23 <sup>a</sup> And he took his brethren with him, and pursued after him seven days.	8
9 And Iakob said, 'O God of my father Abraham, and God of my father Iizchak, O Iahveh, which saidst unto me, Return unto thine own land and to thy kindred, and I will do thee good; 10 I am unworthy of all the mercies and all the truth which thou hast shewed unto thy servant; for with my staff I passed over this Iarden, but now I am become two bands. 11 Deliver me I pray thee, from the hand	25 <sup>c</sup> And Laban with his brethren pitched in the mountain of Gilead, 25 <sup>b</sup> and Iakob had pitched his tent in the mountain. 24 And in a dream of the night, Elohim came to Laban the Aramean, and said unto him, 'Take heed to thyself that thou speak not to Iakob either good or bad!' 25 <sup>a</sup> And Laban came up with Iakob, 26 and {Laban} said {to Iakob} [to him], 'What hast thou done that thou hast robbed my heart, and carried away my daughters	25 <sup>c</sup> 9 25 <sup>b</sup> 24 10 25 <sup>a</sup> 26
I pray thee, from the hand	ried away my daughters	11

xxxii. 5; 'inasmuch as,' כִּי אֵל כֵּן, 10, cf. xviii. 5. xix. 8; 'seen thy face,' cf. xxxii. 20; 'as one seeth the face, peni, of a god, elohim,' cf. the parallel etymology of the name 'Peniel' in xxxii. 30; 'Elohim,' 11, cf. 5; 'urged him,' cf. xix. 3. 9) 12-17 ('pass over before,' 14, cf. 3; 'find favour in the eyes of,' 15, cf. 8. 10; in 13 read וּרְפָקְתִּים with LXX;

xxxii

## Iahvistic.

xxxiii

of my brother, from the  
 28 hand of Esav: for I fear  
 him, lest he come and  
 smite me, mother and  
 12 29 children. {<sup>12</sup> 'And thou saidst,  
 I will surely do thee good, and  
 will make thy seed as the sand  
 of the sea, which cannot be num-  
 bered for multitude.} [And  
 Iakob called the name of  
 that place, 'Machanaim'  
 13<sup>b</sup>30 ('Bands')]. <sup>13<sup>b</sup></sup> And he took  
 of that which was in his  
 hand a present for Esav  
 14 his brother, <sup>14</sup> two hundred  
 she-goats and twenty he-  
 goats, two hundred ewes  
 15 32 and twenty rams, <sup>15</sup> thirty  
 milch camels and their  
 colts, forty kine and ten  
 bulls, twenty she-asses and  
 16 ten foals. <sup>16</sup> And he gave  
 them into the hand of his  
 servants, drove by drove;  
 and said unto his servants,  
 'Pass over before me, and  
 33 put a space between drove  
 17 and drove.' <sup>17</sup> And he

## Elohistic.

as captives of the sword,  
 28 and hast not suffered me  
 to kiss my sons and my  
 daughters? now hast thou  
 done foolishly. <sup>29</sup> Like El  
 is my hand to do you hurt!  
 But the God of your father  
 spake unto me yester-  
 night, saying, Take heed  
 to thyself that thou speak  
 unto Iakob neither good  
 nor bad. <sup>30</sup> But now,  
 even though thou wouldest  
 needs be gone, because thou  
 sore longedst after thy  
 father's house, yet where-  
 fore hast thou stolen my  
 gods?' <sup>32</sup> [And Iakob said],  
 'With whomsoever thou  
 findest thy gods, he shall  
 not live: before our breth-  
 ren discern thou what is  
 thine with me, and take  
 it unto thee.' For Iakob  
 knew not that Rachel had  
 stolen them. <sup>33</sup> And Laban  
 went into Iakob's tent,

'Seir,' 14. 16, cf. xxxii. 3; Sukkoth, coupled with Peniel, cf. Jud. viii. 6 ff; N. of Peniel, and therefore directly away from Seir, cf. 14: the same Iakob as of old, cf. xxv. 26. xxvii. 15. 27. 43) 18<sup>ac</sup> ('encamped,' cf. xxvi. 17) 19 (prepares for xxxiv. 3 ff; cf. Jos. xxiv. 32); and the Elohistic in xxxii. 1. 2 ('Elohim'; 'angels,' cf. xxviii. 12; read מַחֲנֵה: for 'Machaneh', 'Machanoth,' and 'Machanaim,' cf. 'Ramah,' 'Ramoath,'

Iahvistic.	Elohistic.	xxxii xxxi
<p>commanded the foremost saying, 'When Esav my brother meeteth thee, and asketh thee, saying, Whose art thou? and, Whither goest thou? and, Whose are these before thee? <sup>18</sup>then thou shalt say, Thy servant Iakob's; it is a present sent unto my lord Esav; and behold, he also is behind us.' <sup>19</sup>And he commanded also the second and the third and all that followed the droves, saying, 'On this manner shall ye speak unto Esav, <sup>20</sup>when ye find him; and ye shall say, Moreover, behold thy servant Iakob is behind us.' For he said, 'I will cover his face with the present that goeth before me; afterward I will see his face, and then peradventure he will lift up mine!' <sup>21a</sup>And the present passed over before him,</p>	<p>and into the tent of Leah, {and into the tent of the two maid servants}; but he found them not. And he went out of Leah's tent, and entered the tent of Rachel. <sup>34</sup>Now Rachel had taken the household gods, and put them in the camelpannier, and sat upon them. And Laban felt all about the tent but found them not. <sup>35</sup>And she said to her father, 'Let not the eyes of my lord be angry that I cannot rise up before thee; for the manner of women is upon me.' And when he had searched and could not find the household gods, <sup>36</sup>then Iakob was angry, and chode with Laban. And Iakob answered and said unto Laban, 'What is my trespass? what is my sin that thou hast hotly pursued after me? <sup>37</sup>Whereas thou</p>	<p>34 18 19 35 20 36 21<sup>a</sup> 37</p>

and 'Ramathaim') <sup>21<sup>b</sup></sup> (which concludes 2, read *בְּמַחֲנֶה*) <sup>29<sup>a</sup></sup> (out of place after the express mention of Elohim in 28) <sup>30</sup> (follows on <sup>29<sup>a</sup></sup>, cf. the parallel in xxxiii. 10) and xxxiii. 20 (a fragment; read *מִצְבֹּהֵיהָ*, cf. xxviii. 18; xxxi. 45; and cf. the altar 'built' by Abram at Shechem,

	Iahvistic.	Elohistic.
xxxii		
xxxii		
13 <sup>a</sup>	13 <sup>a</sup> and he tarried there	hast felt about all my stuff,
22	that night. 22 And he rose	what hast thou found of
	up that night, and took his	all the stuff of thy house-
	two wives, and his two	hold? Set it here before
	handmaids, and his eleven	my brethren and thy
23	sons, and [sent them] over	brethren, that they may
	the ford of Iabbok. 23 And	judge between us two.
38	when he had taken them	38 This twenty years have
	and sent them over the	I been with thee; thy
	stream, and had sent over	ewes and thy she-goats
24	[all] that he had, 24 Iakob	have not cast their young,
	was left alone. And there	and the rams of thy flocks
39	wrestled a man with him	have I not eaten; 39 that
	until the breaking of the	which was torn of beasts
25	day. 25 And when he saw	I brought not unto thee:
	that he prevailed not	I bare the loss of it: of
	against him he took him	my hand didst thou re-
	by the hollow of his thigh;	quire it, whether stolen by
	and the hollow of Iakob's	day, or stolen by night.
40	thigh was sprained as he	40 Thus I was: by day the
26	wrestled with him. 26 And	heat consumed me, and
	he said, 'Let me go, for	the frost by night; and
	the day is breaking.' And	my sleep departed from
41	he said, 'I will not let thee	mine eyes. 41 This twenty
	go, except thou bless me.'	years have I been in thine
27	27 And he said unto him,	house: I served thee four-
	'What is thy name?' And	teen years for thy two
28	he said, 'Iakob.' 28 And	daughters, and six years
	he said, 'Thy name shall	for thy flock; and thou
	be called no more "Iakob"	hast changed my wages

xii. 7). xxxii. 12, which is out of place *after* 11, cf. 9, 10, is an editorial addition like xiii. 16 etc.; while the strange and very superfluous



Iahvistic.	Elohistic.	xxxii
(“heeler”), but “Israel” (“El wrestler”): for thou hast striven (sara) with Elohim and with men, and hast prevailed.’ <sup>29</sup> <sup>b</sup> And he blessed him there.	ten times. <sup>42</sup> Except the God of my father, the God of Abraham and the Awe of Iizchak, had been for me, then surely hadst thou sent me away empty.	xxxi 4 <sup>2</sup>
<sup>31</sup> And the sun rose upon him as he passed over {Penuel} [the stream], and he limped upon his thigh.	Elohim hath seen mine affliction, and the labour of my hands; and he rebuked thee yesternight.’	29 <sup>b</sup> 31
<sup>32</sup> {Therefore the sons of Israel eat not the sinew of the hip which is upon the hollow of the thigh, unto this day; because he touched the hollow of Iakob’s thigh in the sinew of the hip.} <sup>1</sup> And {Iakob} [Israel] lifted up his eyes and looked, and behold, Esav came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. <sup>2</sup> And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Ioseph hindermost. <sup>3</sup> And he himself passed over before them; and he bowed	<sup>43</sup> And Laban answered, and said unto Iakob, ‘The women are my daughters, and the children are my children, and the flocks are my flocks, and all that thou seest is mine: but what shall I do this day unto these my daughters, or unto their children which they have borne? <sup>44</sup> Now therefore come, let us make a covenant, I and thou; and let there be a witness between me and thee.’ <sup>45</sup> And {Iakob} he took a stone, and set it up for a pillar. <sup>51</sup> And Laban said to Iakob, {Behold this heap, and} ‘Behold, the pil-	32 43  xxxiii 1

explanation of the inedibility of the tough sinew of the hip, 32,— ‘Therefore the sons of Israel eat not the sinew of the hip which is

	Iahvistic.	Elohistic.
xxxiii		
xxxii		
	himself to the ground seven	lar which I have set up,
5 <sup>2</sup>	times, until he drew near	<sup>52</sup> let {this heap be witness and
4	to his brother. <sup>4</sup> And Esav	the pillar} it be a witness
	ran to meet him, and em-	(eedah) between me and
	braced him, and fell on his	thee that I will not pass
5	neck, and kissed him; and	over this hill (gal) unto
	they wept. <sup>5</sup> And he lifted	thee, and that thou wilt
	up his eyes, and saw the	not pass over this hill
	women and the children;	{and this pillar} unto me,
53	and he said, 'Who are	for evil. <sup>53</sup> The God of
	these with thee?' And he	Abraham, and the God of
	said, 'The children whom	Nachor {the God of their
6	Elohim hath graciously	father},—let them judge
	given to thy servant.' <sup>6</sup> And	between us.' And Iakob
	the handmaids drew near,	sware by the Awe of his
54	they and their children,	father Iizchak. <sup>54</sup> And
	and they bowed them-	Iakob offered a sacrifice on
7	selves. <sup>7</sup> And Leah also	the mountain, and called
	and her children drew near,	his brethren to eat bread:
	and bowed themselves:	and they did eat bread,
	and after drew Ioseph near	and tarried all night on
47	and Rachel, and they bowed	the mountain. <sup>47</sup> { <i>And La-</i>
8	themselves. <sup>8</sup> And he said,	<i>ban called it Iegar-sahadutha</i> }. And Iakob called it
	'What meanest thou by all	'Galeed' ('hill of wit-
	this band which I have	

upon the hollow of the thigh, unto this day: because he touched the hollow of Iakob's thigh in the sinew of the hip'—must be regarded as a late gloss. After xxxiii. 11 add the naming of Peniel, cf. xxxii. 30.

For xxxiii. 18<sup>b</sup>. xxxiv. 1. 2<sup>a</sup>. 4. 6. 8-10. 13-18. 20-25<sup>ac</sup>. 27-29, see Priestly Hist. Bk. pp. 171 ff. The parallel story of Shechem and Dinah in xxxiv. 3. 2<sup>b</sup> (interrupt 2<sup>a</sup>. 4) 5 (interrupts 4. 6) 7 (continues 5, cf. 2<sup>b</sup>) 11. 12 (Shechem treats for himself: in 8-10. 13-18 *Chamor* negotiates for a *general* marriage alliance) 19 (interrupts 18. 20, and is parallel to 24) 25<sup>b</sup>. 26 (*two* of the sons of Iisrael, against the wish of their father,

Iahvistic.	Elohistic.	xxxiii
<p>met?' And he said, 'To find favour in the eyes of my lord.' <sup>9</sup>And Esav said, 'I have much, my brother; let thine own be thine.' <sup>10</sup>And {<i>Iakob</i>} [Israel] said, 'Nay, I pray thee, if now I have found favour in thine eyes, then receive my present at my hand: inasmuch as I have seen thy face as one seeth the face (peni) of a god (El[ohim]), and thou wast pleased with me; <sup>11</sup>take, I pray thee, my blessing that is brought to thee; because Elohim hath dealt graciously with me, and because I have everything.' And he urged him, and he took it. [And Israel called the name of that place, 'Peniel' ('El's face')]. <sup>12</sup>And [Esav] said, 'Let us take our journey, and as we go I</p>	<p>ness'). <sup>55</sup>And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them. And Laban departed, and returned to his own place. <sup>1</sup>And Iakob went on his way. And the angels of Elohim met him; <sup>2</sup>and Iakob said when he saw them, 'This is the band (machaneh) of Elohim!' And he called the name of that place 'Machan[eh]{aim}.' <sup>11</sup><sup>21b</sup>And he tarried that night in {the} Machaneh. * * * * <sup>29a</sup>And Iakob asked him, and said, 'Tell me, I pray thee, thy name?' And he said, 'Wherefore is it that thou dost ask after my name?' <sup>30</sup>And Iakob called the name of the place, 'Peniel': 'for,' said</p>	<p>xxxii 55 9 10 xxxii 1 2 11 21<sup>b</sup> 29<sup>a</sup> 12 30</p>

cf. 30, and not the whole tribe in concert, cf. 13. 27, make a raid on the house of Shechem) 30. 31 (follow not on 27-29 but on 25<sup>b</sup>. 26) is Iahvistic ('lie with,' 2. 7, cf. xix. 32. 33. 35. xxvi. 10. xxx. 15. 16; 'cleave unto,' 3, cf. ii. 24; 'grieved,' 7, cf. vi. 6; 'very wroth,' 7, cf. iv. 5; 'find favour in the eyes of,' 11). Restore the opening, as in the text, from 2<sup>a</sup>. The condition accepted by Shechem, 19, may or may not have been circumcision: the link between 12 and 19 is lost. In 5 omit 'that he had defiled Dinah his daughter,' cf. 13. 27, pp. 172 f. In 7 read

	Iahvistic.	Elohistic.
xxxiii 13	will go before thee.' <sup>13</sup> And he said unto him, 'My lord knoweth that the children are tender, and	he, 'I have seen Elohim face (pen) to face, yet is my life preserved!'
20	that the flocks and the herds with me give suck:	* * * *
xxxv 1	and if [I] overdrive them one day all the flocks will	<sup>20</sup> And he set up { <i>an altar</i> } [a pillar] there, and called it 'El, God of Iisrael.'
14	die: <sup>14</sup> let my lord, I pray thee, pass over before his servant, and I will lead on softly, according to the pace of the cattle that is before me, and according	<sup>1</sup> And Elohim said unto Iakob, 'Arise, goup to Bethel, and dwell there, and make there an altar unto El who appeared unto thee when thou fleddest from the face of Esav thy brother.'
2	to the pace of the children, until I come unto my lord unto Seir.'	<sup>2</sup> And Iakob said unto his household, and to all that were with him, 'Put away the foreign gods that are among you, and cleanse yourselves, and change your garments:
15	<sup>15</sup> And Esav said, 'Let me now leave with thee some of the folk that are with me.' And he said, 'What needeth it?	and let us arise, and go up to Bethel; and I will make there an altar unto
3	let me find favour in the eyes of my lord.'	
16	<sup>16</sup> And Esav returned that day on	

וַיִּשְׁמַע אֱלֹהִים with LXX. In 30 omit, 'among the Kenaanites and the Perizzites,' cf. xiii. 7<sup>b</sup>. This story is continued in xxxv. 5 (the hasty flight, cf. 30, is not occasioned by anything in xxxv. 1-4; note 'journeyed,' cf. xxxiii. 17; and with the 'Elohim-Terror' cf. the 'Iahveh-Fire' of xix. 24) 6<sup>ac</sup> ('and the people that were with him,' cf. xxxii. 7) 8 (cf. xxiv. 59) 16-20<sup>a</sup> (cf. xxv. 21 ff; 'journeyed from Bethel,' 16, cf. 5. 6<sup>a</sup>; 17<sup>b</sup>, cf. xxx. 24; 'she called his name,' 18, cf. iv. 25. xxix. 32). For xxxv. 6<sup>a</sup>. 9-13. 15 see Priestly Hist. Bk. pp. 173 f. 14—'And Iakob set up a pillar in the place where he spake with him, a pillar of stone: and he poured out a drink offering thereon, and poured oil thereon,'

Iahvistic.	Elohistic.	xxxiii
his way to Seir. <sup>17</sup> And Iakob journeyed to Sukkoth, and built him a dwelling, and made booths (sukkoth) for his cattle: therefore was the name of the place called 'Sukkoth.' <sup>18ac</sup> And { <i>Iakob</i> } [Iisrael] came to Shalem, and encamped before the city. <sup>19</sup> And he bought the parcel of ground where he had spread his tent, at the hand of the sons of Chamor, the father of Shechem, for an hundred pieces of money. <sup>3</sup> And the soul of [Shechem, son of Chamor], clave unto Dinah, { <i>Iakob's</i> } [Iisrael's] daughter. And he loved the damsel,	El, who answered me in the day of my distress, and was with me in the way which I went.' <sup>4</sup> And they gave unto Iakob all the foreign gods which were in their hand, and the rings which were in their ears; and Iakob hid them under the oak which is by Shechem. [And Iakob came to Bethel], <sup>7</sup> and built there an altar, and called it { <i>the place</i> } 'El of Bethel'; for Elohim was revealed unto him there when he fled from the face of his brother.	xxxv 17  4  18ac 19  7  xxxiv 3
	* * *	

(cf. 10. 20) must be ascribed to the Priestly redactor (cf. notes on 9. 13, pp. 172 f): the setting up of 'mazzevahs' is quite foreign to the spirit of the Priestly Hist. Bk. To the same, or to a similar editorial hand, must also be assigned 20—'And Iakob set up a pillar upon her grave: the same is the Pillar of Rachel's grave unto this day'; 21<sup>b</sup>—'beyond the Flock Tower' (probably intended as a reference to Jerusalem, cf. xiv. 17. xxii. 14: restore, 'in the vale of Chebron,' cf. xxxvii. 14); and 22—'And it came to pass, while Iisrael dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Iisrael heard of it' (a feeble preparation for xlix. 34). In view of xxxv. 10, 'Iakob' has probably been substituted for 'Iisrael' in xxxiii. 1. 10. 18: xxxiv. 3. 5. 7. 19. 30. xxxv. 5. Cf. xxxii. 28 and xxxvii. 3. 13, etc. In 19 omit 'the same is Bethlechem,' cf. 6. 27. xxxv. 1-4. 7 is Elohistic: note 'Elohim,' 1. 3. 7; cf. xxviii. 18-22; 'strange gods,' cf. xxxi. 19. 30. 34; with 'El of Bethel,' 7, cf. 'El God of Iisrael,' xxiii. 20; restore 'And Iakob came to Bethel,' before 7 from 6<sup>a</sup>.

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## Iahvistic.

<sup>2b</sup> and spake to the damsel's heart, <sup>2b</sup> and he took her and  
 5 lay with her, and humbled her. <sup>5</sup> And { *Iakob* } [Israel]  
 heard of it { *that he had defiled Dinah his daughter* }; and his  
 sons were with his cattle in the field; and { *Iakob* } [Israel]  
 7 held his peace until they came. <sup>7</sup> And when the sons  
 of { *Iakob* } [Israel] came in from the field, and heard of  
 it, the men were grieved, and were very wroth that he had  
 wrought folly in Israel in lying with { *Iakob's* } [Israel's]  
 11 daughter, which thing ought not to be done. <sup>11</sup> And  
 Shechem said unto her father and unto her brethren,  
 ' Let me find favour in your eyes, and what ye shall  
 12 say unto me I will give. <sup>12</sup> Ask me never so much  
 dowry and gift, and I will give according as ye shall  
 say unto me: but give me the damsel to wife.' \* \*  
 19 <sup>19</sup> And the young man deferred not to do the thing, be-  
 cause he had delight in { *Iakob's* } [Israel's] daughter: and  
 25<sup>b</sup> he was honoured above all the house of his father. <sup>25b</sup> [But  
 it came to pass] that Shimeon and Levi, Dinah's brethren,  
 26 [went out], <sup>26</sup> and they slew Chamor, and Shechem his  
 son, with the edge of the sword, and they took Dinah  
 30 out of Shechem's house, and went forth. <sup>30</sup> And { *Iakob* }  
 [Israel] said unto Shimeon and Levi, ' Ye have troubled  
 me to make me to stink among the dwellers of the land  
 { among the Kenaanites and the Perizzites } : and, I being  
 few in number, they will gather themselves together  
 against me and smite me, and I shall be destroyed, I  
 31 and my house.' <sup>31</sup> But they said, ' Should he deal with  
 xxxv  
 5 our sister as with an harlot?' <sup>5</sup> And they journeyed,

For xxxv. 22<sup>b</sup>-xxxvii. 2<sup>a</sup> see Priestly Hist. Bk. pp. 170 f. 174 ff. The  
 Iahvistic and Elohist narratives can be traced side by side in xxxvii.  
 2<sup>b</sup><sup>d</sup>-36, the former in 3 (' son of his old age,' cf. xxi. 2<sup>a</sup>. 7) 4. 2<sup>b</sup><sup>d</sup> (tale-  
 telling, cf. hatred 4, leads to 13<sup>a</sup>) 12. 13<sup>a</sup> (' Israel,' cf. 3; ' feed the flock,'  
 cf. 2<sup>b</sup>) 14<sup>b</sup> (' Shechem,' cf. 12. 13; the announcement of Israel's arrival

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and a great terror was upon the cities that were round about them, and they did not pursue after the sons of {*Iakob*} [Israel]. [And Israel came to Bethel], <sup>6b</sup> he and all the people that were with him. <sup>8</sup>And Deborah, Ribkah's nurse, died, and was buried below Bethel under the oak: and the name of it was called 'The Oak of Weeping.' <sup>16</sup>And they journeyed from Bethel; and there was still a little way to come to Ephrath: and Rachel travailed, and she had hard labour. <sup>17</sup>And it came to pass, when she was in hard labour, that the midwife said unto her, 'Fear not; for this one also is a son for thee.' <sup>18</sup>And it came to pass, as her soul was departing, for she died, that she called his name 'Ben-Oni' ('son of my woe'): but his father called him 'Bin-Iamin' ('son of the right-hand'). <sup>19<sup>a</sup></sup> And Rachel died, and was buried in the way to Ephrath {*the same is Bethlehem: <sup>20</sup> and Iakob set up a pillar upon her grave: the same is the pillar of Rachel's grave unto this day.*} <sup>21</sup> And Israel journeyed, and spread his tent [in the vale of Chebron] {*beyond the tower of Eder. <sup>22</sup> And it came to pass, while Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard of it.*}

at Chebron, Abraham's place of sojourn, xiii. 18, after xxxv. 20<sup>a</sup>, has been displaced by xxxv. 27) 18<sup>b</sup> (parallel of 18<sup>a</sup>) 20<sup>b</sup>. 23 (the long sleeved cloak, cf. 3) 21<sup>b</sup>. 25-27 ('lifted up their eyes, and looked, and behold,' cf. xviii. 2. xxiv. 63. xxxiii. 1; the merchandise, cf. xxxii. 15; 'our own flesh,' cf. ii. 23. xxix. 14) 28<sup>b</sup> ('sell,' cf. 27; 'Ishmaelites,' cf. 25. 27) 31. 32<sup>b</sup> (the cloak, 3. 23, brought to Iakob; 'whether or no,' cf. xviii. 21) 33 (the cloak; 'an evil beast hath devoured him,' cf. 20) 35<sup>ca</sup><sup>b</sup>; and the latter in 5<sup>a</sup> (dream, cf. xx. 3. xxii. 1. 3. xxviii. 12. xxxi. 11. 24) 6-8<sup>a</sup>. 9-11 ('envy,' cf. 'hate' in 2. 4; the mother was already dead in xxxv. 19) 13<sup>b</sup> ('Here am I,' cf. xxii. 1. 11. xxvii. 1. xxxi. 11) 14<sup>a</sup> (parallel of 13<sup>a</sup>) 17<sup>b</sup> ('Dothan,' cf. 'Shechem,' 12. 13. 14<sup>b</sup>) 18<sup>a</sup>. 19 ('lord of dreams,' cf. 5<sup>a</sup>. 6 ff) 20<sup>ac</sup> ('dreams') 21<sup>a</sup>. 22 (parallel of 21<sup>b</sup>: 'and he said . . . and said'; 'Reuben,' cf. 21<sup>a</sup>, cf. 'Iehudah' in 26;

	Iahvistic.	Elohistic.
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3	5 <sup>3</sup> Now Iisrael loved Ioseph more than all his sons, because he was the son of	5 <sup>5</sup> And Ioseph dreamed a dream. And he told it to his brethren {and they hated him yet the more}, <sup>6</sup> and said unto them, 'Hear, I pray you, this dream which I have dreamed: <sup>7</sup> for, behold, we were binding sheaves in the field, and, lo, my sheaf arose and also stood upright; and, behold, your sheaves came round about and bowed down to my sheaf.' <sup>8</sup> And his brethren said to him, 'Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? {And they hated him yet the more for his dreams, and for his words.} <sup>9</sup> And he dreamed yet another dream, and told it to his brethren, and said, 'Behold, I have dreamed yet a dream; and, behold, the sun and the moon and the eleven stars bowed down to me.' <sup>10</sup> {And he told it to
	6 his old age; and he made him a long cloak with sleeves. <sup>4</sup> And his brethren saw that their father loved him more than all his brethren, and they hated him, and could not speak peaceably unto him.	
4	7	
	8 {Ioseph} would bring an evil report of them unto their father. <sup>12</sup> And his brethren went to feed their father's flock in Shechem.	
2 <sup>b</sup>	[ <sup>2<sup>b</sup></sup> And when] his brethren fed the flock, the lad	
	12	
	13 <sup>a</sup> <sup>13<sup>a</sup></sup> And Iisrael said unto Ioseph, 'Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them.'	
	9	
	14 <sup>b</sup> <sup>14<sup>b</sup></sup> And he sent him out of the vale of Chebron, and he came to Shechem.	
	18 <sup>b</sup> <sup>18<sup>b</sup></sup> But before he came near unto them they conspired against him to slay	
10		

'lay no hand upon him,' cf. xxii. 12) 24 ('pit,' cf. 22) 28<sup>ac</sup> (*Midianites* find Ioseph in the pit, 22. 24, draw him out, and take him to Mizraim) 29. 30 ('Reuben,' 'pit,' cf. 22) 32<sup>a</sup> ('and they sent' . . . a message? cf. 'brought the coat,' 32<sup>b</sup>) 34 (parallel to 35; 'Iakob,' cf. 'Iisrael,' 3. 13;



Iahvistic.	Elohistic.	xxxvii
<p>him, [and they said ], <sup>20<sup>b</sup></sup> 'We will say, An evil beast hath devoured him.' <sup>23</sup> And it came to pass, when Ioseph was come unto his brethren, that they stripped Ioseph of his cloak, the long cloak with sleeves that was on him. <sup>21<sup>b</sup></sup> But [Iehudah] delivered him out of their hand, and said, 'Let us not take his life!' <sup>25</sup> And as they sat down to eat bread, they lifted up their eyes and looked, and behold, a caravan of Iishmaelites came from Gilead with their camels, bearing spicery and balm and myrrh, going to carry it down to Mizraim. <sup>26</sup> And Iehudah said unto his brethren, 'What profit is it if we slay our brother, and conceal his blood? <sup>27</sup> Come, and let us sell him to the Iishmaelites { and let not our hand be upon him }; for he is our brother, our own flesh.' And his brethren heark-</p>	<p>his father, and to his brethren. } <sup>20<sup>b</sup></sup>                      And his father rebuked him, and said unto him, <sup>23</sup>                      'What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?' <sup>11</sup> And <sup>21<sup>b</sup> 11</sup>                      his brethren envied him, but his father kept the saying in mind. [And it came to pass after these things that Iakob spake unto Ioseph, and said, 'Ioseph.'] <sup>25</sup>  <sup>13<sup>b</sup></sup> And he said to him, <sup>13<sup>b</sup></sup>                      'Here am I.' <sup>14<sup>a</sup></sup> And he <sup>14<sup>a</sup></sup>                      said to him, 'Go now, see whether it be well with thy brethren, and well with the flock; and bring <sup>26</sup>                      me word again.' { <sup>15</sup> And a certain man found him, and behold, he was wandering in the field: and the man asked <sup>27</sup>                      him, saying, 'What seekest thou?' <sup>16</sup> And he said, 'I seek my brethren: tell me, I pray thee, where they are pasturing.' <sup>17</sup> And the man <sup>17</sup>                      said, 'They are departed hence:</p>	

'rent his garments,' cf. 29) <sup>36</sup> (the Midianites, cf. 28<sup>ac</sup>, sell him as a slave to Potiphar an unmarried officer of Pharaoh).

The interweaving of these two stories necessitated some harmonizing additions: in 5—'And they hated (cf. 4) him yet the more,' which looks

xxxvii	Iahvistic.	Elohistic.
28 <sup>b</sup>	ened unto him, <sup>28<sup>b</sup></sup> and they	for I heard them say, Let us
	sold Ioseph to the Iish-	go to Dothan.'} And Io-
	maelites for twenty pieces	seph went after his bre-
31	of silver. <sup>31</sup> And they took	thren, and found them in
18 <sup>a</sup>	Ioseph's cloak, and killed	Dothan. <sup>18<sup>a</sup></sup> And they saw
19	a he-goat, and dipped the	him afar off, <sup>19</sup> and said
32 <sup>b</sup>	cloak in the blood, <sup>32<sup>b</sup></sup> the	one to another, 'Behold
	long cloak with sleeves, and	this lord of dreams is
20 <sup>a</sup>	brought it to their father,	coming. <sup>20<sup>a</sup></sup> Come now
	and said, 'This we have	therefore, and let us slay
	found: know now whether	him, {and cast him into one of
20 <sup>c</sup>	it bethy son's cloak or not.'	the pits}, <sup>20<sup>c</sup></sup> and we shall
33	<sup>33</sup> And he knew it, and said,	see what will become of
21 <sup>a</sup>	'It is my son's cloak; an	his dreams.' <sup>21<sup>a</sup></sup> But Reu-
22	evil beast hath devoured	ben heard it, <sup>22</sup> and {Reuben}
	him; Ioseph is without	said unto them, 'Shed no
	doubt torn in pieces.'	blood; cast him into this
35 <sup>c</sup>	<sup>35<sup>c</sup></sup> And his father wept for	pit that is in the wilder-
35 <sup>ab</sup>	him; <sup>35<sup>ab</sup></sup> and all his sons	ness, but lay no hand
	and all his daughters rose	upon him': that he might
	up to comfort him, but he	{deliver him out of their hand}
	refused to be comforted,	restore him to his father.
24	and said, 'Yea, I will go	<sup>24</sup> And they took him, and
	down to Sheol unto my	cast him into the pit; and

back on 4; in 8—'And they hated (cf. 4) him yet the more for his dreams (anticipates 9-11) and for his words' (cf. 2<sup>b</sup>, evil report); in 10—'And he told it to his father, and to his brethren,' which repeats 9<sup>a</sup>; and in 15-17<sup>a</sup>, a colourless incident to explain Ioseph's presence both at Shechem and Dothan. In 13<sup>b</sup> restore 'And Iakob spake unto Ioseph, and said, Ioseph,' cf. xxii. 1. II. xxvii. 1. xxxi. II. In 20 omit 'and cast him into one of the pits' which anticipates Reuben's suggestion in 22. In 21 restore 'Iehudah' as subject of 'delivered him out of their hand,' cf. 26. In 22 omit 'Reuben,' repeated from 21<sup>a</sup>, and the expression 'deliver him out of their hand,' cf. 21<sup>b</sup>, and in 27 the words

Iahvistic.	Elohistic.	xxxix xxxvii
son mourning.' <sup>1a</sup> And Ioseph was brought down to Mizraim; and {P tiphar, an eunuch of Pharaoh's, the chief-executioner} a Mizraimite bought him of the hand of the Iishmaelites who had brought him down thither. <sup>2</sup> And Iahveh was with Ioseph, and made him a prosperous man while in the house of his master the Mizraimite. <sup>3</sup> And his master saw that Iahveh was with him, and that Iahveh made all that he did to prosper in his hand; <sup>4a</sup> and Ioseph found favour in his eyes, <sup>4c</sup> and he made him overseer over his house, and all that he had he put into his hand. <sup>5</sup> And it came to pass from the time that he made him overseer in his	the pit was empty, no water was in it. <sup>28a</sup> And there passed by Midianites, merchantmen; and they drew and lifted up Ioseph out of the pit, <sup>28c</sup> and brought Ioseph into Mizraim. <sup>29</sup> And Reuben returned unto the pit; and, behold, Ioseph was not in the pit; and he rent his clothes, <sup>30</sup> and returned unto his brethren, and said, 'The child is not; and I, whither shall I go!' <sup>32a</sup> And they sent . . . * * * <sup>34</sup> And Iakob rent his garments, and put sackcloth upon his loins, and mourned for his son many days. <sup>36</sup> And the Midianites sold him into Mizraim unto Potiphar, an eunuch of Pharaoh's, the chief-	1 <sup>a</sup> 28 <sup>a</sup> 28 <sup>c</sup> 29 2 30 3 32 <sup>a</sup> * * * 4 <sup>a</sup> 34 4 <sup>c</sup> 36 5

'and let not our hand be upon him,' cf. 22. The Iahvistic narrative is continued in xxxix. 1-4<sup>a</sup>. 4<sup>c</sup>-23 ('Iishmaelites,' 1, cf. xxxvii. 25. 27; 'Iahveh,' 2. 3. 5. 21. 23; 'make to prosper,' 2. 3. 23, cf. xxiv. 21. 40. 42. 56; 'find favour in the eyes of,' 4. 21;  $\psi_2$ , 4, cf. xxiv. 23. 42. 49. xxviii. 16), and the Elohistic in xxxix. 4<sup>b</sup> (interrupts 4<sup>a</sup>, cf. xl. 4) xl. 2-23 ('chief-executioner,' 3. 4, cf. xxxvii. 36; 'stolen,' 15, cf. xxxvii. 28<sup>a</sup>, not 'bought,' xxxvii. 28<sup>b</sup>; dreams, cf. xxxvii. 5<sup>a</sup>. 6 ff). In xxxix. 1 omit 'Potiphar, an eunuch of Pharaoh, the chief executioner,' cf. xxxvii. 36,

xxxix	Iahvistic.	Elohistic.
4 <sup>b</sup>	house and over all that he	executioner; <sup>4b</sup> and he was
xl	had, that Iahveh blessed	servant unto him. <sup>1</sup> And it
1	the house of the Mizraim-	came to pass after these
	ite for Ioseph's sake; and	things, {that the butler of the
	the blessing of Iahveh was	king of Mizraim and his baker
2	upon all that he had, in the	offended their lord the king of
	house and in the field.	Mizraim} <sup>2</sup> that Pharaoh
6	<sup>6</sup> And he left all that he	was wroth against his two
	had in Ioseph's hand so	eunuchs, the chief-butler
3	that he knew not aught	and the chief-baker; <sup>3</sup> and
	that was his save the bread	he put them in ward in
	which he did eat. Now	the house of the chief-
	Ioseph was comely, and	executioner {into the prison,
	well favoured. <sup>7</sup> And it	the place where Ioseph was
7	came to pass after a time,	bound}. <sup>4</sup> And the chief-
4	that his master's wife did	executioner put Ioseph in
	cast her eyes on Ioseph;	charge of them, and he
	and she said, 'Lie with me.'	was servant unto them:
8	<sup>8</sup> But he refused, and said	and they continued a sea-
	unto his master's wife, 'Be-	son in ward. <sup>5</sup> And they
5	hold, my master knoweth	dreamed a dream both of
	not what is with me in the	them, each man his dream,
	house, and he hath put all	in one night, each man a
	that he hath into my hand;	dream with its meaning
9	<sup>9</sup> nor is he himself greater	{the butler and the baker of

superfluous before 'a man of Mizraim,' cf. 2. 5, and out of place, because the eunuch Potiphar would have no wife, cf. 7 ff. In 10 omit the marginal gloss 'to be with her.' In 20 omit 'the place where the king's prisoners were bound,' cf. xl. : a private man's slave would not be put among the state prisoners. xl. 1—'And it came to pass after these things, that the butler of the king of Mizraim and his baker offended their lord the king of Mizraim' is, except the first clause, a gloss: note 'king of Mizraim,' instead of 'Pharaoh,' 2. 7. 11; and 'butler,' instead of 'chief butler.' In 3 omit 'into the prison, the place where Ioseph was bound,'

Iahvistic.	Elohistic.	xxxix
in this house than I am ; neither hath he kept back anything from me but thee, thou being his wife : how then can I do this great wickedness, and sin against Elohim ? ' 10 And it came to pass, as she spake to Ioseph day by day, that he hearkened not unto her to lie with her {to be with her}. 11 And it came to pass about this time, that he went into the house to do his work, and there was none of the men of the house there within. 12 And she caught him by his gar- ment, saying, 'Lie with me': and he left his gar- ment in her hand, and fled, and got him out. 13 And it came to pass, when she saw that he had left his garment in her hand, and	were bound in the prison}. 6 And when Ioseph came in unto them in the morn- ing and saw them, behold, they were sad. 7 And he asked Pharaoh's eunuchs that were with him, in ward in his master's house, saying, 'Wherefore look ye so sadly to-day ? ' 8 And they said unto him, 'We have dreamed a dream, and there is none that can interpret it.' And Ioseph said unto them, 'Do not interpretations belong to Elohim ? but tell it me I pray you.' 9 And the chief-butler told his dream to Ioseph, and said to him, In my dream, behold, a vine was before me ; 10 and on the vine were three branches : and scarcely had it sprouted when its	xl  6  7  10  8  11  12 9  13 10

cf. xxxix. 20. In 5 omit 'the butler and the baker of the king of Mizraim which were bound in the prison,' cf. xxxix. 20. xl. 1. 3. In 15 omit 'and here also have I done nothing that they should put me into the dungeon,' cf. xxxix. 11-20. That xli is the continuation of xl is clear from 9-13, and from numerous signs that the narrative is Elohistic : dreams ; 'Elohim,' 16. 25. 28. 32. 38. 39. 51. 52 ; Ioseph *a slave of the chief-executioner*, 12, cf. xl, not *a prisoner in gaol*, cf. xxxix. 20-23. The second half of the chapter is rather over-weighted with repetitions : 30 and 31, 34<sup>b</sup> and 35, 40 and 41, 42 f and 44, 45<sup>b</sup> and 46<sup>b</sup>, 48 and 49, 54<sup>b</sup>

xxxix	Iahvistic.	Elohistic.
xl	was fled forth, <sup>14</sup> that she	bloom shot forth, and its
14	called unto the men of the	grape - clusters ripened.
11	house, and spake unto	<sup>11</sup> And Pharaoh's cup was
them, saying, 'See, he	in my hand; and I took	
hath brought in an Hebrew	the grapes, and pressed	
unto us to wreak his folly	them into Pharaoh's cup,	
upon us; he came in unto	and I gave the cup into	
12	me to lie with me, but I	Pharaoh's hand.' <sup>12</sup> And
cried with a loud voice:	Ioseph said unto him,	
15	<sup>15</sup> and it came to pass, when	' This is the interpretation
he heard that I lifted up	thereof: the three branches	
13	my voice and cried, that	are three days; <sup>13</sup> within
he left his garment by me,	yet three days shall Pha-	
and fled, and got him out.'	araoh lift up thine head,	
16	<sup>16</sup> And she laid up his gar-	and restore thee unto thine
ment by her until his	office: and thou shalt give	
17	master came home. <sup>17</sup> And	Pharaoh's cup into his
she spake unto him accord-	hand, after the former	
ing to these words, saying,	manner when thou wast	
14	' The Hebrew slave which	his butler. <sup>14</sup> Only have
thou hast brought unto us,	me in remembrance when	
came in to me to wreak	it shall be well with thee,	
18	his folly upon me; <sup>18</sup> and	and shew kindness, I pray
it came to pass, as I lifted	thee, unto me, and make	
up my voice and cried,	mention of me unto Pha-	

and 56<sup>a</sup> and 57<sup>b</sup>. Apparently fragments of the Iahvistic parallel, introductory to xlvi. 13 ff, have here been worked into the Elohistic narrative: note ' fifth part,' 34, cf. xlvi. 24; ' as the sand of the sea,' 49, cf. xxxii. 12; ' famine sore in the land,' 56<sup>c</sup>. 57<sup>b</sup>, cf. xliii. 1. xlvi. 4. The insertion of 31 has disarranged the Elohistic passage, which should run 29. 30. 28. 32. 35 follows on 34<sup>a</sup>. 43<sup>a</sup>. 45. 48. 50-53. 54<sup>a</sup>. 55. 56<sup>ba</sup>, and 41. 44 (omit פֶּרַעַה אֶל-יִוֹצֵף) 43<sup>b</sup>. 46<sup>b</sup>. 47. 49 make improved texts. The Iahvistic account of Ioseph's release from prison is omitted, as also the corresponding section in the Priestly Hist. Bk. In 10 read אָתִי for אָתָּם

Iahvistic.	Elohistic.	xxxix xl
that he left his garment by me and fled out.' <sup>19</sup> And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, 'After this manner did thy slave unto me,' that his wrath was kindled. <sup>20</sup> And Ioseph's master took him and threw him into prison {the place where the king's prisoners were bound}. But while Ioseph was in prison, <sup>21</sup> Iahveh was with him, and shewed kindness unto him, and gave him favour in the eyes of the prison-keeper. <sup>22</sup> And the prison-keeper entrusted to the hand of Ioseph all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. <sup>23</sup> The prison-keeper looked not to anything that was under	raoh, and bring me out of this house: <sup>15</sup> for indeed I was stolen away out of the land of the Hebrews, {and here also have I done nothing that they should put me into the dungeon}.' <sup>16</sup> When now, the chief-baker saw that the interpretation was good, he said unto Ioseph, 'I also was in my dream, and, behold, three baskets of white bread were on my head: <sup>17</sup> and in the uppermost basket there was of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.' <sup>18</sup> And Ioseph answered and said, 'This is the interpretation thereof: the three baskets are three days; <sup>19</sup> within yet three days shall Pharaoh lift up thy head from off thee, and shall hang	19 15    16  20    17 21   22    18    19 23

with LXX; in 14, ביה בור with LXX. For xli. 46<sup>a</sup> see Priestly Hist. Bk. p. 177. The Iahvistic passage xlvii. 13-21. 23-25 ('famine was grievous in the land,' 13. 20, cf. xli. 56. 57. xliii. 1. xlvii. 4; 'live and not die,' 19, cf. xlii. 2. xliii. 8; 'find favour in the eyes of,' 25) is in its context among the Iahvistic fragments of xli. In transposing it the Priestly redactor has made various additions: in 13. 14. 15, 'and the land of Kanaan'; 22, 'only the land of the priests bought he not: for the priests

	Iahvistic.	Elohistic.
xxxix		
xl	his hand, because Iahveh was with him; and whatsoever he did, Iahveh made it to prosper.	thee on a tree; and the birds shall eat thy flesh from off thee.' <sup>20</sup> And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief-butler and the head of the chief-baker among his servants: <sup>21</sup> the chief-butler he restored to his butlership again, and he gave the cup into Pharaoh's hand: <sup>22</sup> but he hanged the chief-baker: as Ioseph had interpreted unto them. <sup>23</sup> Yet did not the chief-butler remember Ioseph, but forgot him.
xli	* * *	<sup>1</sup> And at the end of two full years it came to pass that Pharaoh dreamed: and, behold, he stood by the river. <sup>2</sup> And lo, out of
30 <sup>c</sup>	<sup>30c</sup> 'And the famine shall consume the land, <sup>31</sup> and the plenty shall not be known in the land by reason of that famine which followeth; for it shall be very grievous. <sup>34 b</sup> And let Pharaoh take up the fifth part of the land of Mizraim in the seven plenteous years.' <sup>41</sup> And Pharaoh said unto Ioseph,	
31		
21		
34 <sup>b</sup>		
22		
41		
23	'See, I have placed thee over all the land of Mizraim'; <sup>44</sup> and {Pharaoh} he said {unto Ioseph}, 'I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Mizraim';	
44		
xli		
1		
2		

had a portion from Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their land,' which interrupts 21. 23, and reveals the profession of the interpolator; and 26, 'And Ioseph made it a statute concerning the land of Mizraim unto this day that Pharaoh should have the fifth; only the land of the priests alone became not Pharaoh's.' In 16 supply לַכֶּם from LXX; in 21 read וְלֹאֲכַל לְשֵׁפֶכֶם with LXX; and in 24 omit וְלֹאֲכַל לְשֵׁפֶכֶם with LXX. xlii. 1-9 may be somewhat conjecturally but sufficiently clearly, separated into Iahvistic [1<sup>a</sup> (read 'Israel') 2 (supply 'to his



Iahvistic.	Elohistic.	xli
43 <sup>b</sup> and he placed him over all the land of Mizraim.	the river came up seven kine, well-favoured and	43 <sup>b</sup>
46 <sup>b</sup> And Ioseph went out from the presence of Pharaoh, and went throughout all the land of Mizraim.	fat-fleshed; and they fed in the reed-grass. <sup>3</sup> And	46 <sup>b</sup>
47 And in the seven plentiful years the earth brought forth by handfuls. <sup>49</sup> And Ioseph laid up corn as the sand of the sea, very much, until he left numbering; for it was without number.	lo, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and they stood by the other kine on the bank of the river.	3
* * *	4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. And Pharaoh awoke. <sup>5</sup> And he	47
56 <sup>c</sup> And the famine was grievous in the land of Mizraim; <sup>13</sup> and there was no bread in all the land, so that the land of Mizraim {and the land of Kenaan} fainted by reason of the famine. <sup>14</sup> And Ioseph gathered up all the money that was found in	slept and dreamed a second time: and, behold, seven ears of corn came up on one stalk thick and good. <sup>6</sup> And, behold, seven ears thin and parched by the east wind, sprang up after them. <sup>7</sup> And the thin ears swallowed up the seven thick and full ears.	49
		4
		5
		56 <sup>c</sup>
		xlvii
		13
		6
		14 7

sons' from the parallel in 1<sup>b</sup>) 4<sup>b</sup> ('lest peradventure mischief befall him,' cf. xlv. 29; supply from 4<sup>a</sup>, 'But of Biniamin he said, He shall not go down') 5<sup>a</sup> (repeats 3; 'sons of Israel') 6<sup>c</sup> ('bowed down themselves to him with their faces to the earth,' cf. xix. 1. xliii. 26. xlviii. 12) 8. 7<sup>c</sup>] and Elohistic [1<sup>b</sup> ('Iakob') 5<sup>b</sup>. 3. 4<sup>a</sup>. ('Iakob') 7<sup>a</sup>. 9<sup>a</sup> ('dreams,' cf. xxxvii. 6-10) 7<sup>b</sup>. 9<sup>b</sup>] continuations of the corresponding narratives in xli. In 6 omit 'was governor (late word הַשֹּׁלֵט over the land': the text probably ran וַיִּוְסֶף הוּא הַמֶּלֶךְ. The Elohistic story goes on in xlii. 10-25. 29-35. 28<sup>b</sup>. 36. 37: note 'Elohim,' 18. 28<sup>b</sup>; Reuben

	Iahvistic.	Elohistic.
xlvii		
xli	the land of Mizraim {and in the land of Kenaan}, for	And Pharaoh awoke, and behold it was a dream.
8	the corn which was bought: and Ioseph brought the money into Pharaoh's house. <sup>15</sup> And when the money was all spent in the land of Mizraim {and in the land of Kenaan}, all the Mizraimites came unto Ioseph and said, 'Give us bread: for why should we die in thy presence? for our money faileth.' <sup>16</sup> And Ioseph said, 'Give your cattle, and I will give you [bread] for your cattle, if money fail.'	<sup>8</sup> And it came to pass in the morning that his mind was troubled; and he sent and called for the holy scribes of Mizraim, and all the wise men thereof: and Pharaoh told them his dream[s], but there was none that could interpret them unto Pharaoh. <sup>9</sup> And the chief-butler spake unto Pharaoh, saying, 'Of my faults I must make mention this day. <sup>10</sup> Pharaoh was wroth against his servants, and put [them] in ward in the house of the chief-executioner, me and the chief-baker: <sup>11</sup> and we dreamed a dream in one night, I and he; we dreamed each man a dream with its meaning. <sup>12</sup> And there was with us there a young man, an Hebrew, slave of the chief-execu-
15		
16		
17	<sup>17</sup> And they brought their cattle unto Ioseph: and Ioseph gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the asses: and fed them with bread in exchange for all their cattle for that year.	
18	<sup>18</sup> And when that year was	

as leader, 22. 37, cf. xxxvii. 22. 29; discovery of the money *at home*, 35, cf. 'provision for the way,' 25; 'Iakob,' 29. 36. The Iahvistic parallel in 26-28<sup>a</sup> (discovery of the money *at the lodging-place*, cf. xliii. 21; note 'bag,' not 'sack,' 25. 35; restore 'bag' in 27<sup>a</sup>) 38 ('if mischief befall him,' cf. 4<sup>b</sup>; 'gray hairs with sorrow to Sheol,' cf. xxxvii. 35. xlv. 29) may be

Iahvistic.	Elohistic.	xlvii xli
<p>ended, they came unto him the second year, and said unto him, 'We will not hide from my lord how that our money is all spent, and the herds of cattle are my lord's; there is nought left in the sight of my lord, but our bodies and our lands: <sup>19</sup> wherefore should we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be slaves unto Pharaoh: and give us seed that we may live and not die, and that the land be not desolate.' <sup>20</sup> And Ioseph bought all the land of Mizraim for Pharaoh; for the Mizraimites sold every man his field, because the famine was grievous upon them, and the land became Pharaoh's. <sup>21</sup> And as for</p>	<p>tioner; and we told him, and he interpreted to us our dreams; to each man according to his dream did he interpret. <sup>13</sup> And it came to pass, as he interpreted to us, so it was: me they restored to my office, and him they hanged.' <sup>14</sup> And Pharaoh sent and called Ioseph, and they brought him hastily out of the {dungeon} [house], and he shaved himself, and changed his raiment, and came in unto Pharaoh. <sup>15</sup> And Pharaoh said unto Ioseph, 'I have dreamed a dream, and there is none that can interpret it: but I have heard say of thee that thou hast only to hear a dream to interpret it.' <sup>16</sup> And Ioseph answered Pharaoh saying, 'It is not in me: Elohim shall</p>	<p>13 19 14 15 20 16 21</p>

restored from xlv. 19-23. xliii. 7. 21. In 20 omit the gloss 'and they did so.'

xliii and xlv are clearly Iahvistic: 'famine grievous in the land,' xliii. 1, cf. xli. 56. 57. xlvii. 13. 20; 'Iehudah,' cf. xxxvii. 26, not 'Reuben,' cf. xlii. 22. 37, takes the lead, 3. 8. xlv. 14. 18; 'Iisrael,' xliii. 6. 8. 11; 'live and not die,' 8. cf. xlii. 2; the present, 11, cf. xxxii. 13. xxxvii. 25; 'bags,' 12. 18. 21 (cf. xlii. 27). xlv. 1. 2. 8. 11. 12; 'provender,' 24. cf. xlii. 27; 'bowed down themselves to him to the earth,' 26, cf. xlii. 6<sup>b</sup>;

xlvi  
xli

## Iahvistic.

the people {he removed them  
17 to the cities} [he made them  
slaves] from one end of  
Mizraim to the other.

22 {<sup>22</sup> Only the land of the priests  
18 bought he not: for the priests  
had a portion from Pharaoh,  
and did eat their portion which  
Pharaoh gave them: wherefore  
they sold not their land.}

23 19 <sup>23</sup> And Ioseph said unto  
the people, 'Behold, I  
have bought you this day  
and your land for Pharaoh:  
lo, here is seed for you,  
and ye shall sow the land.

24 <sup>24</sup> And it shall come to  
20 pass, at the ingatherings,  
that ye shall give a fifth  
unto Pharaoh, and four  
21 parts shall be your own,  
for seed of the field, and for  
your food, and for them  
of your households {and  
for food for your little ones}.'

25 <sup>25</sup> And they said, 'Thou  
22 hast saved our lives: let  
us find favour in the eyes  
of my lord, and we will be  
26 23 slaves unto Pharaoh. {<sup>26</sup> And  
Ioseph made it a statute con-

## Elohistic.

give Pharaoh an answer  
of peace.' <sup>17</sup> And Pharaoh  
spake unto Ioseph, 'In my  
dream, behold, I stood on  
the bank of the river:  
<sup>18</sup> and lo, there came up  
out of the river seven  
kine fat-fleshed and well-  
favoured; and they fed in  
the reed-grass: <sup>19</sup> and be-  
hold, seven other kine  
came up after them, poor  
and very ill-favoured and  
lean-fleshed, such as I  
never saw in all the land  
of Mizraim for badness:  
<sup>20</sup> and the lean and ill-  
favoured kine did eat up  
the first seven fat kine:  
<sup>21</sup> and when they had eaten  
them up, it could not be  
known that they had eaten  
them; but they were still  
ill-favoured as at the be-  
ginning; and I awoke.  
<sup>22</sup> And I saw in my dream,  
and, behold, seven ears  
came up on one stalk, full  
and good: <sup>23</sup> and, behold,  
seven ears, withered, thin,

'lifted up his eyes and saw,' 29, cf. xviii. 2. xxiv. 63. xxxiii. 1. xxxvii. 25;  
'child of his old age,' xlv. 20, cf. xxi. 2<sup>a</sup>. xxxvii. 3; 'his brother is dead,  
and he alone is left,' 20, cf. xlii. 38; 'tear in pieces,' 28, cf. xxxvii. 33;

Iahvistic.	Elohistic.	xli
<i>cerning the land of Mizraim unto this day, that Pharaoh should have the fifth; only the land of the priests became not Pharaoh's.</i> } <sup>54b</sup> And there	[and] parched by the east wind, sprang up after them: <sup>24</sup> and the thin ears swallowed up the seven	24 <sup>54b</sup>
was famine in all lands; but in all the land of Mizraim there was bread.	good ones: and I told it unto the holy scribes, but there was none that could declare it unto me.' <sup>25</sup> And	57 25
<sup>57</sup> And all countries came into Mizraim to Ioseph for to buy corn, because the famine was grievous in all the earth. <sup>1a</sup> And	Ioseph said unto Pharaoh, 'The dream of Pharaoh is one: what Elohim is about to do he hath declared unto Pharaoh. <sup>26</sup> The	xlii <sup>1a</sup> 26
when {Iakob} [Israel] saw that there was corn in Mizraim, <sup>2</sup> he said [to his sons], 'Behold, I have heard that there is corn in Mizraim:	seven good kine are seven years; and the seven good ears are seven years: the dream is one. <sup>27</sup> And the	2 27
get you down thither, and buy for us from thence, that we may live and not die.' [But of Biniamin he said, 'He shall not go down,]	seven lean and ill-favoured kine that came up after them are seven years, and also the seven empty ears parched by the east wind:	27
<sup>4b</sup> lest peradventure mischief befall him.' <sup>5a</sup> And the sons of Iisrael came to buy among them that came. <sup>6</sup> Now Ioseph	they shall be seven years of famine. <sup>29</sup> Behold, there come seven years of great plenty throughout all the land of Mizraim: <sup>30ab</sup> and	<sup>4b</sup> <sup>5a</sup> 29 6 <sup>30ab</sup>

'mischief befall him,' 29, cf. xlii. 38; 'gray hairs with sorrow to Sheol, 29. 31, cf. xxxvii. 35. xlii. 38. In xlii. 37 Reuben proposes immediate return to release Shimeon, but in xliii. 1 ff Iehudah only goes at last through lack of food in Kenaan: xlii. 38, which is in its right place after xliii. 7, has been used to connect Reuben's words with Iehudah's. For xliii. 14 see Priestly Hist. Bk. p. 177. In 23<sup>b</sup> omit 'And he brought Shimeon out unto them,' which interrupts 23<sup>a</sup>. 24, and has been

xlii xli	Iahvistic.	Elohistic.
	'was the governor over the land; himself sold to all the people of the land, and when {Ioseph's} [his]	there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Mizraim.
28	brethren came and bowed themselves down to him with their faces to the earth,	28 That is the thing which I spake unto Pharaoh: what Elohim is about to do he hath shewed unto Pharaoh.
8	8 Ioseph knew his brethren, but they knew not him.	32 And for that the dream was doubled unto Pharaoh, it is because the thing is established of Elohim; and Elohim will shortly bring it to pass.
7 <sup>c</sup> 32	7 <sup>c</sup> And [Ioseph] said unto them, 'Whence come ye?' and they said, 'From the land of Kenaan to buy food.'	33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Mizraim.
[xliv 19]	[19] And Ioseph spake to them, saying, 'Have ye a father?	34 <sup>a</sup> And let him appoint overseers over the land; 35 and let them gather all the food of these good years that come, and lay up corn under the hand of Pharaoh
33	33 'Have ye a father?	
[xliii 7]	7 'Is he yet alive? Have ye a brother?'	
[xliv 20]	20 and they said unto him, 'We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.'	
34 <sup>a</sup>	34 <sup>a</sup> And Ioseph	
35	35 and let them gather all the food of these good years that come, and lay up corn under the hand of Pharaoh	
[21]	21 And Ioseph	

inserted with an eye on xlii. 24. In xliv. 1 supply 'Ioseph' from LXX. Omit 'and put every man's money in his bag's mouth,' and in 2, 'and his corn money,' as attempts to heighten the generosity of Ioseph: nothing is said of the finding of the money in 11. 12. In 4 supply from LXX: 'why have ye stolen my silver cup.' In 16 omit 'Iehudah,' and read וַיֹּאמְרוּ: note 'what shall we say'; in 18 Iehudah draws near to speak.

xlv is a difficult chapter. That it is composite is clear from the presence alike of Iahvistic ('sold into Mizraim,' 4, cf. xxxvii. 27. 28;

Iahvistic.	Elohistic.	[xliv] xli
said unto them, 'Bring him down unto me, that I may set mine eyes upon him.' <sup>22</sup> And they said unto him, 'The lad cannot leave his father: for if he should leave his father, his father would die.' <sup>23</sup> And Ioseph said unto his brethren, 'Except your youngest brother come down with you, ye shall see my face no more.'	for food in the cities, and let them keep it. <sup>36</sup> And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Mizraim; that the land perish not through the famine.' <sup>37</sup> And the thing was good in Pharaoh's eyes, and in the eyes of all his servants. <sup>38</sup> And Pharaoh said unto his servants, 'Can we find such an one as this, in whom is the spirit of Elohim?'	36 [22] [23] 37
<p><sup>26</sup> And they laded their asses with their corn, and departed thence. <sup>27</sup> And as the first opened his {sack} [bag] to give his ass provender at the lodging-place, he espied his money; and, behold, it was in the mouth of his bag. <sup>28a</sup> And he said unto his brethren, 'My money is restored; and lo, it is even in my bag. [<sup>21</sup> And when they opened their bags, behold, every</p>	<p>such an one as this, in whom is the spirit of Elohim?' <sup>39</sup> And Pharaoh said unto Ioseph, 'Forasmuch as Elohim hath shewed thee all this, there is none so discreet and wise as thou art: <sup>40</sup> thou shalt be over my house, and unto thy mouth shall all my people submit themselves: only in the throne shall I be greater than</p>	<p>xlii 26 27 39 28<sup>a</sup> 40 [xliii 21]</p>

'Goshen,' 10, cf. xlii. 28, not 'Mizraim' as in 18. 20. xlii. 4; favour toward Biniamin, 22, cf. xliii. 34; 'yet alive,' 26. 28, cf. xliii. 7. 27. 28; 'Israel,' 21. 28; 'before I die,' 28, cf. xxvii. 4. xlii. 29. 31) and Elohistic ('Elohim,' 5. 7. 8. 9; 'Iakob,' 25; 'provision for the way,' 21, cf. xlii. 25; 'good in Pharaoh's eyes and in the eyes of his servants,' 16, cf. xli. 37; the spreading of the news in Pharaoh's court of Iakob's

	Iahvistic.	Elohistic.
xlii		
xli		
4 <sup>2</sup>	man's money was in the mouth of his bag.]	thou.' <sup>42</sup> And Pharaoh took off his signet ring from his hand, and put it upon the hand of Ioseph, and arrayed him in vesture of fine linen, and put a gold chain about his neck ;
28 <sup>b</sup>	<sup>28<sup>b</sup></sup> And their heart failed them. * <sup>1</sup> And the famine was grievous in the land.	from his hand, and put it upon the hand of Ioseph, and arrayed him in vesture of fine linen, and put a gold chain about his neck ;
xliiii		
1	<sup>1</sup> And the famine was grievous in the land.	and arrayed him in vesture of fine linen, and put a gold chain about his neck ;
2	<sup>2</sup> And it came to pass, when they had made an end of eating the corn which they had brought from Mizraim, their father said unto them, 'Go again, buy us a little food.'	<sup>43<sup>a</sup></sup> and he made him to ride in the second chariot which he had ; and they cried before him, 'Abrech, bow the knee !'
3 45	<sup>3</sup> And Iehudah spake unto him, saying, 'The man did solemnly protest unto us, saying, Ye shall not see my face except your brother be with you. <sup>4</sup> If thou wilt send our brother with us, we will go down and buy thee food : <sup>5</sup> but if thou wilt not send him, we will not go down : for the man said unto us, Ye shall not see my face except your brother be with you.'	<sup>45</sup> And Pharaoh called Ioseph's name 'Zaphenath-Paneach' ('preserver of life'), and gave him to wife Ase-nath, the daughter of Potiphera, priest of On. And Ioseph went out over the land of Mizraim, <sup>48</sup> and gathered up all the food of the seven years which were in the land of Mizraim, and laid up the food in the cities : the food of the field, which was round about every city, he laid up in the
4	<sup>4</sup> If thou wilt send our brother with us, we will go down and buy thee food :	And Ioseph went out over the land of Mizraim, <sup>48</sup> and gathered up all the food of the seven years which were in the land of Mizraim, and laid up the food in the cities : the food of the field, which was round about every city, he laid up in the
48	<sup>48</sup> and gathered up all the food of the seven years which were in the land of Mizraim, and laid up the food in the cities :	And Ioseph went out over the land of Mizraim, <sup>48</sup> and gathered up all the food of the seven years which were in the land of Mizraim, and laid up the food in the cities :
5	<sup>5</sup> but if thou wilt not send him, we will not go down : for the man said unto us, Ye shall not see my face except your brother be with you.'	And Ioseph went out over the land of Mizraim, <sup>48</sup> and gathered up all the food of the seven years which were in the land of Mizraim, and laid up the food in the cities :
6	<sup>6</sup> And Iisrael said, 'Wherefore dealt ye	And Ioseph went out over the land of Mizraim, <sup>48</sup> and gathered up all the food of the seven years which were in the land of Mizraim, and laid up the food in the cities :

arrival, 16, and Pharaoh's offer to Ioseph's brethren, 17 : of which nothing is known in xlii. 31) elements. I would suggest the rather conjectural parallels: Iahvistic, I. 4 ('come near,' cf. xlii. 18) 12 (out of place between II. 13) 14 ('fell on his neck and wept,' cf. xxxiii. 4) 15. 22 (omit '300 pieces of silver,' as priestly interpolation like 23)



Iahvistic.	Elohistic.	xliii
<p>so ill with me as to tell the man whether ye had a brother?' <sup>7</sup> And they said, 'The man asked straitly concerning ourselves, and concerning our kindred, saying, Is your father yet alive? Have ye a brother? and we told him according to the tenor of these words: could we in any wise know that he would say, Bring your brother down.' <sup>38</sup> But he said, 'My son shall not go down with you; for his brother is dead, and he only is left: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs in sorrow to Sheol.'</p>	<p>same. <sup>50</sup> And unto Ioseph were born two sons before the year of famine came, which Asenath, the daughter of Potiphera, priest of On, bare unto him. <sup>51</sup> And Ioseph called the name of the firstborn 'Menasheh' ('making to forget'); 'for,' said he, 'Elohim hath made me to forget all my toil, and all my father's house.' <sup>52</sup> And the name of the second called he 'Ephraim' ('fruitful'); 'for,' [said he], 'Elohim hath made me fruitful in the land of my affliction.' <sup>53</sup> And the seven years of plenty, that was in the land of Mizraim, came to an end; <sup>54a</sup> and the seven years of famine began to come, according as Ioseph had said. <sup>55</sup> And when all</p>	<p>xli 50 7 51 52 xlii 38 53 54<sup>a</sup> xliii 8 55</p>
<p><sup>8</sup> And Iehudah said unto Iisrael his father, 'Send the lad with me, and we</p>		

19 (omit 'Now *thou* art commanded, this do *ye*, cf. 17; supply 'And he said') 10 (supply 'and say unto him') 11<sup>a</sup>. 21<sup>b</sup>. 24<sup>a</sup>. 26 (supply 'and they came to Iisrael their father') 27<sup>b</sup> (omit 'Iakob' just before 'Iisrael') 28; and Elohistic 2 (add 'Ioseph') 3 (duplicate of 4, 'I am Ioseph'; omit 'doth my father yet live,' cf. xliii. 27 f. xliv) 5 (supply 'and Ioseph said'; omit 'that ye sold me hither,' taken from 4, cf. 8, 'sent me hither') 6. 7. 8 (omit 'and ruler over all the land of Mizraim,' from 26) 9. 11<sup>b</sup> (follows well on 9) 13. 16-18. 20. 21<sup>b</sup> (omit 21<sup>a</sup>: 'And the sons of Iisrael did so'; and read 'And Ioseph did according to the commandment of Pharaoh')

	Iahvistic.	Elohistic.
xliii		
xli	will arise and go; that we may live and not die, both we, and thou, and also our little ones. <sup>9</sup> I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: <sup>56<sup>b</sup></sup>	the land of Mizraim was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Mizraimites, 'Go unto Ioseph; what he saith to you, do.' <sup>56<sup>b</sup></sup> And Ioseph opened all the storehouses, and sold unto the Mizraimites. <sup>56<sup>a</sup></sup> And the famine was over all the face of the earth. <sup>1<sup>b</sup></sup> And Iakob said unto his sons, 'Why look ye one upon another?' <sup>5<sup>b</sup></sup> for the famine was in the land of Kanaan. <sup>3</sup> And Ioseph's ten brethren went down to buy corn from Mizraim; <sup>4<sup>a</sup></sup> but Biniamin, Ioseph's brother, Iakob sent not with his brethren. <sup>7<sup>a</sup></sup> And Ioseph saw his brethren, and he knew them; <sup>9<sup>a</sup></sup> and he
9		
5 <sup>b</sup>		
5 <sup>a</sup>		
10	<sup>10</sup> for unless we had lingered, surely we had now returned a second time.'	
xlii		
1 <sup>b</sup>		
11	<sup>11</sup> And their father Iisrael said unto them, 'If now it be so, do this: take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spicery and myrrh, nuts and almonds: <sup>7<sup>a</sup></sup>	
3		
4 <sup>a</sup>		
7 <sup>a</sup>		
12	<sup>12</sup> and take double money in your hand; and the	
9 <sup>a</sup>		

24<sup>b</sup> (23—'And to his father he sent after this manner: ten asses laden with the good things of Mizraim, and ten she-asses laden with corn and bread and victual for his father by the way,' is a gloss like xlv. 1<sup>b</sup>; 24<sup>b</sup> ill fits with 24<sup>a</sup>, after 'they departed') 25. 27<sup>a</sup>. For xlv. 6-27 see Priestly Hist. Bk. pp. 177 f. xlv. 1<sup>a</sup> ('Iisrael'; 'journeyed,' cf. xxxiii. 17. xxxv. 5; 'all that he had,' cf. xlv. 10; 'Beersheba,' cf. xxvi. 23. 33) serves as an excellent link between xlv. 28 and xlv. 28-34 ('Iehudah' again takes the lead, 28, cf. xlv. 14; 'Iisrael,' 29. 30; 'Goshen,' 28. 29. 34, cf. xlv. 10; 'fell on his neck and wept,' 29, cf. xlv. 14; 'see thy face,' 30, cf. xliii. 3. 5. xlv. 23. 26. xlv. 28; 'yet alive,' 30, cf. xliii. 7. 27. xlv.

Iahvistic.	Elohistic.	xliii
money that was restored in the mouth of your bags carry again in your hand ; peradventure it was an oversight: <sup>13</sup> take also your brother, and arise, go again unto the man.' { <sup>14</sup> <i>And El Almighty give you mercy before the man, that he may release unto you your other brother and Biniamin. And if I am bereaved of my sons, I am bereaved.</i> }	remembered the dreams which he had dreamed of them ; <sup>7b</sup> and he made himself strange unto them, and spake roughly with them, <sup>9b</sup> and said unto them, 'Ye are spies! to see the nakedness of the land ye are come.' <sup>10</sup> And they	xlii
<sup>15</sup> And the men took that present, and they took double money in their hand, and Biniamin ; and rose up, and went down to Mizraim, and stood before Ioseph. <sup>16</sup> And	said unto him, ' Nay, my lord, but to buy food are thy servants come : <sup>11</sup> we are all one man's sons ; we are true men, thy servants are no spies.' <sup>12</sup> And he said unto them, ' Nay, but to see the nakedness of the land ye are come.'	13
when Ioseph saw Biniamin with them, he said to the steward of his house, ' Bring the men into the house, and slay, and make ready ; for the men shall dine with me at noon.'	<sup>13</sup> And they said, ' We thy servants are twelve brethren, the sons of one man in the land of Kenaan ; and, behold, the youngest is this day with our father, and one is not.' <sup>14</sup> And	9b
<sup>17</sup> And the man did as Ioseph bade, and the man brought the men into	Ioseph said unto them, ' It is as I spake unto you, saying, Ye are spies !	14
		10
		15 11
		12
		16
		13
		14
		17

26. 28 ; 'abomination unto the Mizraimites,' 34, cf. xliii. 32 ; 'their flocks and their herds, and all that they have,' 32, cf. xlv. 10) ; but xlv. 2-4 are clearly Elohistic ('Elohim,' 2 ; 'dream,' cf. xxviii. 10 ff. xxxi. 24. xxxvii. 6 ff, xl. 5 ff. xli ; 'Iakob, Iakob . . . Here am I,' cf. xxii. 1. 11. xxvii. 1. xxxi. 11, xxxvii. 13 ; 'I will make of thee a great nation,'

	Iahvistic.	Elohistic.
xliii		
xlii		
18 15	Joseph's house. <sup>18</sup> And the men were afraid, because they were brought into Joseph's house; and they said, 'Because of the	<sup>15</sup> hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come
16	money that was restored in our bags at the first time are we brought in; that he may turn against us, and fall upon us, and take us for slaves, and our	hither. <sup>16</sup> Send one of you, and let him fetch your brother, and ye shall be bound, that your words may be proved, whether there be truth in you: or
19	asses.' <sup>19</sup> And they came near to the steward of Joseph's house, and spake unto him at the door of the house, <sup>20</sup> and said, 'O my lord, we came indeed down at the first to buy	else by the life of Pharaoh surely ye are spies.' <sup>17</sup> And he put them all together into ward three days.
20 18	bread: <sup>21</sup> and it came to pass, when we came to the lodging-place, that we opened our bags, and, behold, every man's money	<sup>18</sup> And Joseph said unto them the third day, 'Do this, and live, as I fear Elohim: <sup>19</sup> if ye be true men let one of your brethren be bound in your prison-house; but go ye carry corn for the famine of your houses: <sup>20</sup> and bring your youngest brother
21 19	was in the mouth of his bag, our money in full weight: and we have brought it again in our	unto me; so shall your words be verified, and ye shall not die.'
22	hand. <sup>22</sup> And other money	

3, cf. xxi. 13. 18). Therefore 1<sup>b</sup> ('and offered sacrifices unto the God of his father Iizchak') and 5 ('And Iakob rose up from Beersheba: and the sons of Iisrael carried Iakob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry them') must be ascribed to the editor, the former to introduce 3 ('the God of thy

Iahvistic.	Elohistic.	xliii
have we brought down in our hand to buy food: we know not who put our money in our bags.'	{ <i>And they did so.</i> } <sup>21</sup> And they said one to another,	xlii
<sup>23</sup> And he said, 'Peace be unto you, fear not: your God, and the God of your father, hath given you treasure in your bags: I had your money.'	'We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.'	21
{And he brought Shimeon out unto them.}	<sup>22</sup> And Reuben answered them, saying, 'Spake I not unto you, saying, Do	23
brought the men into Ioseph's house, and gave them water, and they washed their feet; and he gave their asses provender.	not sin against the child, and ye would not hear? therefore also, behold, his blood is required.'	22
<sup>25</sup> And they made ready the present against Ioseph came at noon: for they heard that they should eat bread there.	' <sup>23</sup> And they knew not that Ioseph understood them; for there was an interpreter between them. <sup>24</sup> And he	24
brought him the present which was in their hand into the house, and bowed down themselves to him	turned himself about from them, and wept; and he returned to them, and spake to them, and took Shimeon from among them, and bound him before their eyes. <sup>25</sup> And Ioseph	23
		25
		24
		26
		25

fathers'), and the latter, which shows acquaintance with xlv. 19. 27, to connect 2-4 with 28 ff, with which, before the insertion of 6-27, it originally stood. In 2 read 'Iakob' for 'Iisrael,' cf. 1. In 28 read להריה with LXX, cf. 29. In 32 omit the explanatory gloss, 'for they have been keepers of cattle,' cf. 34. xlvii. 1-5<sup>a</sup> is the continuation of xlv. 28-34: note 'their flocks, and their herds, and all that they have,'

xliii  
xlii

## Iahvistic.

27 to the earth. 27 And he asked them of their welfare, and said, 'Is your father well, the old man of whom ye spake? Is he yet alive?' 28 And they said, 'Thy servant our father is well, he is yet alive': and they bowed the head and made obeisance. 29 And he lifted up his eyes, and saw Biniamin his brother, his mother's son, and said, 'Is this your youngest brother of whom ye spake unto me?' 30 30 And he said, 'Elohim be gracious unto thee, my son.' And Ioseph made haste, for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber and wept there. 31 And he washed his face, and came out; and he restrained himself, and said, 'Set on bread.'

## Elohistic.

commanded to fill their vessels with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus was it done unto them. 29 And they came unto Iakob their father unto the land of Kenaan, and told him all that had befallen them. 30 saying, 'The man, the lord of the land, spake roughly with us, and took us for spies of the country. 31 And we said unto him, We are true men, we are no spies: 32 we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Kenaan. 33 And the man, the lord of the land, said unto us, Hereby shall I know that ye are true men: leave one of your brethren with me, and

1, cf. xlv. 10. xlv. 32; 'Goshen,' 1. 4; with 3 cf. xlv. 33 f; 'famine grievous in the land,' 4, cf. xliii. 1. xlvii. 13; and with this petition to Pharaoh cf. his voluntary offer in xlv. 16-18. For 5<sup>b</sup>. 6<sup>a</sup>. 7-11. 27<sup>b</sup>. 28 see Priestly Hist. Bk. pp. 178 f; and 13-26 have already been dealt with, pp. 117 ff. 5<sup>a</sup> is continued in 6<sup>b</sup> ('let them dwell in the land of Goshen,' not 'in the best of the land of Mizraim,' 6<sup>a</sup>) 27<sup>a</sup> ('Israel';

Iahvistic.	Elohistic.	xlili xlii
<p><sup>32</sup> And they set on for him by himself, and for them by themselves, and for the Mizraimites which did eat with him, by themselves: because the Mizraimites might not eat bread with the Hebrews; for that is an abomination unto the Mizraimites.</p>	<p>take corn for the famine of your houses, and go your way: <sup>34</sup> and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: and I will deliver you your brother, and ye shall traffick in the land.' <sup>35</sup> And</p>	<p><sup>32</sup>  34</p>
<p><sup>33</sup> And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one with another.</p>	<p>it came to pass as they emptied their sacks, that, behold every man's bundle of money was in his sack. And when they and their father saw their bundles</p>	<p><sup>33</sup></p>
<p><sup>34</sup> And he had messes taken unto them from before him: and Biniamin's mess was five times as much as any of theirs. And they drank, and were merry with him. <sup>1</sup> And [Ioseph] commanded the steward of his house, saying, 'Fill the men's bags with food, as much as they can carry,</p>	<p>of money, they were frightened, <sup>28<sup>b</sup></sup> and turned trembling one to another, saying, 'What is this that Elohim hath done unto us?' <sup>36</sup> And Iakob their father said unto them, 'Ye have ye bereaved of my children: Ioseph is not, and Shimeon is not, and ye will take Biniamin</p>	<p><sup>34</sup> <sup>28<sup>b</sup></sup>     <sup>36</sup> xliv 1</p>

'Goshen': 'in the land of Mizraim' is a gloss) 12 ('nourished,' cf. xlv. 11). 29-31, the death of Israel, cf. xxiv. 1-9, are also Iahvistic ('find favour in the eyes of,' 29; 'put thy hand under my thigh,' 29, cf. xxiv. 2. 9; 'deal kindly and truly with me,' 29, cf. xxiv. 49; 'Israel,' 29. 31) but have been misplaced *before* xlvi. 1. 2. 10<sup>a</sup>. 8. 9. 10<sup>b</sup>-12. 15<sup>a</sup>. 20<sup>b</sup> (which in spite of 'Iakob,' 2, and 'Elohim,' 9. 11. 20<sup>b</sup>, see below, are Iahvistic: 'Israel,' 2. 10. 11. 20<sup>b</sup>; 'eyes dim for age, and

xliv  
xlii

## Iahvistic.

{and put every man's money  
 2 37 in his bag's mouth,} <sup>2</sup> and  
 put my cup, the cup of  
 silver, in the bag's mouth  
 of the youngest' {and his  
 corn money.} And he did  
 according to the word that  
 3 Ioseph had spoken. <sup>3</sup> As  
 soon then as the morning  
 was light, the men were sent  
 away, they and their asses.  
 4 <sup>4</sup> Scarcely were they gone  
 from the city, and were  
 not yet far off, when Ioseph  
 said to his steward, 'Up,  
 follow after the men; and  
 when thou dost overtake  
 them, say unto them,  
 Wherefore have ye re-  
 warded evil for good?  
 [Why have ye stolen my  
 5 silver cup?]' <sup>5</sup> Is it not  
 that in which my lord  
 drinketh, and wherein he  
 indeed divineth? ye have

## Elohistic.

away: upon me are all  
 these things!' <sup>87</sup> And  
 Reuben spake unto his  
 father, saying, 'Slay my  
 two sons, if I bring him  
 not to thee: entrust him  
 into my hand, and I will  
 bring him back to thee.'

\* \* \*

he could not see.' 10, cf. xxvii. 1; 'see thy face,' 11, cf. xliii. 3. 5. xliv. 23. 26. xlv. 28. xlvi. 30; 'bowed himself with his face to the earth,' 12, cf. xix. 1. xlii. 6. xliii. 26) and xlix. 1<sup>b</sup>-27 (Iahvistic, cf. iv. 23. f. ix. 25-27. xxv. 23. xxvii. 27-29. 39 f) by the redactor, who had to find room for the Priestly passages xlvi. 3-7. xlix. 28-33, see pp. 179 ff.

xlvi. 13. 14. 17-19 are from one hand, and look like an elaboration of the simple misplacement of names in 20<sup>b</sup>: 'and he set Ephraim before Menasheh,' by an early editor, cf. xii. 9-xiii. 1. 3. 4; 13 ff follow awkwardly on 12 where Ioseph is on his knees with his two sons, and



Iahvistic.

done evil in so doing.' <sup>6</sup>And he overtook them, and he spake unto them these words. <sup>7</sup>And they said unto him, 'Wherefore speaketh my lord such words as these? Far be it from thy servants to do such a thing. <sup>8</sup>Behold, the money which we found in our bags' mouths, we brought again unto thee out of the land of Kenaan: how then should we steal out of thy lord's house silver or gold? <sup>9</sup>With whomsoever of thy servants it be found, let him die, and we also will be my lord's slaves.' <sup>10</sup>And he said, 'Now also let it be according to your words: he with whom it is found shall be my slave; and ye shall be blameless.' <sup>11</sup>And they hasted, and took down every man his bag to the ground, and opened every man his bag. <sup>12</sup>And he searched, beginning with the eldest and finishing with the youngest, and the cup was found in Biniamin's bag. <sup>13</sup>And they rent their garments, and laded every man his ass and returned to the city. <sup>14</sup>And Iehudah and his brethren came to Ioseph's house; and he was yet there: and they fell before him on the ground. <sup>15</sup>And Ioseph said unto them, 'What deed is this that ye have done? Know ye not that such a man as I can indeed divine?' <sup>16</sup>And {Iehudah} [they] said, 'What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? Elohim hath found out the iniquity of thy servants: behold, we are my lord's slaves, both we, and he also in whose hand the cup is found.' <sup>17</sup>But he said, 'Far be it from me to do so: the man in whose hand the cup is found, he shall be my slave; but as for you, get you up in peace unto your father.'

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awaits the benediction. The Elohistic parallel 15<sup>b</sup>. 16 ('Elohim,' 15; cf. xlvi. 2-4; omit 'the angel,' cf. xxii. 11) 21 ('Elohim'; 'land of your fathers,' cf. 15. 16. xlvi. 2-4; parallel of xlvii. 29-31) 22 (points to

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## Iahvistic.

18 <sup>18</sup>And Iehudah came near unto him and said, 'O my  
 lord, let thy servant, I pray thee, speak a word in my  
 lord's ears, and let not thine anger burn against thy  
 19 servant: for thou art even as Pharaoh. <sup>19</sup>My lord  
 asked his servants, saying, Have ye a father, or a  
 20 brother? <sup>20</sup>And we said unto my lord, We have a  
 father, an old man, and a child of his old age, a little  
 one; and his brother is dead, and he alone is left of  
 21 his mother, and his father loveth him. <sup>21</sup>And thou  
 saidst unto thy servants, Bring him down unto me,  
 22 that I may set mine eyes upon him. <sup>22</sup>And we said  
 unto my lord, The lad cannot leave his father: for  
 if he should leave his father, his father would die.  
 23 <sup>23</sup>And thou saidst unto thy servants, Except your  
 youngest brother come down with you, ye shall see my  
 24 face no more. <sup>24</sup>And it came to pass when we came  
 up unto thy servant my father, we told him the words  
 25 of my lord. <sup>25</sup>And our father said, Go again, buy us  
 26 a little food. <sup>26</sup>And we said, We cannot go down: if  
 our youngest brother be with us, then will we go down:  
 for we may not see the man's face, except our youngest  
 27 brother be with us. <sup>27</sup>And thy servant my father said  
 unto us, Ye know that my wife bare me two sons:  
 28 <sup>28</sup>and the one went out from me, and I said, Surely  
 he is torn in pieces; and I have not seen him since:  
 29 <sup>29</sup>and if ye take this one also from me, and mischief  
 befall him, ye shall bring down my gray hairs with  
 30 sorrow to Sheol. <sup>30</sup>Now therefore when I come to  
 thy servant my father, and the lad be not with us,  
 seeing that his soul is knit with the soul of the lad,

a missing Elohistic account of the proceedings at Shechem, xxxiv) interrupts 13. 14. 17-19, and has displaced 15<sup>a</sup> (which belongs to 20<sup>b</sup>: 'And he blessed Ioseph, saying, In thee shall Iisrael bless') and 20<sup>a</sup>

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<p><sup>31</sup>it shall come to pass when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to Sheol. <sup>32</sup>For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever. <sup>33</sup>Now therefore, let thy servant, I pray thee, abide instead of the lad a slave to my lord; and let the lad go up with his brethren. <sup>34</sup>For how shall I go up to my father, and the lad be not with me? lest I see the evil that shall come on my father.'</p>	<p>31</p> <p>32</p> <p>33</p> <p>34</p>
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(which is the heading to 15<sup>b</sup>: 'And he blessed *them* that day,' cf. 16. 'the lads') as well as caused various modifications of the text ('Elohim,' probably, in 9. 11. 20<sup>b</sup>, instead of 'Iahveh,' though there is nothing to preclude the occasional use of 'Elohim' in the Iahvistic narrative, cf. iii. 1. 3. 5. iv. 25. ix. 27. xxvii. 28. xxviii. 17<sup>b</sup>. xxxii. 28. xxxiii. 5. 10. 11. xxxix. 9. xliii. 29. xlv. 16; 'Iakob' instead of 'Israel' in 2, and 'Iisrael' instead of 'Iakob' in 21). For xlix. 1<sup>a</sup>. 28-33 see Priestly Hist. Bk. pp. 180 f. 1<sup>b</sup> introduces 2-27. Of the folly alluded to in 4 nothing is preserved in the Prophetic tradition: xxxiv. 30 is a feeble attempt to supply the want; for the 3rd person, 'he went up,' cf. 9. The words 'until he come to Shiloh, 10, are an unpoetic qualification at the point of highest praise:

'The sceptre shall not depart from Iehudah,  
 Nor the leader's staff from between his feet,  
 (Until he come to Shiloh)  
 And him shall the nations obey  
 Who can bind his foal to a vine-stock,' etc.

They must be regarded as a gloss with a view to the glorification of Ioseph in 24<sup>b</sup>-26 (see note), and may have in some way alluded to the destruction of the Shiloh sanctuary, Jer. vii. 12-14, by the Philistines, 1 Sam. iv. 13. For the play upon the name 'Iehudah,' cf. xxix. 35. The solitary line 18,—'I have waited for thy salvation, O Iahveh,' cannot be regarded as a refrain in the song, like Jud. v. 2 ('Bless ye Iahveh') 9 ('Bless ye Iahveh') 21 ('Go on, my soul, in strength') 31 ('So let thine enemies perish, O Iahveh'), but perhaps is an imitation of these, and may have crept into the text the more readily on account of Dan's well-known image worship, Jud. xviii. In 19. 20 read אֲשֶׁר עָבַד דָּן.

xlv

## Iahvistic.

1 2 <sup>1</sup>And Ioseph could no longer restrain himself before all them that stood by him, and he cried,  
3 'Cause every man to go out from me.' And there stood no man with him while Ioseph made himself known to his brethren.  
4 <sup>4</sup>And Ioseph said unto his brethren, 'Come near to me, I pray you'; and they came near. And he said, 'I am Ioseph your brother, whom ye sold into Mizraim.'

\* \* \*

12 6 <sup>12</sup>'And, behold, your eyes see, and the eyes of my brother Biniamin, that it is my mouth that speaketh unto you.' <sup>14</sup>And he fell upon his brother Biniamin's neck and wept, and Biniamin wept upon his neck. <sup>15</sup>And he kissed all his brethren, and wept upon them: and after that  
8 his brethren talked with him. <sup>22</sup>[And] to all of them  
22 Ioseph gave each man

## Elohistic.

<sup>2</sup>And [Ioseph] gave forth his voice in weeping, so that the Mizraimites heard, and the house of Pharaoh heard. <sup>3</sup>And Ioseph said unto his brethren, 'I am Ioseph.' {Doth my father yet live?} And his brethren could not answer him; for they were troubled at his presence. [And Ioseph said], <sup>5</sup>And be not grieved nor angry with yourselves, {that ye sold me hither} for Elohim did but send me before your face to preserve life.  
<sup>6</sup>For these two years hath the famine been in the land: and there are yet five years in the which there shall be neither ploughing nor harvest; <sup>7</sup>and Elohim did send me before your face to keep a remnant for you in the earth, and to save you alive by a great deliverance. <sup>8</sup>So now it was not you that did send me hither, but Elohim; and

<sup>24</sup><sup>b</sup>-<sup>26</sup> show every sign of being an interpolation. *Firstly*, they destroy the unity of the poem. It is the song of a patriot, not necessarily, but

Iahvistic.	Elohistic.	xlv
<p>changes of raiment, and to Biniamin he gave { <i>three hundred pieces of silver and</i> } five changes of raiment. { <sup>23</sup> <i>And to his father he sent after this manner; ten asses laden with the good things of Mizraim, and ten she-asses laden with corn and bread and victual for his father by the way.</i> }</p>	<p>he hath made me a father to Pharaoh, and lord of all his house {and ruler over all the land of Mizraim} . <sup>9</sup> Haste ye, and go up to my father, and say unto him, Thus saith thy son Ioseph, Elohim hath made me lord of all Mizraim: come down</p>	23 9
<p>[And he said,] <sup>19</sup> { <i>Now thou art commanded, this do ye</i> } ; 'Take ye wagons out of the land of Mizraim for your little ones, and for your wives, and bring your father and come: [and say unto him], <sup>10</sup> Thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy children, and thy children's children, and thy flocks and thy herds, and all that thou hast: <sup>11 a</sup> and there will I nourish thee.'</p>	<p>unto me, tarry not, <sup>11 b</sup> for there are yet five years of famine: lest thou come to poverty, thou and thy house, and all that thou hast. <sup>13</sup> And ye shall tell my father of all my glory in Mizraim, and of all that ye have seen; and ye shall haste, and bring my father hither.' <sup>16</sup> And the fame thereof was heard in Pharaoh's house, saying, 'Ioseph's brethren are come': and it was good</p>	19 11 <sup>b</sup>
<p><sup>21 b</sup> And Ioseph gave them wagons, <sup>21 a</sup> and sent his brethren away, and they departed. [And they came to Iisrael their father] <sup>26</sup> and told him, saying,</p>	<p>in Pharaoh's eyes, and in the eyes of his servants. <sup>17</sup> And Pharaoh said unto Ioseph, 'Say unto thy brethren, This do ye: lade your beasts, and go, get</p>	13
		10
		16
		11 <sup>a</sup>
		21 <sup>b</sup>
		24 <sup>a</sup>
		17
		26

probably a Judean, (9-12), who feeling that there is something higher than mere tribal distinction, aims at the union and safety of his country by recalling, in the manner of the 'Song of Deborah,' Jud. v, the com-

	Iahvistic.	Elohistic.
xlv		
18	'Ioseph is yet alive, and he is ruler over all the land of Mizraim.' And his heart fainted, for he believed them not; <sup>27<sup>b</sup></sup> but when he saw the wagons which Ioseph had sent to carry him, then the spirit of {Iakob} their father revived, <sup>28</sup> and Israel said, 'It is enough; Ioseph my son is yet alive: I will go, and see him before I die.'	you unto the land of Kanaan; <sup>18</sup> and take your father and your households, and come unto me: and I will give you the good of the land of Mizraim, and ye shall eat of the fat of the land. <sup>20</sup> Neither regard your stuff, for the good of all the land of Mizraim is yours' { <sup>21<sup>a</sup></sup> <i>And the sons of Israel did so.</i> } <sup>21<sup>c</sup></sup> [And Ioseph did] according to the commandment of Pharaoh, and gave them provision for the way. <sup>24<sup>b</sup></sup> And he said unto them, 'See that ye fall not out by the way.'
27 <sup>b</sup>		
20		
28		
21 <sup>a</sup>		
21 <sup>c</sup>		
xlvi	<sup>1<sup>a</sup></sup> And Israel took his journey with all that he had, and came to Beersheba {and offered sacrifices unto the God of his father Iizchak} <sup>28</sup> and he sent Ichudah before him unto Ioseph that he might [meet] him at Goshen. And when they came unto the land of Goshen, <sup>29</sup> Ioseph made ready his chariot, and went up to meet Israel his father in Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a long while. <sup>30</sup> And Israel said	<sup>25</sup> And they went up out of Mizraim, and came into the land of Kanaan unto Iakob their father. <sup>27<sup>a</sup></sup> And they told him all the words of Ioseph, which he had said unto them. <sup>2</sup> And Elohim spake unto {Israel} [Iakob] in the visions of the night, and said, 'Iakob, Iakob.' <sup>3</sup> And
1 <sup>a</sup>		
24 <sup>b</sup>		
28		
25		
29		
27 <sup>a</sup>		
2		
30		
3		

mon blood and tongue of the Israelite tribes. He reviews them in order as sons of one man, and praises or blames them according as they are favourable, like Ichudah, Dan, Gad, Ioseph, and Biniamin,

Iahvistic.	Elohistic.	xlvi
unto Ioseph, 'Now let me die, since I have seen thy face, that thou art yet alive.'	he said, 'Here am I.' And	.
<sup>31</sup> And Ioseph said unto his brethren, and unto his father's house, 'I will go up, and tell Pharaoh, and will say unto him, My brethren and my father's house, which were in the land of Kenaan, are come unto me; <sup>32</sup> and the men are shepherds, { <i>for they have been keepers of cattle</i> } and they have brought their flocks and their herds, and all that they have.	he said, 'I am El, thy father's God : fear not to go down into Mizraim ; <sup>31</sup> for I will there make of thee a great nation ; <sup>4</sup> for I will go down with thee into Mizraim, and I will also surely bring thee up again ; and Ioseph shall put his hand upon thine eyes.' { <sup>5</sup> And Iakob rose up from Beersheba : and the sons of Iisrael carried Iakob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him } . . . *	31 4 32 5
<sup>33</sup> And it shall come to pass when Pharaoh shall call you and say, What is your occupation? <sup>34</sup> that ye		33 34

or indifferent, like Zebulun, Iissachar, Asher, and Naphtali, or even prejudicial, like Reuben, Shimeon, and Levi, to the national integrity. Such a patriotism was strong in the time of Saul and David, and from 8-12 we should naturally gather that the writer lived in the days of the Davidic supremacy, and certainly before the disruption of the kingdom. The tribe of David of Bethlechem, with its court and centre in the strong and newly captured fortress of Iebus, in a country of vineyards and pastures, is enthusiastically likened to a ruler victorious as a young lion, holding undisputed the sceptre and staff of office. The north country tribes, Ephraim and Menasheh, (22-24<sup>a</sup>) are not Iehudah's equal, but closely united; sons of one father, Ioseph, they have well withstood the attacks of Transjordanic enemies, and are full of promise. Little Dan, around which have already gathered Samson legends; and Gad, ready to give blow for blow; and Biniamin, the

xlvi

Iahvistic.

shall say, Thy servants have been keepers of cattle from our youth even until now, both we and our fathers: that ye may dwell in the land of Goshen';

xlvii

for every shepherd is an abomination unto the Mizraimites.

1

<sup>1</sup>And Ioseph went in and told Pharaoh, and said, 'My father and my brethren, and their flocks,

2

and their herds, and all that they have, are come from the land of Kenaan; and, behold, they are in the land

3

of Goshen.' <sup>2</sup>And from his brethren he took five men,

4

and set them before Pharaoh. <sup>3</sup>And Pharaoh said unto his brethren, 'What is your occupation?'

5

<sup>4</sup>And they said unto Pharaoh, 'Thy servants are shepherds,

both we and our fathers'; and they said unto Pharaoh,

'To sojourn in the land are we come, for there is no

pasture for thy servants' flocks; for the famine is

grievous in the land of Kenaan; now therefore, we

pray thee, let thy servants dwell in the land of Goshen.'

5<sup>a</sup> 6<sup>b</sup>

<sup>5<sup>a</sup></sup>And Pharaoh spake unto Ioseph, saying, <sup>6<sup>b</sup></sup>Let them

dwell in the land of Goshen: and if thou knowest that

able men are among them, then make them chief

shepherds over my cattle.' <sup>27<sup>a</sup></sup>And Iisrael dwelt {in

27<sup>a</sup>

tribe of Saul the late fierce king of Iisrael, are all commended; whereas Zebulun and Issachar, through the softening influences of commerce, have lost their old vigour (Jud. v. 14, 15, 18); Asher is content, as of old (Jud. v. 17', to be rich and neutral; Naphtali is unreliable; Reuben, the waverer (Jud. v. 15, 16), has proved unfaithful; and the southern tribes Shimeon and Levi have degenerated into mere desert marauders. There could be little doubt as to the unity of the poem, and its date, if it were not for 24<sup>b</sup>-26 (and the corresponding clause in 10) which are in the spirit of the warm praise of the Northern kingdom in the Ioseph stories of the Prophetic Hist. Bk., and later therefore than the Davidic supremacy. In the Elohist narrative Iehudah has sunk below even Reuben (cf. xxxvii. 22, 29, xlii. 22 and xxxvii. 26, xliii. 8, xlv. 14, 18, xlvi. 28). *Secondly*, because they introduce a *religious* element nowhere else present in the song (on 18 see



Iahvistic.

the land of Mizraim } in the land of Goshen ; <sup>12</sup> and Ioseph nourished his father and his brethren and all his father's house with bread after the number of their little ones.

<sup>1</sup>And in time it came to pass that one said to Ioseph, 'Behold, thy father is sick.' And he took with him his two sons Menasheh and Ephraim ; <sup>2</sup> and it was told to

{Iakob} [Iisrael] saying, 'Behold thy son Ioseph is come unto thee.' And Iisrael strengthened himself, and sat up on the bed. <sup>10a</sup> Now the eyes of Iisrael

were dim for age, that he could not see ; <sup>8</sup> and when {Iisrael} he beheld Ioseph's sons, he said, 'Who are these?' <sup>9</sup> And Ioseph said unto his father, 'They are my sons whom {Elohim} [Iahveh] hath given me here.'

And he said, 'Bring them, I pray thee, unto me, and I will bless them.' <sup>10b</sup> And he brought them near unto

him ; and he kissed them, and embraced them. <sup>11</sup> And Iisrael said unto Ioseph, 'I had not thought to see thy face : and lo, {Elohim} [Iahveh] hath let me see thy seed also.'

<sup>12</sup> And Ioseph brought them out from between his knees, and bowed himself with his face

xlvi

12

xlviii

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10<sup>a</sup>

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10<sup>b</sup>

11

12

above) : 'the Mighty One of Iakob,' 'the Name of the Shepherd,' 'the Stone of Iisrael,' 24 ; 'El of thy father,' 'El Almighty' (LXX), 25. The last especially, which only appears elsewhere in the late Priestly Hist. Bk. (Gen. xvii. 1. xxviii. 3. xxxv. 11. xlvi. 3. Ex. vi. 3), and in Ezek. x. 5. Job viii. 5. xiii. 3. xv. 25, is very suspicious in this ancient poem. *Thirdly*, because a comparison of Gen. xlix. 24<sup>b</sup>-26 with Deut. xxxiii. 13-16 proves beyond question some sort of literary dependence between them ; and it is more than probable that the former is based on the latter. With Gen. xlix. 24<sup>b</sup>-26 cf. these lines from Deut. xxxiii. 13-16 :

'Blessed of Iahveh be his land,  
With the treasure of the heavens above,  
And of the Deep that lieth underneath,  
\* \* \* \* \*  
With the best things of the enduring hills,

	Iahvistic.	Elohistic.
xlvi		
13 20 <sup>a</sup>	to the earth. { <sup>13</sup> And Ioseph	<sup>20a</sup> And he blessed them
15 <sup>b</sup>	took them both, Ephraim in	that day, saying, <sup>15 b</sup> 'The
	his right hand toward Israel's	God before whom my
	left hand, and Menasheh in his	fathers Abraham and
	left hand toward Israel's right	Iizchak did walk, the God
14	hand, and brought them near	who hath fed me all my
	unto him. <sup>14</sup> And Israel	life long unto this day,
	stretched out his right hand,	<sup>16</sup> {the angel} who hath re-
16	and laid it upon Ephraim's	deemed me from all evil,
	head, who was the younger,	bless the lads; and let
	and his left hand upon Menasheh's	my name be named in
17	head, crossing his hands	them, and the name of
	wittingly; for Menasheh was	my fathers, Abraham and
	the firstborn. <sup>17</sup> And when Ioseph	Iizchak; and let them
	saw that his father laid	grow into a multitude in
	his right hand upon the head	the midst of the earth.'
	of Ephraim, it displeased him:	<sup>21</sup> And {Israel} [Iakob]
21	and he held up his father's	said unto Ioseph, 'Behold
	hand to remove it from Eph-	I am dying; but Elohim
18	raim's head unto Menasheh's	shall be with you, and
	head; <sup>18</sup> and Ioseph said un- <sup>o</sup>	bring you again unto the
	to his father, 'Not so, my father:	land of your fathers.
19	for this is the firstborn; put	<sup>22</sup> Moreover, I have given
	thy right hand upon his head.'	thee a portion (shechem)
	<sup>19</sup> But his father refused, and	above thy brethren, which
	said, 'I know it, my son, I	I took from the hand of
	know it; he also shall become	the Aemorite with my
22	a people, and he also shall be	sword and with my bow.'
	great: howbeit his younger	* * *
	brother shall be greater than	
	he, and his seed shall be-	
	come a multitude of nations.}'	
15 <sup>a</sup>	<sup>15 a</sup> And he blessed Ioseph,	
20 <sup>b</sup>	and said, <sup>20 b</sup> 'By thee shall	

With the treasure of the everlasting mountains:

\* \* \*

May it come on Ioseph's head,  
Yea, on the head's crown of him who is chief among his brethren.'

Iahvistic.

xlix

Iisrael bless, saying, {Elohim} [Iahveh] make thee as Ephraïim and as Menasheh'; and he set Ephraïim before Menasheh. <sup>1b</sup> And he said, 'Gather yourselves together, that I may tell you what shall befall you in the coming days:

1<sup>b</sup>

<sup>2</sup> Gather yourselves together, and hearken,  
ye sons of Iakob,

2

And listen to Iisrael your father.

<sup>3</sup> Reuben, thou art my firstborn,

3

My might and my strength's first child;

Excelling in dignity, excelling in power,

<sup>4</sup> But unstable as water, thou shalt not excel;

4

For thou wentest up to thy father's bed,

And then defiledst it! He went up to my couch!

<sup>5</sup> Shimeon and Levi are brethren,

5

Whose swords are the weapons of cruelty!

<sup>6</sup> O my soul, come not thou into their counsel,

6

Take thou no part, mine honour, in their schemes:

For in their anger they have murdered men,

And in their fury crippled oxen.

<sup>7</sup> Cursed be their anger, for it is fierce,

7

And their wrath, for it is cruel!

I will divide them in Iakob,

And scatter them in Iisrael!

<sup>8</sup> Iehudah, thy brethren shall praise thee,

8

Whose hand is on thine enemies' neck,

To thee shall thy father's sons bow down.

<sup>9</sup> Iehudah is a lion's whelp:

9

Thou, my son, hast gone up from the prey

Now, whereas the author of Gen. xlix. 2-17. 19-24<sup>a</sup>. 27 was probably a Judean, and certainly wrote *before* the split in the kingdom, on the other hand the author of Deut. xxxiii certainly lived *after* that event,

xlix

## Iahvistic.

Gone to thy den and stretched thyself,  
 Like a lion,—yea, a lioness,—  
 And who dare rouse him up?

10     <sup>10</sup> The sceptre shall not depart from Iehudah,  
 Nor the leader's staff from between his feet,  
       {Until he come to Shiloh}

11     And him shall the nations obey  
<sup>11</sup> Who can bind his foal to a vine-stock,  
 And his ass's colt to the choicest vine,  
 Who can wash his raiment in wine,

12     Yea, his garments in the blood of the grape :  
<sup>12</sup> Whose eyes are ruddy with wine,  
 And whose teeth are whitened with milk.

13     <sup>13</sup> Zebulun shall crouch on the shore of the sea,  
 Yea, by the shore of the ships,  
 And his flank shall stretch unto Zidon.

14     <sup>14</sup> Issachar is a wiry ass,  
 Lying low among the sheepfolds ;

15     <sup>15</sup> Who saw that repose was good,  
 And the land inviting,  
 And bowed his shoulder to the yoke,  
 And became a task-work slave.

16     <sup>16</sup> Dan shall direct his people  
 Like any other of the tribes of Iisrael.

and was probably an Ephraimite. Like his predecessor, the writer of Deut. xxxiii looks at the tribes (Shimeon alone is not mentioned, which by this time had lost its individuality) as of one common stock and speech. He recalls a period when one king, probably David, ruled over all the tribes together (5), and regrets that Iehudah should be a dissentient at the time he writes. But in his poem there is none of the anxiety of Gen. xlix. 2-17. 19-24<sup>a</sup>. 27, as to the national security. Rather he rejoices in the wellbeing of the tribes individually, and refers especially to the prosperity of Ioseph under a warlike and victorious king (17), probably Jeroboam II. Therefore, though the author of Deut. xxxiii

Iahvistic.		xlix
17 Dan shall be a serpent in the road, An adder in the path, Which biteth the horse's heels And hurleth the rider backwards.		17
{ <sup>18</sup> I have waited for thy salvation, O Iahveh}.		18
<sup>19</sup> Gad is thronged by a throng, Yet he throngeth on [their] heel.		19
<sup>20</sup> Asher's bread is plentiful, And he yieldeth the dainties of a king.		20
<sup>21</sup> Naphtali is a hind let loose, Which giveth goodly words.		21
<sup>22</sup> Ioseph is a fruit-tree, A young fruit-tree by a spring, Whose tendrils spread wide upon a wall.		22
<sup>23</sup> The archers sore ill-treated him, And shot at him, and harassed him,		23
<sup>24</sup> But his bow stood fast in strength, And nimble were the fingers of his hands.		24
{ By the hands of the Mighty One of Iakob, By the name of the Shepherd, the Stone of Iisrael,		
<sup>25</sup> By El of thy father, who shall help thee, By [El] Almighty who shall bless thee : With blessings of the heavens above, Blessings of the deep that lieth underneath, Blessings of the breasts and of the womb.		25
<sup>26</sup> The blessings of thy father		26

was probably acquainted with Gen. xlix. 2-17. 19-24<sup>a</sup>. 27, he has not imitated more than its form, and has written his own poem from his own point of view. It is a Song of Blessing, which Gen. xlix. 2-17. 19-24<sup>a</sup>. 27 assuredly is not, and if it bestows greatest praise on the ruling tribe Ephraim, it shows nothing but goodwill toward the tribes generally, and holds even the delinquent Iehudah in affection. If, as we may now suppose, the old Davidic poem consisted originally of Gen. xlix. 2-17. 19-24<sup>a</sup>. 27, it is likely enough, when it was taken up (with other verses older than their prose context, iv. 23 f. ix. 25-27. xxv. 23. xxvii. 27-29. 39 f) into a

## Iahvistic.

xlix

Are mightier than the blessings of the ancient hills,  
 Than the glory of the everlasting mountains :  
 May they be on Ioseph's head,  
 Yea, on the head's crown of him who is chief among his  
 brethren' }.

27

<sup>27</sup> Biniamin is a ravaging wolf,  
 Which seizeth his prey in the morn,  
 And at even divideth the spoil.'

xlvii

29

<sup>29</sup>And the time drew near that Iisrael must die, and he  
 called his son Ioseph, and said unto him, ' If now I  
 have found favour in thine eyes, put I pray thee, thy  
 hand under my thigh, and deal kindly and truly with  
 me : bury me not, I pray thee, in Mizraim, <sup>30</sup> but when  
 I sleep with my fathers thou shalt carry me out of  
 Mizraim, and bury me' { '*in their burying-place*' }. \*

30

31

And he said, ' I will do as thou hast said.' <sup>31</sup>And he  
 said, ' Swear unto me ' ; and he sware unto him. And

xlix

33<sup>b</sup>

1

1

Iisrael bowed himself upon the bed's head, <sup>33<sup>b</sup></sup> and  
 gathered up his feet into the bed. <sup>1</sup> And Ioseph fell

2

upon his father's face, and wept upon him, and kissed  
 him. <sup>2</sup> And Ioseph commanded his servants the

3

physicians to embalm his father ; and the physicians  
 embalmed Iisrael. <sup>3</sup> And forty days were fulfilled for

4

him ; for so are fulfilled the days of embalming. And  
 the Mizraimites wept for him three score and ten

5

days. <sup>4</sup> And when the days of weeping for him were  
 past, Ioseph spake unto the house of Pharaoh, saying,

5

' If now I have found favour in your eyes, speak I  
 pray you, in the ears of Pharaoh, saying, <sup>5</sup> My father  
 made me swear, saying, { Lo, I die }, In my grave

narrative containing very many North-Israelite elements by an Ephraimite writer, and put by him into the mouth of Iakob at the close of the strongly Ephraimitic Ioseph-legends, that it should not merely take

Iahvistic.	Elohistic.	1
which I have digged for me in the land of Kenaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.' <sup>6</sup> And Pharaoh said, 'Go up, and bury thy father, according as he hath made thee swear.'	<sup>15</sup> And when Ioseph's brethren saw that their father was dead, they said, 'It may be that Ioseph will hate us, and will fully requite us all the evil which we did unto him.' <sup>6</sup>	15
<sup>7</sup> And Ioseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Mizraim, <sup>8</sup> and all the house of Ioseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. <sup>9</sup> And there went up with him both chariots and horsemen:	<sup>16</sup> And they sent a message unto Ioseph, saying, 'Thy father did command before he died, saying, <sup>17 a</sup> So shall ye say unto Ioseph, Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil: and now, we pray thee, forgive the transgression of the servants of the God of thy father.' <sup>19</sup> And Ioseph said unto them, 'Fear ye not: for am I in stead of Elohim? <sup>20</sup> And as for you, ye meant evil against me,	16
		7 17 <sup>a</sup>
		8
		19
		9
		20

the colour of its setting, but also be influenced by its Ephraimitic parallel reserved for the lips of Moses at Deut. xxxiii. With both Gen. xlix. 25<sup>b</sup>. 26 and Deut. xxxiii. 13-16 cf. the ancient lines, Gen. xxvii. 27<sup>b</sup>-29. 39<sup>b</sup>. 40. *Finally*, the removal of 24<sup>b</sup>-26 relieves the close of the poem, and makes plucky little Biniamin (27) less insignificant.

The fragment, xlix. 33<sup>b</sup> (a detail beneath the notice of the Priestly writer) is Iahvistic (cf. xlvi. 2. xlvii. 31), and serves as a link between xlvii. 29-31 (in its right place after xlix. 27) and its continuation, l. 1-11. 14. 18. 17<sup>b</sup>. 21. 22<sup>a</sup>. 23 (Ioseph's petition, 4, cf. xlvi. 31 ff; the

	Iahvistic.	Elohistic.
1		
10	and it was a very great company. <sup>10</sup> And they came to the threshing-floor of Atad, which is beyond the Iarden, and there they lamented with a very great and sore lamentation : and he made a mourning for his father seven days. <sup>11</sup> And when the dwellers of the land, the Kenaanites, saw the mourning in the threshing-floor of Atad, they said, ' This is a grievous mourning (ebel) to the Mizraimites ' : wherefore the name of it was called ' Abel of Mizraim, ' which is beyond the Iarden. <sup>14</sup> And Ioseph returned into Mizraim, he and his brethren, and all that went up with him to bury his father, after that he had buried his father.	but Elohim meant it for good, to bring to pass as it is this day, to save much people alive.' *
22 <sup>b</sup>		<sup>22<sup>b</sup></sup> And Ioseph lived an hundred and ten years.
24		<sup>24</sup> And Ioseph said unto his brethren, ' I am dying : but Elohim will surely visit you, and bring you up out of this land unto the land which he sware to Abraham, to Iizchak, and to Iakob.' <sup>25</sup> And Ioseph took an oath of the sons of Iisrael, saying, ' Elohim will surely visit you, and ye shall carry up my bones from hence.'
11		
25		<sup>26</sup> And Ioseph died, being an hundred and ten years old, and they embalmed him, and he was put in a coffin in Mizraim.
14 26		
18	<sup>18</sup> And his brethren {also}	

oath, 5, cf. xlvii. 30 ; ' fell upon him and kissed him, ' 1, cf. xxxiii. 4. xlv. 14. xlv. 29 ; ' Iisrael, ' 2 ; ' find favour in the eyes of, ' 4 ; ' flocks and herds in Goshen, ' 8, cf. xlv. 10. xlv. 32. xlvii. 1 ; ' nourish you and your little ones, ' 21, cf. xlv. 11. xlvii. 12 ; ' spake to the heart of, ' 21, cf. xxxiv. 3 ; ' on the knees of, ' 23, cf. xxx. 3. xlviii. 12). But l. 15-17<sup>a</sup>. 19. 20. 22<sup>b</sup>. 24-26 is Elohistic : ' Elohim, ' 19 (cf. xxx. 2) 20. 24. 25 ; with 20 cf. xlv. 5. 7. 8 ; ' this day, ' 20, cf. xlviii. 15. 20 ; with 24 cf. xlv. 3. 4, xlviii. 21 ;



**Iahvistic.**

went and fell down before his face, and said, 'Behold, we are thy slaves.'	17 <sup>b</sup>	1
And Ioseph wept when they spake unto him, [and said],	21	17 <sup>b</sup>
{Now therefore} 'Fear ye not: I will nourish you and your little ones.'		21
And he comforted them, and spake to their heart.	22 <sup>a</sup>	22 <sup>a</sup>
And Ioseph dwelt in Mizraim, he and his father's house.	23	23
And Ioseph saw Ephraim's sons of the third generation: the sons also of Machir, the son of Menasheh, were born on Ioseph's knees.		

19 and 21 are duplicates; and 17<sup>b</sup>, 'when *they* spake unto him,' hardly follows on 16. 17<sup>a</sup>, 'they sent a message.' xlvi. 30 has been modified by the Priestly redactor with his eye on xlvi. 7. xlix. 29 ff: the 'burying place' already occupied by Israel's 'fathers,' בקברתם, is not the newly-dug grave of l. 5. In l. 5 omit, 'Lo, I am dying,' cf. 24. xlvi. 21. In 18 omit, 'also,' cf. 16. In 21 supply, 'And he said.' For l. 12. 13 see Priestly Hist. Bk. p. 181.



## PRIESTLY HISTORY BOOK.

<i>These are the generations of the heavens and the earth</i>	ii. 4 <sup>a</sup>
<i>{when they were created}. <sup>1</sup>In the beginning Elohim</i>	i. 1
<i>created the heavens and the earth. <sup>2</sup>And the earth was</i>	2
<i>waste and void, and darkness was upon the face of the</i>	
<i>deep; and the spirit of Elohim brooded upon the face of</i>	
<i>the waters. <sup>3</sup>And Elohim said, 'Let there be light': and</i>	3
<i>there was light; <sup>4</sup>and Elohim saw the light, that it</i>	4
<i>was good. <sup>5</sup>And Elohim divided the light from the</i>	5
<i>darkness; and Elohim called the light 'Day,' and the</i>	
<i>darkness he called 'Night.' And there was evening and</i>	
<i>there was morning, one day. <sup>6</sup>And Elohim said, 'Let</i>	6
<i>there be a firmament in the midst of the waters, and</i>	
<i>let it divide the waters from the waters.' <sup>7</sup><sup>b</sup>And it</i>	7 <sup>b</sup>
<i>was so; <sup>7</sup><sup>a</sup>and Elohim made the firmament, and divided</i>	7 <sup>a</sup>
<i>the waters which are under the firmament from the</i>	

ANALYSIS. On the existence of an independent narrative running through the Book of Genesis, dealing with the patriarchs and the time before them, characterised by an exclusive use of the divine name 'Elohim,' much light is thrown by Exodus vi. 2-4. It is there stated that 'Elohim spake unto Moses, and said unto him, I am Iahveh: and I appeared unto Abraham, unto Iischak, and unto Iakob, as El Almighty; but by my name Iahveh I was not known to them. And I have also established my covenant with them to give them the land of Kenaan, the land of their sojournings, wherein they sojourned.' Now this looks back, *not* on Gen. xxviii. 10-22 ('Iahveh,' 13. 16. 21) xxvi. 2-6 ('Iahveh,' 2) xv ('Iahveh,' 1. 4. 6. 7. 18) xii. 1-4<sup>a</sup>. 6-8 ('Iahveh,' 1. 4. 7. 8), but on Gen. xxxv. 9-15 and xvii. 1-8, which are exactly parallel (note 'Elohim'; 'El Almighty'; the covenant, and promise of land, fruitfulness, and royal issue; change of the patriarch's name). Similarly, xxxv. 9-15 looks back directly on xxviii. 1-9 ('Elohim'; 'El Almighty'; 'Paddan Aram'; 'fruitful and

i  
8 waters which are above the firmament. <sup>8</sup> And Elohim  
called the firmament 'Heavens.' And there was evening  
9 and there was morning, a second day. <sup>9</sup> And Elohim  
said, 'Let the waters under the heavens be gathered  
together unto one place, and let the dry land appear.' And  
10 it was so. <sup>10</sup> And Elohim called the dry land 'Earth';  
and the gathering of the waters called he 'Seas.' And Elo-  
11 him saw that it was good. <sup>11</sup> And Elohim said, 'Let the  
earth bring forth grass, the herb yielding seed, fruit tree  
bearing fruit after its kind, wherein is the seed thereof,  
12 upon the earth.' <sup>12</sup> And it was so; and the earth brought  
forth grass, herb yielding seed after its kind, and tree  
bearing fruit, wherein is the seed thereof, after its kind.  
13 And Elohim saw that it was good. <sup>13</sup> And there  
14 was evening and there was morning, a third day. <sup>14</sup> And  
Elohim said, 'Let there be lights in the firmament of the  
heavens to divide the day from the night; and let them be  
15 for signs and for seasons, and for days and years: <sup>15</sup> and  
let them be for lights in the firmament of the heavens to  
16 give light upon the earth.' And it was so; <sup>16</sup> and Elohim  
made the two great lights; the greater light to rule the day,  
and the lesser light to rule the night: [he made] the stars  
17 also. <sup>17</sup> And Elohim set them in the firmament of the  
18 heavens to give light upon the earth, <sup>18</sup> and to rule over  
the day and over the night, and to divide the light from  
19 the darkness. And Elohim saw that it was good. <sup>19</sup> And

multiply'; 'assembly of peoples'; 'land promised to Abraham), and xvii. 1-8 and 9-27, which are from the same hand, look back on xvi. 16 (chronology, cf. xvii. 25;) ix. 1-17 ('make a covenant'; 'token of a covenant'; 'everlasting covenant'; 'thee and thy seed after thee'; 'cut off'; 'fruitful and multiply'); vi. 9 ('walk before me'; 'blameless');) etc., which, in their turn, look back on a story of the flood in vi. 9-viii. 19, a list of forefathers with chronology, v, and the story of the creation in i-ii. 4<sup>a</sup>. These sections, which with other allied passages can easily be detached from their context, form a continuous and almost complete

<i>there was evening and there was morning, a fourth day.</i>	i
<sup>20</sup> <i>And Elohim said, 'Let the waters swarm with a swarm of living creatures ; <sup>21</sup> and let fowl fly upon the earth and on the face of the firmament of the heavens.'</i>	20
<i>[And it was so ;] <sup>21</sup> and Elohim created the great sea-monsters, and all the living creatures that move, with which the waters swarmed, after their kinds ; and every winged fowl after its kind. And Elohim saw that it was good. <sup>22</sup> And Elohim blessed them, saying, 'Be fruitful and multiply, and fill the waters in the seas ; and let fowl multiply on the earth.'</i>	21
<i><sup>23</sup> And there was evening, and there was morning, a fifth day. <sup>24</sup> And Elohim said, 'Let the earth bring forth the living creatures after their kinds, cattle, and creeping things, and beasts of the earth after their kinds.'</i>	22
<i>And it was so ; <sup>25</sup> and Elohim made the beasts of the earth after their kinds, and the cattle after their kind, and all things that creep upon the ground after their kind. And Elohim saw that it was good. <sup>26</sup> And Elohim said, 'Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the cattle, and over all the earth, and over all creeping things that creep upon the earth.'</i>	23
<i><sup>27</sup> And Elohim created man in his own image, in the image of Elohim created he him ; male and female created he them. <sup>28</sup> And Elohim blessed them : and Elohim said unto them, 'Be fruitful and multiply and replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the heavens, and over all living things that creep upon the earth.'</i>	24
<i><sup>29</sup> And Elohim said, 'Behold, I have given you</i>	25
	26
	27
	28
	29

beginning of a narrative, named, for reasons given on pp. 3. 9 f, 'The Priestly History Book.' The opening chapters i-ii. 4<sup>a</sup> (The Creation) v. 1-28. 30-32 (List of Antediluvians) vi. 9-22. vii. 6. 11. 13-16<sup>a</sup>. 17<sup>a</sup>.

i every herb yielding seed, which is upon the face of all the  
 earth, and all trees whereon there is fruit, trees yielding  
 30 seed ; to you it shall be for food. <sup>30</sup> And to all beasts of  
 the earth, and to all fowls of the heavens, and to all things  
 that creep upon the earth wherein is the spirit of life, [I  
 have given] every green herb for food.' And it was so.  
 31 <sup>31</sup> And Elohim saw everything that he had made, and,  
 ii behold, it was very good. And there was evening and  
 1 there was morning, the sixth day. <sup>1</sup> And the heavens  
 2 and the earth were finished, and all the host of them. <sup>2</sup> And  
 Elohim ceased on the seventh day from his work which he  
 had made ; and he rested on the seventh day from all his  
 3 work which he had made. <sup>3</sup> And Elohim blessed the  
 seventh day and hallowed it : for on it he rested from all  
 his work which Elohim had created and made.

v  
 1 <sup>1</sup> This is the book of the generations of Adam. In the  
 day that Elohim created man, he made him in the likeness  
 2 of Elohim ; <sup>2</sup> male and female created he them, and blessed  
 them, and called their name 'Adam,' in the day when they  
 3 were created. <sup>3</sup> And Adam lived an hundred and thirty  
 years and begat [a son] in his own likeness, after his own  
 4 image ; and called his name 'Sheth' : <sup>4</sup> and the days of  
 Adam after he begat Sheth were eight hundred years : and  
 5 he begat sons and daughters. <sup>5</sup> And all the days that  
 Adam lived were nine hundred and thirty years : and he  
 6 died. <sup>6</sup> And Sheth lived an hundred and five years, and  
 7 begat Enosh : <sup>7</sup> and Sheth lived after he begat Enosh eight  
 hundred and seven years, and begat sons and daughters :  
 8 <sup>8</sup> and all the days of Sheth were nine hundred and twelve  
 9 years : and he died. <sup>9</sup> And Enosh lived ninety years,  
 10 and begat Kenan : <sup>10</sup> and Enosh lived after he begat

18-21. 23<sup>b</sup>. 24. viii. 1. 2<sup>a</sup>. 3<sup>b</sup>. 4. 5. 13<sup>a</sup>. 14-19 (The Flood) ix. 1-17 (Covenant with Noah) have already been discussed (pp. 23 ff). Restore ii. 4<sup>a</sup>, which could not have stood immediately before v. 1, to its right

	v
<i>Kenan eight hundred and fifteen years, and begat sons and daughters: <sup>11</sup> and all the days of Enosh were nine hundred and five years: and he died. <sup>12</sup> And Kenan lived seventy years, and begat Mahalalel: <sup>13</sup> and Kenan lived after he begat Mahalalel eight hundred and forty years, and begat sons and daughters: <sup>14</sup> and all the days of Kenan were nine hundred and ten years: and he died. <sup>15</sup> And Mahalalel lived sixty and five years, and begat Iered: <sup>16</sup> and Mahalalel lived after he begat Iered eight hundred and thirty years, and begat sons and daughters: <sup>17</sup> and all the days of Mahalalel were eight hundred ninety and five years: and he died. <sup>18</sup> And Iered lived an hundred sixty and two years, and begat Chanok: <sup>19</sup> and Iered lived after he begat Chanok eight hundred years, and begat sons and daughters: <sup>20</sup> and all the days of Iered were nine hundred sixty and two years: and he died. <sup>21</sup> And Chanok lived sixty and five years, and begat Methuselach: <sup>22</sup> and Chanok walked with Elohim after he begat Methuselach three hundred years, and begat sons and daughters: <sup>23</sup> and all the days of Chanok were three hundred sixty and five years: <sup>24</sup> and Chanok walked with Elohim: and he was not; for Elohim took him. <sup>25</sup> And Methuselach lived an hundred eighty and seven years, and begat Lemech: <sup>26</sup> and Methuselach lived after he begat Lemech seven hundred eighty and two years, and begat sons and daughters: <sup>27</sup> and all the days of Methuselach were nine hundred sixty and nine years: and he died. <sup>28</sup> And Lemech lived an hundred eighty and two years, and begat {a son} [Noach]: <sup>30</sup> and Lemech lived after he begat Noach five hundred ninety and five</i>	1 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 30

place before i. i which wants its heading: cf. v. i. vi. 9. x. i. xi. 10. 27. xxv. 12. 19. xxxvi. 1. xxxvii. 2. It was removed to connect i-ii. 4<sup>a</sup> with ii. 4<sup>b</sup>-iv, and may have been supplemented in the transit: אַחַר בְּהַרְאֵהוּ is an addition to the usual formula. Read 7<sup>b</sup> before 7<sup>a</sup> with the LXX, as

v  
 31 years, and begat sons and daughters; <sup>31</sup> and all the days  
 of Lemech were seven hundred seventy and seven years:  
 32 and he died. <sup>32</sup> And Noah was five hundred years old:  
 and Noah begat Shem, Cham, and Iepheth.  
 vi  
 9 <sup>9</sup> These are the generations of Noah. Noah was a  
 righteous man, blameless in his generations: Noah  
 10 walked with Elohim. <sup>10</sup> And Noah begat three sons,  
 11 Shem, Cham, and Iepheth. <sup>11</sup> And the earth was corrupt  
 before Elohim, and the earth was filled with violence.  
 12 <sup>12</sup> And Elohim saw the earth, and, behold it was corrupt:  
 13 for all flesh had corrupted its way upon the earth. <sup>13</sup> And  
 Elohim said unto Noah, 'The end of all flesh is come  
 before me; for the earth is filled with violence through  
 them; and, behold, I will destroy them [from] the earth.  
 14 <sup>14</sup> Make thee an ark of sweet pine wood; partitions shalt  
 thou make in the ark, and thou shalt pitch it within and  
 15 without with pitch. <sup>15</sup> And this is what thou shalt make  
 it: the length of the ark three hundred cubits, the breadth  
 16 of it fifty cubits, and the height of it thirty cubits. <sup>16</sup> An  
 opening shalt thou make in the ark, and a cubit wide  
 shalt thou construct it at the top. And the door of the  
 ark shalt thou set in the side thereof. With lower, second,  
 17 and third stories shalt thou make it. <sup>17</sup> And, as for me,

in 9. 11. 15. 24 f. 30. Add ויהי כן with LXX to 20. נהתי has fallen out before אהכל in 20. 'Adam' is not used as the name of an individual until v. 1 f, where the attempt is made to pass from the plural, 'male and female,' cf. i. 27 f, to the singular and male only. The idea is necessarily somewhat mixed! Observe the very artificial chronology in v: Noah is older, 32, than his ancestors before he has a son, apparently in order that his children may beget in their turn only *after* the deluge, and his pious fathers all die off comfortably *before* it! For instance, Methuselach dies at the convenient age of 969 (27) the very year of the flood: 187 (Methuselach, 25) + 182 (Lemech, 28) + 500 (Noah, 32) + 100 (the Flood, vii. 6) = 969! Read בן in 3 after ויולד (cf. שמו, 'his name'). In vi. 13 read אההא for טנההא. Observe in ix.



<i>behold, I do bring a flood of waters upon the earth, to destroy all flesh wherein is the spirit of life, from under the heavens ; everything that is in the earth shall perish.</i>	vi
<i><sup>18</sup> But I will establish my covenant with thee ; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. <sup>19</sup> And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee ; they shall be male and female. <sup>20</sup> Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. <sup>21</sup> And take thou unto thee of all food that is eaten, and gather it to thee ; and it shall be for food for thee and for them.' <sup>22</sup> And Noah did according to all that Elohim commanded him ; thus did he. <sup>6</sup> And Noah was six hundred years old when the flood of waters came upon the earth. <sup>11</sup> In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of the heavens were opened. <sup>13</sup> In the self-same day entered Noah, and Shem, and Cham, and Iepheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark ; <sup>14</sup> they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every fowl after its kind, every bird of every wing. <sup>15</sup> And they went in unto Noah into the ark two and two</i>	18 19 20 21 22 vii 6 11 13 14 15

1-17 the keen interest of the writer in the covenant. It is a pet subject, and what could be expressed in a single sentence, that Elohim put the rainbow in the sky as the sign of a compact that he would not again destroy all life with a flood, is lovingly spun out through vv. 8-17 ! Such longwindedness is not an indication of antiquity, but of conventionality. From the Covenant with Noah the writer hastens on to the next point

vii  
 16<sup>a</sup> of all flesh wherein is the spirit of life. <sup>16 a</sup> And they  
 that went in, went in male and female of all flesh, as  
 17<sup>a</sup> Elohim commanded him. <sup>17 a</sup> And the flood came upon  
 18 the earth {forty days}, <sup>18</sup> and the waters prevailed, and  
 increased greatly upon the earth, and the ark went upon  
 19 the face of the waters. <sup>19</sup> And the waters prevailed  
 exceedingly upon the earth, that all the high mountains  
 20 under the whole heavens were covered. <sup>20</sup> Fifteen cubits  
 upward did the waters prevail; and the mountains were  
 21 covered. <sup>21</sup> And all flesh perished that moved upon the  
 earth, both fowl, and cattle, and beast, and every swarm-  
 ing thing that swarmeth upon the earth, and every man.  
 23<sup>b</sup> <sup>23 b</sup> And Noah only was left, and they that were with him  
 24 in the ark. <sup>24</sup> And the waters prevailed upon the earth  
 an hundred and fifty days.  
 viii  
 1 <sup>1</sup> And Elohim remembered Noah, and every living  
 thing, and all the cattle that were with him in the ark:  
 and Elohim made a wind to pass over the earth, and the  
 2<sup>a</sup> waters assuaged; <sup>2 a</sup> the fountains also of the deep, and  
 3<sup>b</sup> the windows of the heavens were stopped. <sup>3 b</sup> And  
 after the end of an hundred and fifty days the waters  
 4 decreased. <sup>4</sup> And the ark rested in the seventh month, on  
 the seventeenth day of the month upon the mountains of  
 5 Ararat. <sup>5</sup> And the waters decreased continually until the  
 tenth month: in the tenth month, on the first day of the  
 13<sup>a</sup> month, were the tops of the mountains seen. <sup>13 a</sup> And it  
 came to pass in the six hundred and first year [of

of religious interest, the institution of Circumcision in xvii. He runs rapidly through a table of Noah's descendants, and at the end of a second line of ten generations comes to the great patriarch Abram: ix. 28 f (cf. v. 32. vii. 6. viii. 13) x. 1<sup>a</sup> ('These are the generations of,' vi. 9. v. 1. ii. 4<sup>a</sup>; 'Cham,' v. 32) 2-7 (read יררנים in 4 with Sam. LXX. 1 Ch. i. 7; and restore 'ב'נ'א' ב'נ'א' ל'ל' יס'ת ל'מ' ב' יס'ת ל'מ' ב' in 5; cf. 20. 31) 20. 22 f. 31 (which together form a list (a) complete in itself; (b) parallel to 8-19

<i>Noach's life]</i> in the first month, the first day of the month, the waters were dried up from off the earth.	viii
<sup>14</sup> And in the second month, on the seven and twentieth day of the month, was the earth dry. <sup>15</sup> And Elohim spake unto Noach, saying, <sup>16</sup> 'Go forth from the ark, thou and thy wife, and thy sons, and thy sons' wives with thee. <sup>17</sup> Bring forth with thee every living thing that is with thee of all flesh, both fowl, and cattle, and every creeping thing that creepeth upon the earth; that they may swarm on the earth, and be fruitful, and multiply upon the earth.'	14 15 16
<sup>18</sup> And Noach went forth, and his sons, and his wife, and his sons' wives with him; <sup>19</sup> every beast, every creeping thing, and every fowl, whatsoever moveth upon the earth, after their families, went forth out of the ark. <sup>1</sup> And Elohim blessed Noach and his sons, and said unto them, 'Be fruitful and multiply, and replenish the earth. <sup>2</sup> And the fear of you, and the dread of you shall be upon every beast of the earth, and upon every fowl of the heavens; with all that creepeth on the ground, and all the fishes of the sea, into your hand are they given. <sup>3</sup> Every moving thing that liveth shall be food for you; as the green herb have I given you all. <sup>4</sup> But flesh with life in it, that is, its blood, shall ye not eat. <sup>5</sup> Yea, surely, your blood, the blood of your lives, will I require; at the hand of every beast will I require it: and at the hand of man, even at the hand of every man's brother, will I require the life of man. <sup>6</sup> Whoso sheddeth man's blood, by man shall his blood be shed: for in his own image hath Elohim made man.'	17 18 19 ix 1 2 3 4 5 6

21. 25-30: note in both tables the names Shem, Iepheth, Kenaan, Kush, Asshur, Mizraim, Chavilah, Sheba, and Lud(im); and (c) in the style of i-ii. 4<sup>a</sup> and v: note 'The sons of . . . and the sons of . . . these are the sons of . . . after their families, etc.,' 2-5, 6. 7. 20. 22. 23. 31; cf. p. 24) 32 ('families,' 'nations,' 'generations,' 'divided,' 5) xi. 10-27. 28<sup>b</sup>. 31

- ix  
7 <sup>7</sup> But as for you, be ye fruitful and multiply; bring forth abundantly in the earth, and multiply therein.
- 8 <sup>8</sup> And Elohim spake unto Noach, and to his sons with him, saying, <sup>9</sup> 'And as for me, behold, I establish my covenant with you, and with your seed after you; <sup>10</sup> and with every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. <sup>11</sup> And I will establish my covenant with you, that neither all flesh shall be cut off any more by the waters of the flood, nor shall there be any more a flood to destroy the earth.' <sup>12</sup> And Elohim said, 'This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: <sup>13</sup> I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. <sup>14</sup> And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, <sup>15</sup> and I will remember my covenant which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. <sup>16</sup> And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between Elohim and every living creature of all flesh that is upon the earth.' <sup>17</sup> And Elohim said unto Noach, 'This is the token of the covenant which I have established between me and all flesh that is upon the earth.'
- 28 <sup>28</sup> And Noach lived after the flood three hundred and

(read with Sam. LXX וַיִּצְאֵם אִתָּהֶם 32 (cf. with this list, v; note הוֹלִיךְ, and 'These are the generations of,' in 10. 27). He briefly mentions Abram's wanderings xii. 4<sup>b</sup>. 5 (which continue xi. 32: restore the lost heading אַבְרָם וַיֵּלֶךְ הוֹלִיךְ אִתָּהֶם, cf. xxv. 19. xxxvii. 2) and separation from Lot, xiii. 6. 11<sup>b</sup> 12<sup>a</sup> ('substance,' xii. 5; 'land of Kenaan,' xii. 5. xi. 31; 11<sup>b</sup> is out of place after 11<sup>a</sup> and wanted before 12<sup>a</sup>), the destruction of the Cities

fifty years. <sup>29</sup> And all the days of Noach were nine hundred and fifty years ; and he died.

<sup>1a</sup> And these are the generations of the sons of Noach, —Shem, Cham, and Iepheth. <sup>2</sup> The sons of Iepheth : Gomer, and Magog, and Madai, and Iavan, and Tubal, and Meshech, and Tiras. <sup>3</sup> And the sons of Gomer : Ashkenaz, and Riphath, and Togarmah. <sup>4</sup> And the sons of Iavan : Elishah, and Tarshish, Kittim, and Rodanim ; <sup>5</sup> of these were the coastlands of the nations divided.

[These are the sons of Iepheth] after their families, after their tongues, [in their lands], in their nations.

<sup>6</sup> And the sons of Cham : Kush, and Mizraim, and Put, and Kenaan. <sup>7</sup> And the sons of Kush : Seba, and Chavilah, and Sabtah, and Raamah, and Sabteka ;

and the sons of Raamah : Sheba, and Dedan. <sup>20</sup> These are the sons of Cham, after their families, after their tongues, in their lands, in their nations. <sup>22</sup> [And] the sons of Shem : Elam, and Asshur, and Arpachshad, and Lud, and Aram. <sup>23</sup> And the sons of Aram : Uz, and Chul, and Gether, and Mash. {<sup>24</sup> And Arpachshad begat Shelach ; and Shelach begat Eber.}

<sup>31</sup> These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. <sup>32</sup> These are the families of the sons of Noach, after their generations, in their nations : and of these were the nations divided in the earth after the flood.

<sup>10</sup> These are the generations of Shem. Shem was an hundred years old, and begat Arpachshad two years after the flood : <sup>11</sup> and Shem lived after he begat Arpachshad five hundred years, and begat sons and

of the Plain of Iarden, xix. 29 ('Elohim' ; 'destroyed,' vi. 13. 17. ix. 11. 15 ; 'Cities of the Plain,' xiii. 12 ; 'Elohim remembered,' viii. 1. ix. 15. 16, cf. Ex. vi. 5 ; as the passage stands best after xiii. 12<sup>a</sup> and before xvi. 1, read 'Abram') and the birth of Iishmael, xvi. 1. 3. 15. 16 (cf. xii. 4<sup>b</sup> :

ix  
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1<sup>a</sup>  
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of the Plain of Iarden, xix. 29 ('Elohim' ; 'destroyed,' vi. 13. 17. ix. 11. 15 ; 'Cities of the Plain,' xiii. 12 ; 'Elohim remembered,' viii. 1. ix. 15. 16, cf. Ex. vi. 5 ; as the passage stands best after xiii. 12<sup>a</sup> and before xvi. 1, read 'Abram') and the birth of Iishmael, xvi. 1. 3. 15. 16 (cf. xii. 4<sup>b</sup> :

<sup>x</sup> daughters. <sup>12</sup> And Arpachshad lived five and thirty  
<sup>12</sup> years, and begat Shelach: <sup>13</sup> and Arpachshad lived  
<sup>13</sup> after he begat Shelach four hundred and three years, and  
<sup>14</sup> begat sons and daughters. <sup>14</sup> And Shelach lived thirty  
<sup>15</sup> years, and begat Eber: <sup>15</sup> and Shelach lived after he  
<sup>16</sup> begat Eber four hundred and three years, and begat  
<sup>16</sup> sons and daughters. <sup>16</sup> And Eber lived four and thirty  
<sup>17</sup> years, and begat Peleg: <sup>17</sup> and Eber lived after he  
<sup>18</sup> begat Peleg four hundred and thirty years, and begat  
<sup>18</sup> sons and daughters. <sup>18</sup> And Peleg lived thirty years, and  
<sup>19</sup> begat Reu: <sup>19</sup> and Peleg lived after he begat Reu two  
<sup>20</sup> hundred and nine years, and begat sons and daughters.  
<sup>20</sup> <sup>20</sup> And Reu lived two and thirty years, and begat Serug:  
<sup>21</sup> <sup>21</sup> and Reu lived after he begat Serug two hundred and  
<sup>22</sup> seven years, and begat sons and daughters. <sup>22</sup> And  
<sup>23</sup> Serug lived thirty years, and begat Nachor: <sup>23</sup> and Serug  
<sup>24</sup> lived after he begat Nachor two hundred years, and  
<sup>24</sup> begat sons and daughters. <sup>24</sup> And Nachor lived nine and  
<sup>25</sup> twenty years, and begat Terach: <sup>25</sup> and Nachor lived  
<sup>26</sup> after he begat Terach an hundred and nineteen years, and  
<sup>26</sup> begat sons and daughters. <sup>26</sup> And Terach lived seventy  
<sup>27</sup> years, and begat Abram, Nachor, and Haran.  
<sup>27</sup> <sup>27</sup> And these are the generations of Terach. Terach  
<sup>28b31</sup> begat Abram, Nachor, and Haran; and Haran begat  
<sup>28b31</sup> Lot, [and he died] <sup>28b</sup> in Ur-Kashdim. <sup>31</sup> And Terach  
<sup>28b31</sup> took Abram his son, and Lot the son of Haran, his son's  
<sup>28b31</sup> son, and Sarai his daughter-in-law, his son Abram's  
<sup>28b31</sup> wife, and [brought] them forth from Ur-Kashdim, to go

if Abram was 75 when he left Charan, and was 10 years in Kenaan before he took Hagar to wife, he would be 86 when her child was born; 'land of Kenaan,' cf. xiii. 12<sup>a</sup>; Abram, not Hagar, 11, names the child, 15;) and passes to the Covenant of the Circumcision, xvii (see pp. 151 f, 'Elohim,' 3. 9. 15. 18. 19. 22. 23: 'Iahveh' is clearly a mistake in 1; 1. 17. 24 f look back on xvi. 16; 'walk before me, blameless,'

<i>into the land of Kenaan ; and they came to Charan, and dwelt there. <sup>32</sup> And the days of Terach were two hundred and five years : and Terach died in Charan.</i>	xi 32
<i>[And these are the generations of Abram.] <sup>4b</sup> Abram was seventy and five years old when he departed out of Charan. <sup>5</sup> And Abram took Sarai his wife, and Lot his brother's son, and all their substance which they had gathered, and the souls they had gotten in Charan ; and they went forth to go into the land of Kenaan. And they came into the land of Kenaan ; <sup>6</sup> but the land was not able to bear them that they might dwell together : for their substance was great so that they could not dwell together. <sup>11b</sup> And they separated themselves the one from the other : <sup>12a</sup> Abram dwelt in the land of Kenaan, and Lot dwelt in the Cities of the Plain. <sup>29</sup> And it came to pass when Elohim destroyed the Cities of the Plain, that Elohim remembered Abra{ha}m, and sent Lot out of the midst of the overthrow when he overthrew the Cities in which Lot dwelt. <sup>1</sup> And Sarai, Abram's wife, bare him no children : and she had an handmaid, a Mizraimitess, whose name was Hagar. <sup>3</sup> And Sarai, Abram's wife, took Hagar the Mizraimitess her handmaid, after Abram had dwelt ten years in the land of Kenaan, and gave her to Abram her husband to be his wife. <sup>15</sup> And Hagar bare Abram a son : and Abram called the name of his</i>	xii 4 <sup>b</sup> 5  xiii 6  11 <sup>b</sup> 12 <sup>a</sup> xix 29  xvi 1 3  15

1, cf. vi. 9; 'make,' or 'establish a covenant,' 2. 7. 19. 21; cf. ix. 9. 11. 12. 17; 'thee and thy seed after thee,' 7. 8. 9. 10. 19; cf. ix. 9; 'token of a covenant,' 11; cf. ix. 12. 13. 17; 'be fruitful and multiply,' 20; cf. ix. 1. 7. i. 22. 28, etc.; 'everlasting covenant,' 7. 13. 19; cf. ix. 16; 'land of Kenaan,' 8, cf. xvi. 3, etc.; 'exceedingly,' 2. 6. 20, cf. vii. 19; 'male,' 10. 23, cf. i. 27. vi. 19. vii. 16; 'soul,' 14, cf. xii. 5; 'cut off,' 14, cf. ix. 11; 'beget,' הוֹלִיד, 20, cf. v. xi; 'in the self-same day,' 23. 26, cf. vii. 13). Here he lingers, as in his narrative of the first week and Sabbath, and the Covenant with Noach, with a favourite theme. He is not interested in *men* as such: he is in love with religious institutions.

xvi  
16 son which Hagar bare, Iishmael. <sup>16</sup> And Abram was  
xvii  
1 fourscore and six years old when Hagar bare Iishmael  
2 to Abram. <sup>1</sup> And when Abram was ninety years old and  
3 nine {Iahveh}; [Elohim] appeared to Abram, and said  
4 unto him, 'I am El Almighty; walk thou before me and  
5 be blameless, <sup>2</sup> and I will make my covenant between me  
6 and thee, and will multiply thee exceedingly.' <sup>3</sup> And  
7 Abram fell on his face: and Elohim talked with him,  
8 saying, <sup>4</sup> 'As for me, behold, my covenant is with thee,  
9 and thou shalt be the father of a multitude of nations.  
10 <sup>5</sup> Neither shall thy name any more be called "Abram," but  
11 thy name shall be "Abraham"; for the father of a mul-  
titude of nations (abhamon) have I made thee. <sup>6</sup> And I  
will make thee exceeding fruitful, and I will make  
nations of thee, and kings shall come forth from thee.  
<sup>7</sup> And I will establish my covenant between me and thee  
and thy seed after thee throughout their generations for  
an everlasting covenant to be a God unto thee, and to thy  
seed after thee. <sup>8</sup> And I will give unto thee, and to thy  
seed after thee, the land of thy sojournings, all the land of  
Kenaan, for an everlasting possession, and I will be  
their God.' <sup>9</sup> And Elohim said unto Abraham, 'But as  
for thee, thou shalt keep my covenant, thou, and thy seed  
after thee throughout their generations. <sup>10</sup> This is my  
covenant, which ye shall keep, between me and thee, and  
thy seed after thee,—every male among you shall be cir-  
cumcised. <sup>11</sup> And ye shall be circumcised in the flesh of

The life of Abram is told in a few verses, but the institution of circum-  
cision fills a whole chapter. And again, as in i-ii. 4<sup>a</sup> and ix. 1-17, his  
style is formal and wearisome. It is the style of a *priest*. Cf. p. 157.

Further examination of his work confirms this opinion. After briefly  
recounting the fulfilment of the promise of a son to Sarah, xxi. 1<sup>b</sup> (cf.  
xvii. 19; read 'Elohim,' cf. xvii. 1) 2<sup>b</sup>-5 ('Elohim,' 2; 4; 'set time,' 2,  
cf. xvii. 21; with 3 cf. xvi. 15: Abraham names the child as in xvi. 15,



<i>your foreskin, and it shall be a token of a covenant be-</i>	xvii
<i>twixt me and you. <sup>12</sup> And he that is eight days old shall</i>	12
<i>be circumcised among you, every male throughout your</i>	
<i>generations, he that is born in the house, or bought with</i>	
<i>money of any stranger, which is not of thy seed. <sup>13</sup> He that</i>	13
<i>is born in thy house, and he that is bought with thy</i>	
<i>money, must needs be circumcised: and my covenant</i>	
<i>shall be in your flesh for an everlasting covenant. <sup>14</sup> And</i>	14
<i>the uncircumcised male who is not circumcised in the</i>	
<i>flesh of his foreskin, that soul shall be cut off from his</i>	
<i>people; he hath broken my covenant.' <sup>15</sup> And Elohim</i>	15
<i>said unto Abraham, 'As for Sarai thy wife, thou shalt not</i>	
<i>call her name "Sarai," but "Sarah" shall her name be.</i>	
<i><sup>16</sup> And I will bless her, and moreover I will give thee</i>	16
<i>a son of her: yea, I will bless her, and she shall be for</i>	
<i>nations; kings of peoples shall be of her.' <sup>17</sup> And</i>	17
<i>Abraham fell upon his face, and laughed, and said in</i>	
<i>his heart, 'Shall a child be born unto him that is an</i>	
<i>hundred years old? and shall Sarah that is ninety years</i>	
<i>old, bear?' <sup>18</sup> And Abraham said unto Elohim, 'O that</i>	18
<i>Ishmael might live before thee.' <sup>19</sup> And Elohim said,</i>	19
<i>'Nay, Sarah thy wife shall indeed bear thee a son; and</i>	
<i>thou shalt call his name "Iizchak"; and I will establish</i>	
<i>my covenant with him for an everlasting covenant for his</i>	
<i>seed after him. <sup>20</sup> And as for Ishmael, I have heard</i>	20
<i>thee: behold, I have blessed him, and will make him</i>	
<i>fruitful, and will multiply him exceedingly; twelve</i>	

cf. xvii. 15; with 4 cf. xvii. 12; and with 5 cf. xvii. 1. 17. 21. 24; note מֵאָה as in v. xi. 10 ff, etc.) he proceeds to a lengthy and dignified description of Abraham's dealings with the Kenaanites—his polite but positive refusal to bury his wife in a heathen's grave, or to accept a gift of the uncircumcised, xxiii (with 1 cf. xvii. 17; 'land of Kenaan,' 2. 19; 'possession,' 4. 9. 20, cf. xvii. 8; 'prince,' 6, cf. xvii. 20; 'Elohim,' 6. In 1 omit with LXX חַיִּי שָׂרָה, prob. a gloss from the margin; read

xvii *princes shall he beget, and I will make him a great*  
 21 *nation. <sup>21</sup>And my covenant will I establish with Iizchak,*  
*whom Sarah shall bear unto thee at this set time in the*  
 22 *next year.' <sup>22</sup>And he ceased talking with him, and*  
 23 *Elohim went up from Abraham. <sup>23</sup>And Abraham took*  
*Iishmael his son, and all that were born in his house,*  
*and all that were bought with his money, every male*  
 24 *among the men of Abraham's house, and circumcised the*  
*flesh of their foreskin in the selfsame day, as Elohim had*  
 25 *said unto him. <sup>24</sup>And Abraham was ninety years old*  
*and nine, when he was circumcised in the flesh of his*  
 26 *foreskin. <sup>25</sup>And Iishmael his son was thirteen years old*  
 27 *when he was circumcised in the flesh of his foreskin.*  
 xxi *<sup>26</sup>In the selfsame day was Abraham circumcised, and*  
 1<sup>b</sup> *Iishmael his son. <sup>27</sup>And all the men of his house, those*  
 2<sup>b</sup> *born in the house, and those bought with money of the*  
 3 *stranger, were circumcised with him. <sup>1b</sup>And {Iahveh}*  
 4 *[Elohim] did unto Sarah as he had spoken; <sup>2b</sup>and*  
 5 *Sarah [bare Abraham a son] at the set time of which*  
 xxiii *Elohim had spoken to him. <sup>3</sup>And Abraham called the*  
 1 *name of his son that was born unto him, whom Sarah*  
 2 *bare to him, 'Iizchak.' <sup>4</sup>And Abraham circumcised his*  
 3 *son Iizchak when he was eight days old, as Elohim had*  
 4 *commanded him. <sup>5</sup>And Abraham was an hundred years*  
 5 *old when his son Iizchak was born unto him. <sup>1</sup>And the*  
 1 *life of Sarah was an hundred and twenty and seven*  
 2 *years {the years of the life of Sarah}. <sup>2</sup>And Sarah died*  
 3 *in Kiriath Arba {the same is Chebron} in the land of*

מאה; in 2 omit gloss 'the same is Chebron'; in 6 read 'לא ארני שמ' with LXX as in 11; so in 15; in 17 read with LXX וכל־אשר בגבליו and על־פני before ממרה, cf. 19. For the peculiar use of ויקם here and in 20 see Lev. xxv. 30. xxvii. 14. 17. 19. In 19 read אשר before על־פני as in 17<sup>b</sup>. He then mentions the death of Abraham, and his burial with Sarah in the cave of Makpelah, xxv. 7-10 (cf. xii. 4. xvi. 16. xvii. 1. 24.

	xxiii
<i>Kenaan : and Abraham went in to mourn for Sarah,</i>	
<i>and to weep for her. <sup>3</sup> And Abraham rose up from</i>	3
<i>before his dead, and spake unto the sons of Cheth,</i>	
<i>saying, <sup>4</sup> 'I am a stranger and a sojourner with you :</i>	4
<i>give me a possession of a burying place with you, that I</i>	
<i>may bury my dead out of my sight.' <sup>5</sup> And the sons of</i>	5
<i>Cheth answered Abraham, saying, <sup>6</sup> [ 'Nay, ] my lord, hear</i>	6
<i>us : a prince of Elohim art thou among us : in the</i>	
<i>choice of our sepulchres bury thy dead ; none of us shall</i>	
<i>withhold from thee his sepulchre but that thou mayest</i>	
<i>bury thy dead.' <sup>7</sup> And Abraham rose up, and bowed</i>	7
<i>himself to the people of the land, to the sons of Cheth.</i>	
<i><sup>8</sup> And he spake with them, saying, ' If it be your mind</i>	8
<i>that I should bury my dead out of my sight, hear me,</i>	
<i>and intreat Ephron for me, the son of Zochar, <sup>9</sup> that he</i>	9
<i>may give me the cave of Makpelah, which he hath, which</i>	
<i>is in the end of his field ; for full money let him give it to</i>	
<i>me in the midst of you for a possession of a burying</i>	
<i>place.' <sup>10</sup> Now Ephron sat in the midst of the sons of</i>	10
<i>Cheth. And Ephron the Chittite answered Abraham in</i>	
<i>the ears of the sons of Cheth, even of all that went in at</i>	
<i>the gate of his city, saying, <sup>11</sup> ' Nay, my lord, hear me :</i>	11
<i>I give thee the field, and the cave that is therein, I give it</i>	
<i>thee ; in the eyes of the sons of my people do I give it</i>	
<i>thee : so bury thy dead.' <sup>12</sup> And Abraham bowed himself</i>	12
<i>down before the people of the land ; <sup>13</sup> and he spake unto</i>	13
<i>Ephron in the ears of the people of the land, saying,</i>	
<i>' But if thou wilt, pray hear me : I will give the price</i>	
<i>of the field ; take it of me, and I will bury my dead</i>	
<i>there.' <sup>14</sup> And Ephron answered Abraham, saying,</i>	14
<i><sup>15</sup> [ ' Nay, ] my lord, hear me : what is four hundred silver</i>	15

xxi. 5. xxiii. 1 ; 9. 10 look back on xxiii. 17-19 ; at the end of 8 add with LXX. Sam. ימיים, Elohim's blessing of Iizchak, and appearance as El-Almighty, 11<sup>a</sup> (rest lost, cf. xvii. 1. xxxv. 11. 12. Ex. vi. 3), gives the

xxiii shekels' worth of land between me and thee! so bury thy  
 16 dead.' <sup>16</sup>And Abraham hearkened unto Ephron; and  
 Abraham weighed for Ephron the silver of which he  
 spake in the ears of the sons of Cheth, four hundred  
 17 shekels of silver, merchants' coin. <sup>17</sup>And the field of  
 Ephron which was in Makpelah, which was [over against]  
 Mamre, the field and the cave that was in it, and all  
 the trees that were in the field, [and everything] that  
 was in the borders thereof round about, were made sure  
 18 <sup>18</sup>unto Abraham for a possession in the eyes of the sons  
 of Cheth, of all who went in at the gate of the city.  
 19 <sup>19</sup>And after this, Abraham buried Sarah his wife in the  
 cave of the field of Makpelah [which was] over against  
 Mamre {the same is Chebron} in the land of Kenaan.  
 20 <sup>20</sup>And the field and the cave that was therein, were made  
 xxv sure unto Abraham for a possession of a burying-place  
 7 by the sons of Cheth. <sup>7</sup>And these are the days of the  
 years of Abraham's life which he lived, an hundred three-  
 8 score and fifteen years. <sup>8</sup>And Abraham gave up the  
 ghost, and died in a good old age, an old man and full of  
 9 [days]; and he was gathered to his people. <sup>9</sup>And  
 Iizchak and Iishmael his sons buried him in the cave of  
 Makpelah in the field of Ephron the son of Zochar, the  
 10 Chittite, which is before Mamre; <sup>10</sup>the field which Abra-  
 ham purchased of the sons of Cheth: there was Abraham  
 11<sup>a</sup> buried, and Sarah his wife. <sup>11<sup>a</sup></sup>And it came to pass after  
 the death of Abraham that Elohim blessed Iizchak his son.  
 \* \* \* \* \*  
 12 <sup>12</sup>And these are the generations of Iishmael, Abraham's  
 son, whom Hagar the Mizraimitess, Sarah's handmaid,

family trees of Iishmael and Iizchak, xxv. 12-17. 19. 20. 26<sup>b</sup> ('these are the generations of, 12. 19; 12 looks back on xvi. 1. 3. 15. 16; מֵאָחַב in 7. 17; הַחִיטִּי in 19; 'Bethuel, the Aramean,' and 'Paddan-Aram,' 20, instead of 'Bethuel, son of Nachor,' and 'Aram of the Two Rivers,'

<p><i>bare unto Abraham : <sup>13</sup> and these are the names of the sons of Iishmael, by their names according to their generations : the firstborn of Iishmael, Nebaioth ; and Kedar, and Adbeel, and Mibsam ; <sup>14</sup> and Mishma and Dumah and Massa ; <sup>15</sup> Chadad and Tema, Ietur, Naphish, and Kedemah : <sup>16</sup> these are the sons of Iishmael, and these are their names in their settlements and in their encampments, twelve princes according to their nations. <sup>17</sup> And these are the years of the life of Iishmael, an hundred and thirty and seven years : and he gave up the ghost and died ; and he was gathered unto his people. <sup>19</sup> And these are the generations of Iizchak, Abraham's son : Abraham begat Iizchak ; <sup>20</sup> and [when] Iizchak was forty years old he took Ribkah, the daughter of Bethuel the Aramean, of Paddan-Aram, the sister of Laban the Aramean, to be his wife. [And she bare Esav and Iakob ; ] <sup>26<sup>b</sup></sup> and Iizchak was threescore years old when she bare them. <sup>34</sup> And when Esav was forty years old he took to wife Iehudith, the daughter of Beeri the Chittite, and Basemath, the daughter of Elon the Chittite. <sup>35</sup> And they were bitterness of spirit unto Iizchak and Ribkah. {<sup>46</sup> And Ribkah said to Iizchak, ' I am weary of my life because of the daughters of Cheth ; if Iakob take a wife of the daughters of Cheth, such as these, of the daughters of the land,</i></p>	<p><b>xxv</b> 13 14 15 16 17 19 20  26<sup>b</sup> <b>xxvi</b> 34 35 <b>xxvii</b> 46</p>
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xxiv. 10. 15, etc. ; with 17 cf. xvi. 16. xvii. 25 ; in 20 read  $\text{קק} \text{י}$ , cf. xxvi. 34 ; with 26<sup>b</sup> cf. 12. 20, and restore as above, cf. xvi. 15), tells of Esav's evil marriage with heathen women, xxvi. 34. 35 (cf. xxv. 20), Iakob's departure, xxviii. 1-5 ('Paddan-Aram,' 2. 5. 7 as in xxv. 20 ; 'El-Almighty,' 3, cf. xvii. 1 ; 'fruitful and multiply,' 3, cf. xvii. 20, etc. ; 'land of sojournings,' 4, cf. xvii. 8 ; 'Elohim,' 4 ; 'to thee and to thy seed after thee,' cf. xvii. 7. 10, etc. ; with 4 cf. xvii. 8. xxvii. 46, 'And Ribkah said to Iizchak, I am weary of my life because of the daughters of Cheth : if Iakob take a wife of the daughters of Cheth, such as these, of the daughters of the land, what good shall my life do me ?' recalls xxvi. 34. 35, but is more in spirit with xxvii. 1-45—cf. 'What good shall my life do me ?' with xxv. 22—and is best regarded as the work of the

xxviii

- 1 *what good shall my life do me?'*} <sup>1</sup> *And Iizchak called Iakob, and blessed him, and charged him, and said unto him, 'Thou shalt not take a wife of the daughters of Kenaan.*
- 2 <sup>2</sup> *Arise, go to Paddan-Aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the*
- 3 *daughters of Laban thy mother's brother. <sup>3</sup> And El Almighty shall bless thee, and make thee fruitful, and multiply thee, that thou mayest become an assembly of*
- 4 *peoples; <sup>4</sup> and shall give thee the blessing of Abraham, to thee and to thy seed with thee, that thou mayest inherit the land of thy sojournings which Elohim gave unto Abra-*
- 5 *ham.' <sup>5</sup> And Iizchak sent Iakob away: and he went to Paddan-Aram unto Laban, son of Bethuel the Aramean, the brother of Ribkah, the mother of Iakob and Esav.*
- 6 <sup>6</sup> *And when Esav saw that Iizchak had blessed Iakob and sent him away to Paddan-Aram to take him from thence a wife; and that as he blessed him, he gave him a charge, saying, 'Thou shalt not take a wife of the daughters of*
- 7 *Kenaan'; <sup>7</sup> and that Iakob hearkened unto his father*
- 8 *{and his mother} and went unto Paddan-Aram:—<sup>8</sup> when Esav saw that the daughters of Kenaan pleased not*
- 9 *Iizchak his father, <sup>9</sup> then Esav went unto Iishmael, and took unto the wives which he had, Machalath the daughter of Iishmael, Abraham's son, the sister of Nebaioth, to be his wife. [And Iakob took Leah and Rachel the daughters of Laban, son of Bethuel, the brother of*
- xxv  
22<sup>b</sup> *Ribkah to wife.] <sup>22<sup>b</sup></sup> And the sons of Iakob were twelve:*
- 23 *the sons of Leah; <sup>23</sup> Reuben, Iakob's firstborn, and*

redactor); Esav's marriage with a kinswoman, 6-9 (cf. 1-5; 'Paddan-Aram'; 'daughters of Kenaan'; in 7 omit *וְאֵלֶּיךָ*, cf. xxvii. 43. 44), Iakob's marriage (now lost) and family, xxxv. 22<sup>b</sup>-26 ('Paddan-Aram'; 'these are the sons of'), his return, xxxi. 18<sup>b</sup> ('Paddan-Aram'; 'substance,' cf. xii. 5. xiii. 6; 'which he had gathered,' etc., xii. 5; restore as above, cf. xxxvi. 6. xlvi. 6), and arrival at Shechem, xxxiii.

<i>Shimeon, and Levi, and Iehudah, and Issachar, and Zebulun :</i>	xxxv
<i>24 the sons of Rachel ; Joseph and Biniamin :</i>	24
<i>25 and the sons of Bilhah, Rachel's handmaid ; Dan and Naphtali :</i>	25
<i>26 and the sons of Zilpah, Leah's handmaid ; Gad and Asher : these are the sons of Iakob which were born to him in Paddan-Aram. [And Iakob took his wives and their handmaids, and his sons and his daughters,]</i>	26
<i>18b and all his substance which he had gathered, the cattle of his getting, which he had gathered in Paddan-Aram, to go to Iizchak his father unto the land of Kenaan. 18b [And Iakob came] to the city of Shechem which is in the land of Kenaan, as he came from Paddan-Aram. 1 And Dinah the daughter of Leah, which she bare unto Iakob, went out to see the daughters of the land. 2a And Shechem the son of Chamor the Chivite, the prince of the land, saw her. 4 And Shechem spake unto Chamor his father, saying, 'Get me this maiden to wife.' 6 And Chamor the father of Shechem went out unto [the sons of] Iakob to speak with [them]. 8 And Chamor spake with them, saying 'The soul of Shechem my son longeth for your daughter : I pray you give her unto him to wife. 9 And make ye marriages with us ; give your daughters unto us, and take our daughters unto you. 10 And ye shall dwell with us : and the land shall be before</i>	xxxix 18b xxxiii 18b xxxiv 1 2a 4 6 8 9 10

18<sup>a</sup> ('land of Kenaan'; 'Paddan-Aram'); and then once more he makes a pause to dwell on Iakob's treatment of heathen, even though circumcised, who sought a marriage alliance, xxxiv. 1. 2<sup>a</sup>. 4. 6. 8-10. 13-18. 20-25<sup>ac</sup>. 27-29 ('which she bare unto Iakob,' 1, cf. xvi. 15. 16. xxv. 12; 'prince,' 2, cf. xvii. 20. xxv. 16; 'get possessions,' 10, cf. xvii. 8, etc.; 'every male,' 15. 22. 24. 25, cf. xvii. 10. 12, etc.; 'substance,' 23, cf. xxxi. 18, etc.; cf. 8-10. 14-18 with xxiii. 7-9. 13-15; 20. 24 with xxiii. 10. 18; אהו, 10, cf. xxiii. 4. 9. 20; סהר, 10, cf. xxiii. 16. There is no evidence that Shechem did more than fall in love with Dinah in this version, as 27<sup>b</sup>, 'because they had defiled their sister,' and 13<sup>b</sup>, 'because he had defiled Dinah their sister' are probably from the redactor who certainly

xxxiv

13 you ; dwell and trade ye therein, and get you possessions  
 therein. <sup>13</sup> But the sons of Iakob answered {Shechem and }  
 Chamor with subtlety, and spake, {because he had defiled  
 14 Dinah their sister}, <sup>14</sup> and said unto [him], ' We cannot do  
 this thing, to give our sister to one that is uncircumcised ;  
 15 for that were a reproach unto us : <sup>15</sup> only on this condition  
 will we consent unto you : if ye will be as we are, that  
 16 every male of you be circumcised ; <sup>16</sup> then we will give our  
 daughters unto you, and we will take your daughters to  
 us, and we will dwell with you, and we will become one  
 17 people. <sup>17</sup> But if ye will not hearken unto us, to be  
 circumcised, then we will take our daughter, and be gone.'  
 18 <sup>18</sup> And their words were good in the eyes of Chamor, and  
 20 Shechem, the son of Chamor. <sup>20</sup> And Chamor, and  
 Shechem his son, came unto the gate of their city, and  
 21 spake with the men of their city, saying, <sup>21</sup> ' These men are  
 peaceable with us ; therefore let them dwell in the land,  
 and trade therein ; for, behold, the land is large enough  
 for them ; let us take their daughters to us for wives,  
 22 and let us give them our daughters. <sup>22</sup> Only on this  
 condition will the men consent unto us to dwell with us, to  
 become one people, if every male among us be circumcised

added ' that he had defiled Dinah his daughter ' in 5, p. 103. In 6  
 restore אהה . . . 'אל בני יי' as in 8. 13. In 13 omit ' Shechem and,'  
 before ' Chamor ' : the father is the only spokesman, 8, and the redactor  
 has added ' Shechem ' from 11. 12 where the son is his own speaker. In  
 14 read אלו. In 27<sup>a</sup> omit ' the sons of Iakob came upon the slain,' from  
 the same hand as the last clause of this verse. For the spirit of the  
 story, see Num. xxv. 6-9. xxxi. 7-11. Ezra ix. 12. x.) Next follows the  
 theophany at Luz, and the change of Iakob's name to Iisrael, xxxv. 6<sup>a</sup>.  
 9-13<sup>a</sup>. 15 (' Elohim,' 9. 10. 11. 13. 15 ; ' Luz,' 6, cf. xlvi. 3 ; ' land of  
 Kenaan,' 6 ; ' Paddan-Aram,' 9 ; ' El-Almighty,' 11 ; ' be fruitful and  
 multiply,' 11 ; ' assembly of nations,' cf. xxviii. 3 ; in 6<sup>a</sup> omit the gloss,  
 ' the same is Bethel,' which anticipates 15 ; in 9, cf. xlvi. 3, read בלו  
 with LXX, overlooked before בנאו ; and omit צור, due to the redactor with  
 eye upon xxxv. 1-8 : in 13, omit, ' in the place where he spoke with him,'



<p>as they are circumcised. <sup>23</sup> Shall not their cattle and their substance and all their beasts be ours? only let us consent unto them, and they will dwell with us.' <sup>24</sup> And all that went out of the gate of his city hearkened unto Chamor, and unto Shechem his son; and every male was circumcised, all that went out of the gate of his city. <sup>25<sup>ac</sup></sup> And it came to pass on the third day, when they were sore, that {two of} the sons of Iakob took each man his sword, and came boldly upon the city, and slew all the males, <sup>27</sup> {the sons of Iakob came upon the slain} and spoiled the city, {because they had defiled their sister} <sup>28</sup> and took their flocks and their herds, and their asses, and that which was in the city, and that which was in the field; <sup>29</sup> and all their wealth, and all their little ones, and their wives took they captive, and spoiled even everything in the house. <sup>6<sup>a</sup></sup> And Iakob came to Luz, which is in the land of Kenaan {the same is Bethel}. <sup>9</sup> And Elohim appeared unto Iakob {again} [in Luz] as he came from Paddan-Aram, and he blessed him: <sup>10</sup> and Elohim said unto him, 'Thy name is Iakob: thy name shall not be any more called "Iakob," but "Israel" shall be thy name.' And he called his name 'Israel.' <sup>11</sup> And Elohim said unto him, 'I am El Almighty: be fruitful and multiply; a nation and an</p>	<p>xxxiv 23 24 25<sup>ac</sup> 27 28 29 xxxv 6<sup>a</sup> 9 10 11</p>
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which has slipt in from 14), his return to Mamre (cf. xxiii. 2) in Kiriath-Arba, 27 (which has got separated from its context 15: the redactor has reserved the list 22<sup>b</sup>-26 for this place *after* 18, because it includes Biniamin; omit 'the same is Chebron'), the death of Iizchak, 28. 29 (cf. xxv. 20. 26; 'gave up the ghost,' 'gathered unto his people,' 'old and full of days,' 29, cf. xxv. 8. 9), the generations of Esav and his settlement in Seir (xxxvi. 1. 2<sup>a</sup>. 5<sup>b</sup>-9: 'These are the generations of,' 1; 'daughters of Kenaan,' 2, cf. xxviii. 1; 'which were born unto him in,' 5<sup>b</sup>, cf. xxxv. 26; 'land of Kenaan,' 5<sup>b</sup>; 'substance,' 7, cf. xxxi. 18<sup>b</sup>; 'land of their sojournings,' 7, cf. xxviii. 4; with 6 cf. xiii. 5. xxxi. 18<sup>b</sup>, and read שָׁעָרַי אֶל אֶרֶץ שֵׂעִיר with Peshito. But the list itself, 2<sup>b</sup>-5<sup>a</sup> and 10-43, has been worked over past recognition by the redactor or some later hand. According to xxvi. 34, 'Basemath,' 3, not 'Adah,' 2, was

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12 assembly of nations shall be of thee, and kings shall come from thy loins; <sup>12</sup> and the land which I gave unto Abraham and Iizchak, to thee will I give it, and to thy seed after thee will I give the land.' <sup>13<sup>a</sup></sup> And Elohim went up from him {in the place where he spake with him. <sup>14</sup> And Iakob set up a pillar in the place where he spake with him, a pillar of stone: and he poured out a drink offering thereon, and poured oil thereon}. <sup>15</sup> And Iakob called the name of the place where Elohim spake with him, 'Bethel.' <sup>27</sup> And Iakob came unto Iizchak his father to Mamre, to Kiriath-Arba {the same is Chebron} where Abraham and Iizchak sojourned. <sup>28</sup> And the days of Iizchak were an hundred and fourscore years. <sup>29</sup> And Iizchak gave up the ghost, and died, and was gathered unto his people, old and full of days; and Esav and Iakob his sons buried him.

xxxvi

1 <sup>1</sup> And these are the generations of Esav {the same is Edom}.

2 <sup>2</sup> Esav took his wives of the daughters of Kenaan; {Adah, the daughter of Elon the Chittite, and Oholibamah, the daughter of Anah {the daughter of Zibeon} [the Chorite]; <sup>3</sup> and Basemath, Iishmael's daughter, sister of Nebaioth. <sup>4</sup> And Adah bare to Esav, Eliphaz; and Basemath bare Reuel; <sup>5</sup> and Oholibamah bare Ieush and Ialam and Korach}: these are the sons of Esav which were born unto him in the land of Kenaan.

6 <sup>6</sup> And Esav took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle,

'the daughter of Elon, the Chittite'; and according to xxviii. 9, Esav's wife, 'daughter of Iishmael and sister of Nebaioth,' was *Machalath*,' not 'Basemath.' 9-14 is akin to 2<sup>b</sup>-5<sup>a</sup>: note 'Adah,' 10. 12, instead of 'Iehudith,' xxvi. 34; 'Oholibamah, the daughter of Anah,' 14, as in 2; and no mention of 'Machalath, xxviii. 9; and 9<sup>a</sup> reintroduces 1. 15-19 is parallel to 9-14 but from a similar source; note 'Oholibamah,' 18. So also 20-28: 'Oholibamah,' 25. Then 29. 30 stand in the same relation to 20-28 as 15-19 to 9-14. 31-39 has peculiarities which mark it off from the preceding,—a list of disconnected kings formally classified; but 35 is akin to 24, and our writer never condescends to such

and all his beasts, and all his goods which he had gathered in the land of Kenaan, and went into the land [of Seir] from the face of his brother Iakob: <sup>7</sup> for their substance was more than that they might dwell together; and the land of their sojournings could not bear them because of their cattle. <sup>8</sup> And Esav dwelt in Mount Seir: { Esav is Edom. <sup>9</sup> And these are the generations of Esav, the father of Edom, in Mount Seir; <sup>10</sup> these are the names of Esav's sons; Eliphaz, the son of Adah the wife of Esav, Reuel the son of Basemath, the wife of Esav. <sup>11</sup> And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. <sup>12</sup> And Timna was concubine to Eliphaz, Esav's son; and she bare to Eliphaz, Amalek: these are the sons of Adah, Esav's wife. <sup>13</sup> And these are the sons of Reuel; Nachath and Zerach, Shammah and Mizzah: these are the sons of Basemath, Esav's wife. <sup>14</sup> And these are the sons of Oholibamah the daughter of Anah, { the daughter of Zibeon }, Esav's wife: and she bare to Esav, Ieush, and Ialam, and Korach. <sup>15</sup> These are the chiefs of the sons of Esav: the sons of Eliphaz, Esav's firstborn; chief Teman, chief Omar, chief Zepho, chief Kenaz, <sup>16</sup> { chief Korach }, chief Gatam, chief Amalek: these are the chiefs of Eliphaz in the land of Edom; these are the sons of Adah. <sup>17</sup> And these are the sons of Reuel, Esav's son; chief Nachath, chief Zerach, chief Shammah, chief Mizzah: these are the chiefs of Reuel in the land of Edom; these are the sons of Basemath, Esav's wife. <sup>18</sup> And these are the sons of Oholibamah, Esav's wife: chief Ieush, chief Ialam, chief Korach: these are the chiefs of Oholibamah, the daughter of Anah, Esav's wife. <sup>19</sup> These are the sons of Esav and these are their chiefs: { the same is Edom }. <sup>20</sup> These are the sons of Seir the Chorite, the dwellers of the land; Lotan and

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details. 40-43 is like the lists of chiefs, 15-19, 29, 30, but is independent of these: note the same names, 'Teman' and 'Kenaz,' but the different names 'Alvah,' 'Ietheth,' 'Elah,' 'Pinon,' 'Mibzar,' 'Magdiel,' and 'Iram'; and the *men*, 'Timna,' cf. 12, 22, and 'Oholibamah,' cf. 2, 14, 18, 25. 'Anah' in 24 is not the son of 'Seir' of 20, 25, 29, nor is 'Dishon' in 25 the man of that name in 21, 26, 30, nor is Hadad in 36 the Hadad of 39, LXX. In 1 om. 'the same is Edom'; in 2 read חורי; om. 'daughter of Zibeon' which is superfluous and inconsistent with 20, 24, 25, 29, which represent Anah as a *man*; in 8 om.

xxxvi  
 21 *Shobal, and Zibeon, and Anah; <sup>21</sup> and Dishon, and Ezer, and [Rishon]: these are the chiefs of the Chorites, the sons of Seir in the*  
 22 *land of Edom. <sup>22</sup> And the sons of Lotan are Chori and Hemam;*  
 23 *and Lotan's sister was Timna. <sup>23</sup> And these are the sons of*  
 24 *Shobal; Alvan, and Manachath, and Ebal, Shepho, and Onam.*  
 25 *<sup>24</sup> And these are the sons of Zibeon; Aiah and Anah: this is*  
 26 *Anah who found the warm springs in the wilderness as he fed the*  
 27 *asses of Zibeon his father. <sup>25</sup> And these are the sons of Anah;*  
 28 29 *Dishon and Oholibamah, the daughter of Anah. <sup>26</sup> And these are*  
 30 *the sons of Dishon; Chemidan, and Eshban, and Iithran, and*  
 31 *Keran. <sup>27</sup> These are the sons of Ezer; Bilhan, and Zaavan, and*  
 32 *Akan. <sup>28</sup> These are the sons of [Rishon]; Uz, and Aran. <sup>29</sup> These*  
 33 *are the chiefs of the Chorites; chief Lotan, chief Shobal, chief*  
 34 *Zibeon, chief Anah, <sup>30</sup> chief Dishon, chief Ezer, chief [Rishon]:*  
 35 *these are the chiefs of the Chorites, according to their [tribes] in the*  
 36 *land of Seir. <sup>31</sup> And these are the kings that reigned in the land*  
 37 *of Edom, before there reigned any king over the sons of Israel.*  
 38 *<sup>32</sup> And Bela the son of Beor reigned in Edom; and the name of*  
 39 *his city was Dinhabah. <sup>33</sup> And Bela died, and Iobab the son of*  
 40 *Zerach of Bozrah reigned in his stead. <sup>34</sup> And Iobab died, and*  
 41 *Chusham of the land of the Temanites reigned in his stead.*  
 42 *<sup>35</sup> And Chusham died, and Hadad the son of Bedad, who smote*  
 43 *Midian in the field of Moab, reigned in his stead: and the name*  
 44 *of his city was Avith. <sup>36</sup> And Hadad died, and Samlah of*  
 45 *Masrekah reigned in his stead. <sup>37</sup> And Samlah died, and Shaul*  
 46 *of Rechoboth on the river, reigned in his stead. <sup>38</sup> And Shaul*  
 47 *died, and Baal-Chanan, the son of Akbor, reigned in his stead.*  
 48 *<sup>39</sup> And Baal-Chanan, the son of Akbor, died, and [Hadad] reigned*  
 49 *in his stead: and the name of his city was Pau; and his wife's*  
 50 *name was Mehetabel, the daughter of Matred, the [son] of*

Esav is Edom'; in 14 om. 'daughter of Zibeon,' as in 2; in 16 om. 'Chief Korach,' whose right place is in 18, as in 14; in 19 om. 'the same is Edom,' which is out of connection; in 21. 28. 30 read רשן for רשן with LXX; in 26 read רשן; in 30 read לאלפיהם with LXX; in 39 read "בן ס with LXX, and הרר for הרר with LXX; and in 43 om. 'the same is Esav, the father of Edom,' cf. 9), and Iakob's settlement in the land of Kenaan, xxxvii. 1 (follows well on 8<sup>a</sup>, cf. xii. 5. xiii. 6. 11<sup>b</sup>. 12<sup>a</sup>; 'dwelt,' as in xxxvi. 8<sup>a</sup>; 'land of sojournings'). At this point our writer's narrative becomes rather fragmentary. xxxvii. 2<sup>a</sup> ('These are the generations of'; 'seventeen years old'), and xli. 46<sup>a</sup> ('thirty,' cf.

*Me-Zahab.* <sup>40</sup> *And these are the names of the chiefs of Esav, according to their families, after their places, by their names: chief Timna, chief Alvah, chief Ietheth; <sup>41</sup> chief Oholibamah, chief Elah, chief Pinon; <sup>42</sup> chief Kenaz, chief Teman, chief Mibzar; <sup>43</sup> chief Magdiel, chief Iram; these are the chiefs of Edom, according to their habitations in the land of their possession. This is Esav the father of Edom}.*

<sup>1</sup> *But Iakob dwelt in the land of his father's sojournings, in the land of Kenaan.*

<sup>2a</sup> *These are the generations of Iakob. Ioseph was seventeen years old, and he was with the sons of Bilhah, and with the sons of Zilpah, his father's wives. \* \**

<sup>46a</sup> *And Ioseph was thirty years old when he stood before Pharaoh king of Mizraim.*

\* \* \* \* \*

<sup>6</sup> *And they took their cattle, and their substance which they had gotten in the land of Kenaan, and came into Mizraim, Iakob, and all his seed with him: <sup>7</sup> his sons, and his sons' sons with him, his daughters and his sons' daughters, and all his seed brought he with him into Mizraim. {<sup>8</sup> And these are the names of the sons of Israel, which came into Mizraim, Iakob and his sons: Reuben, Iakob's firstborn. <sup>9</sup> And the sons of Reuben: Chanok, and Phallu, Chezron and Karmi. <sup>10</sup> And the sons of Shimeon: Iemuel, and Iamin, and Ohad, and Iakin, and Zochar, and Shaul, the son of a Kenaanite woman. <sup>11</sup> And the sons of Levi: Gershon, Kehath, and Merari. <sup>12</sup> And the sons of Iehudah: Er, and Onan, and*

xxxvii. 2; 'Pharaoh, king of Mizraim,' cf. Ex. vi. 11. 13, etc.) are now the only (xliii. 14, 'And El Almighty give you mercy before the man, that he may release unto you your brother and Biniamin. And if I am bereaved of my children, I am bereaved,' shows acquaintance with xlii. 36 as well as with the name 'El Almighty' in xvii. 1. xxviii. 3. xxxv. 11, and must be ascribed to the Priestly redactor) traces of his account of Ioseph to the departure of Iakob into Mizraim, xlvi. 6. 7 (cf. xii. 5. xxxi. 18<sup>b</sup>. xxxvi. 6. The list xlvi. 8-27, which renders the simpler and more original table, Ex. i. 1-7, very superfluous, esp. before Ex. vi. 14-27, is probably not from his hand, but from the redactor: note 'Paddan-

xlvii Shelah, and Perez, and Zerach: but Er and Onan died in the  
 land of Kēnaan. And the sons of Perez were Chezron and  
 13 Chamul. <sup>13</sup> And the sons of Issachar: Thola, and Phuvvah,  
 14 and Job, and Shimron. <sup>14</sup> And the sons of Zebulun: Sered, and  
 15 Elon, and Iachleel. <sup>15</sup> These are the sons of Leah, which she  
 bare unto Iakob in Paddan-Aram, with his daughter Dinah:  
 all the souls of his sons and his daughters were thirty and three.  
 16 <sup>16</sup> And the sons of Gad: Ziphion, and Chaggi, Shuni, and  
 17 Ezbon, Eri, and Arodi, and Areli. <sup>17</sup> And the sons of Asher:  
 18 Jimnah, and Iishvah, and Iishvi, and Beriah, and Serach their  
 sister; and the sons of Beriah: Cheber, and Malkiel. <sup>18</sup> These  
 are the sons of Zilpah, which Laban gave to Leah his daughter,  
 19 and these she bare unto Iakob, even sixteen souls. <sup>19</sup> The sons of  
 20 Rachel, Iakob's wife: Ioseph and Biniamin. <sup>20</sup> And unto  
 Ioseph in the land of Mizraim were born Menasheh and  
 21 Ephraim, which Asenath, the daughter of Potiphera, priest of On,  
 bare unto him. <sup>21</sup> And the sons of Biniamin: Bela, and Beker,  
 22 and Ashbel, Gera, and Naaman, Echi, and Rosh, Muppm, ana  
 23 Chuppm, and Ard. <sup>22</sup> These are the sons of Rachel which were  
 24 born unto Iakob: all the souls were fourteen. <sup>23</sup> And the sons of  
 25 Dan: Chushim. <sup>24</sup> And the sons of Naphtali: Iachzeel, and  
 26 Guni, and Iezer, and Shillem. <sup>25</sup> These are the sons of Bilhah,  
 which Laban gave unto Rachel his daughter, and these she bare  
 26 unto Iakob: all the souls were seven. <sup>26</sup> All the souls that came  
 27 with Iakob into Mizraim, which came from his loins, besides  
 Iakob's sons' wives, all the souls were threescore and six; <sup>27</sup> and  
 the sons of Ioseph, which were born unto him in Mizraim, were  
 xlvii two souls: all the souls of the house of Iakob, which came into  
 5 Mizraim were threescore and ten. } [ <sup>5</sup> And Iakob and his

Aram,' 15; 'souls,' 15, 18, etc., cf. xxxvi. 6; 'come from his loins,' 26, cf.  
 xxxv. 11; 12 shows acquaintance with xxxviii, pp. 185 f; 15 with xxxiv;  
 18 with xxx. 9; 20 with xli. 45; and 25 with xxx. 4). He then briefly  
 records the arrival of Iakob at Pharaoh's court, xlvii. 5<sup>b</sup> 6<sup>a</sup>. 7-10 ('the  
 land is before thee,' 6, cf. xxxiv. 10; 'the days of the years of the life of,' 8.  
 9, cf. xxv. 7; 'one hundred and thirty years,' 9; 'sojournings,' 9, cf. xvii.  
 8. xxviii 4. xxxvi 7. xxxvii. 1; in 5 read with LXX: ייבאו מצרימה אל  
 'מ' יוסף יוסף יקרב ובניו וישבע פרעה מ' מ' which continues xlvii. 7, and was  
 readily omitted on account of the announcement in 5 of Iakob's arrival  
 in Goshen), his settlement in Mizraim, 11. 27<sup>b</sup>. 28 (with 11 cf. 6<sup>a</sup>, and

sons came into Mizraim unto Ioseph. And when Pharaoh king of Mizraim heard of it, then Pharaoh spake unto Ioseph, saying], 'Thy father and thy brethren are come unto thee: <sup>6<sup>a</sup></sup> the land of Mizraim is before thee; in the best of the land make thy father and thy brethren to dwell.' <sup>7</sup> And Ioseph brought in Iakob his father, and set him before Pharaoh: and Iakob blessed Pharaoh. <sup>8</sup> And Pharaoh said unto Iakob, 'How many are the days of the years of thy life?' And Iakob said unto Pharaoh, 'The days of the years of my sojournings are an hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their sojournings.' <sup>10</sup> And when Iakob had blessed Pharaoh he went out from the presence of Pharaoh. <sup>11</sup> And Ioseph placed his father and his brethren, and gave them a possession in the land of Mizraim, in the best of the land {in the land of Rameses}, as Pharaoh had commanded; <sup>27<sup>b</sup></sup> and they gat them possessions therein, and were fruitful, and multiplied exceedingly. <sup>28</sup> And Iakob lived in the land of Mizraim seventeen years: and the days of Iakob, the years of his life, were an hundred forty and seven years. <sup>3</sup> And Iakob said unto Ioseph, 'El Almighty

xlvii

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with 28 cf. 9; 'possession,' 11. 27<sup>b</sup>, cf. xxxvi. 6; 'fruitful and multiply,' 27<sup>b</sup>, cf. xxxv. 11, etc.; 'days of years of life,' 28, cf. 8. 9; in 11 om. gloss 'in the land of Rameses'), his charge to Ioseph, xlvi. 3-6 (with 3 cf. xxxv. 6<sup>a</sup>. 9 ff; 'land of Kanaan,' 3, 'fruitful and multiply,' 4, cf. xlvi. 27<sup>b</sup>; 'assembly of peoples,' 4, cf. xxviii. 3. xxxv. 11; 'thee and thy seed after thee,' 4, cf. xxxv. 12; 'everlasting possession,' 4, cf. xvii. 8, etc.; in 4 read with LXX 'to thee and to thy seed,' etc.; in 5 read 'Menasheh and Ephraim' as in Num. xxvi. 28 ff. xxxiv. 23. 24. Jos. xiv. 4. xvi. 4. xvii. 1; the gloss, 7, 'And as for me, when I came from Paddan Rachel to my grief died in the land of Kanaan in the way, when there was still some way to come to Ephrath; and I buried her there in the way,' which shows acquaintance with xxxv. 19, p. 107; note 'Paddan,' instead of 'Paddan-Aram,' is out of place here, and probably was

xlviiii  
 4 appeared unto me at Luz in the land of Kenaan, and  
 blessed me, <sup>4</sup> and said unto me, Behold, I will make  
 thee fruitful, and multiply thee, and I will make of thee  
 an assembly of peoples, and [to thee] will I give this land,  
 and to thy seed after thee for an everlasting possession.  
 5 <sup>5</sup> And now thy two sons which were born unto thee in the  
 land of Mizraim before I came unto thee into Mizraim,  
 are mine; Menasch and Ephraim, even as Reuben and  
 6 Shimeon, shall be mine. <sup>6</sup> And thy issue which thou hast  
 begotten after them, shall be thine; they shall be called  
 after the name of their brethren in their inheritance.  
 7 { <sup>7</sup> And as for me, when I came from Paddan, Rachel to my grief  
 died in the land of Kenaan in the way, when there was still some  
 way to come unto Ephrath: and I buried her there in the way  
 xlix  
 1<sup>a</sup> to Ephrath: the same is Bethlehem. } <sup>1<sup>a</sup></sup> And Iakob called  
 28 unto his sons, { <sup>2<sup>a</sup></sup> All these are the twelve tribes of Iisrael:  
 and this is it that their father spake unto them } and blessed  
 them; each according to his blessing he blessed them.  
 29 <sup>2<sup>b</sup></sup> And he charged them, and said unto them, 'When I  
 am gathered unto my people, bury me with my fathers  
 30 {in the cave that is in the field of Ephron the Chittite} <sup>3<sup>0</sup></sup> in the  
 cave that is in the field of Makpelah, which is before  
 Mamre, in the land of Kenaan, which Abraham bought  
 with the field from Ephron the Chittite for a possession  
 31 of a burying-place: <sup>3<sup>1</sup></sup> there they buried Abraham and  
 Sarah his wife; there they buried Iizchak and Ribkah  
 23 his wife; and there I buried Leah [and Rachel]: <sup>3<sup>2</sup></sup> the

originally interpolated after xlix. 32 in place of ואת־רחל in xlix.  
 31), and to his sons, xlix. 1<sup>a</sup>. 28<sup>b</sup>-32 (cf. xxiii. xxv. 9. 10. xxxv. 29;  
 'gathered to my people,' 29, cf. xxv. 8. 17; 'possession,' 30, cf. xlvii.  
 11; 28<sup>a</sup>, 'all these are the twelve tribes of Iisrael: and this is it that  
 their father spake unto them,' interrupts xlix. 1<sup>a</sup> and 28<sup>b</sup>, and must be  
 ascribed to the redactor; note 'Iisrael' instead of 'Iakob,' and cf. xlix.  
 1<sup>a</sup> with xxviii. 1), his death and burial, xlix. 33<sup>ac</sup>. 1. 12. 13 ('gave up the  
 ghost, and was gathered unto his people,' 33, cf. 29. xxxv. 29, etc.; 'did



field and the cave that is therein, which was purchased from the sons of Cheth.' <sup>33a</sup> And when Iakob had made an end of charging his sons, <sup>33c</sup> he gave up the ghost, and was gathered unto his people. <sup>12</sup> And his sons did unto him according as he commanded them: <sup>13</sup> and his sons carried him into the land of Kenaan, and buried him in the cave of the field of Makpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Chittite, before Mamre.

xlix

33<sup>a</sup>33<sup>c</sup>

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12

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according as he commanded,' l. 12, cf. vi. 22. xxi. 4; 'cave of Makpelah, 13, cf. xlix. 29. 30), and thus hastens on to the next matter of interest to him,—the introduction of the divine name '*Iahveh*' by Moses, Ex. vi. 2 ff.



## PRIESTLY STORIES.

### Malchi-zedek, King of Shalem.

(a) *Malchi-zedek, king of Shalem (Gen. xiv).*

<p><sup>1</sup> And it came to pass in the days of Amraphel king of Shinar, Ar-ioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of the Goiim, <sup>2</sup> that they made war with Bera king of Sedom, and with Birsha king of Gamorah, Shinab king of Admah, and Shemeber king of the Zeboiim, and the king of Bela (the same is Zoar). <sup>3</sup> All these joined themselves together in the vale of Siddim (the same is the Salt-sea). <sup>4</sup> Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. <sup>5</sup> And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim in Ashteroth-Karnaiim, and the Zuzim in Ham, and the Emim in the vale of Kiriathaim, <sup>6</sup> and the Chorites in their Mount Seir, unto El-Paran, which is by the wilderness. <sup>7</sup> And they returned, and came to En-Mishpat (the same is Kadesh), and smote all the country of the Amalekites, and also the Aemorites that dwelt in Chazazon-Tamar. <sup>8</sup> And there went out the king of Sedom, and the king of Gamorah, and the king of Admah, and the king of the Zeboiim, and the king of Bela (the same is Zoar); and they made battle against them in the vale of Siddim; <sup>9</sup> against Chedorlaomer king of Elam, and Tidal king of the Goiim, and Amraphel king of Shinar, and Ar-ioch king of Ellasar; four kings against the five. <sup>10</sup> And the vale of Siddim was full of asphalt pits; and the king of Sedom and the king of Gamorah fled, and they fell there, and they that remained fled to the mountain. <sup>11</sup> And they took all the substance</p>	<p style="text-align: right;">xiv</p> <p style="text-align: right;">1</p> <p style="text-align: right;">2</p> <p style="text-align: right;">3</p> <p style="text-align: right;">4</p> <p style="text-align: right;">5</p> <p style="text-align: right;">6</p> <p style="text-align: right;">7</p> <p style="text-align: right;">8</p> <p style="text-align: right;">9</p> <p style="text-align: right;">10</p> <p style="text-align: right;">11</p>
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ANALYSIS. There is no room for Gen. xiv in either the Prophetic or the Priestly History Book. It is an isolated story obviously intended to glorify Jerusalem (17-24 is the heart of the chapter; 'Shalem,' cf. Ps. lxxvi. 2; 'king's vale,' cf. 2 Sam. xviii. 18; with Malchi-zedek ['my king is Zedek'] cf. Adoni-zedek ['my lord is Zedek'] of Jerusalem, Jos.

## Malchi-zedek, King of Shalem.

xiv

of Sedom and Gamorah, and all their victuals, and went their way.  
 12 <sup>12</sup> And they took Lot { Abram's brother's son } who dwelt in Sedom,  
 13 and his substance, and departed. <sup>13</sup> And there came one that had  
 escaped, and told Abram the Hebrew: and he dwelt by the Oaks of  
 Mamre the Amorite, brother of Eshkol, and brother of Aner: and  
 14 these were confederates with Abram. <sup>14</sup> And when Abram heard  
 that his brother was taken captive, he led forth his trained men,  
 born in his house, three hundred and eighteen, and pursued as  
 15 far as Dan. <sup>15</sup> And he divided himself against them by night, he  
 and his servants, and smote them, and pursued them unto Chobah,  
 16 which is on the left of Dammeseck. <sup>16</sup> And he brought back all the  
 substance, and also brought again his brother Lot, and his sub-  
 17 stance, and the women also, and the people. <sup>17</sup> And the king of  
 Sedom went out to meet him, after his return from the slaughter  
 of Chedorlaomer and the kings that were with him, at the vale  
 18 of Shaveh (the same is the king's vale). <sup>18</sup> And Malchi-zedek  
 king of Shalem brought forth bread and wine: and he was priest  
 19 of El Most High. <sup>19</sup> And he blessed him, and said 'Blessed be  
 20 Abram of El Most High, Possessor of heavens and earth: <sup>20</sup> and  
 blessed be El Most High, which hath delivered thine enemies into  
 21 thy hand.' And he gave him a tenth of all. <sup>21</sup> And the king of  
 Sedom said unto Abram, 'Give me the souls, and take the sub-  
 22 stance to thyself.' <sup>22</sup> And Abram said to the king of Sedom, 'I  
 23 have lifted up mine hand unto { Iahveh } El Most High, Possessor  
 of heavens and earth, <sup>23</sup> that I will not take a thread nor a shoe-  
 latchet nor ought that is thine, lest thou shouldest say, I have  
 24 made Abram rich: <sup>24</sup> for myself nothing; only for what the

x. 1, cf. Ps. cx. 4), and therefore the work of a Judean, and has some affinity in language with the Priestly History Book ('substance,' 11. 12. 16. 21, cf. xii. 5. xiii. 6. xxxvi. 7. xlv. 6; 'souls,' 21, cf. xii. 5. xvii. 14; 'born in his house,' 14, cf. xvii. 12. 13. 23. 27) but differs from it fundamentally in style, and contains some peculiar expressions (גִּיּוֹרֵי 'trained men,' 14; 'lords of the covenant,' 13; 'Possessor of heavens and earth,' 19. 22; 'El Most High,' 18. 19. 22). The archaic style is artificial and overdone, and the names 'Mamre' (cf. xiii. 18. xviii. 1) and 'Eshkol' (cf. Num. xiii. 23), are names of *places* used of *persons*. For 'Chazazon-Tamar' cf. 2 Chron. xx. 2. The story must be pronounced a 'Midrash' (cf. 2 Chron. xxiv. 27) like Jud. xix and the Book of Ruth. In 12 omit 'Abram's brother's son'; the distinctive epithet 'Abram the

## Malchi-zedek, King of Shalem.

## Iehudah and Tamar.

*young men have eaten, and the portion of the men who went with me, Aner, Eshkol, and Mamre—let them take their portion.* xiv

(b) *Iehudah and Tamar (Gen. xxxviii).*

*<sup>1</sup> And it came to pass at that time, that Iehudah went down from his brethren, and turned in to a certain Adullamite, whose name was Chirah. <sup>2</sup> And Iehudah saw there a daughter of a certain Kenaanite whose name was Shua; and he took her, and went in unto her. <sup>3</sup> And she conceived, and bare a son, and [she] called his name 'Er.' <sup>4</sup> And she conceived again, and bare a son, and she called his name 'Onan.' <sup>5</sup> And she yet again bare a son, and called his name 'Shelah.' And he was at Chezib when she bare him. <sup>6</sup> And Iehudah took a wife for Er his firstborn, and her name was Tamar. <sup>7</sup> And Er, Iehudah's firstborn, was wicked in the eyes of Iahveh, and Iahveh slew him. <sup>8</sup> And Iehudah said unto Onan, 'Go in unto thy brother's wife, and do thy part by her, and raise up seed to thy brother.' <sup>9</sup> And Onan knew that the seed would not be his; and it came to pass when he went in unto his brother's wife, that he spilled it on the ground lest he should give seed to his brother. <sup>10</sup> And the thing which he did was wicked in the eyes of Iahveh, and he slew him also. <sup>11</sup> Then said Iehudah to Tamar his daughter-in-law, 'Remain a widow at thy father's house, till Shelah my son be grown': for he said, 'Lest he should die also as his brethren did.' And Tamar went and dwelt in her father's house. <sup>12</sup> And in process of time the daughter of Shua, Iehudah's wife died; and when Iehudah was comforted he went up unto his sheep-shearers to Timnah, he and his friend Chirah the Adullamite. <sup>13</sup> And it was told Tamar, saying, 'Behold, thy father-in-law goeth up to Timnah to shear his sheep.' <sup>14</sup> And she put her widow's*

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Hebrew' introduces Abram in 13. In 22 omit 'Iahveh' before 'El Most High' with LXX, cf. 18. 19.

Gen. xxxviii is a similar story, in this case somewhat akin in language to the Prophetic ('Iahveh,' 7. 10; 'conceived and bare a son, and called his name,' 3. 4. 5, cf. iv. 1. 25. xxix. 32 ff), but again in didactic purpose to the Priestly History Book. It deals, like the story of Ruth (which contains a reference to this chapter in iv. 12), but in a very different spirit,

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## Iehudah and Tamar.

garments off from her, and covered her with a veil, and wrapped herself, and sat in the gate of Enaiim, which is by the way to Timnah. For she saw that Shelah was grown, but she was not given unto him to wife. <sup>15</sup> And Iehudah saw her, and thought her to be an harlot; for she had covered her face. <sup>16</sup> And he turned unto her by the way, and said, 'Go to, I pray thee, let me come in unto thee': for he knew not that she was his daughter-in-law. And she said, 'What wilt thou give me, that thou mayest come in unto me?' <sup>17</sup> And he said, 'I will send thee a kid from the flock.' And she said, 'Wilt thou give me a pledge till thou send it?' <sup>18</sup> And he said, 'What pledge shall I give thee?' And she said, 'Thy signet, and thy necklet, and thy staff that is in thine hand.' And he gave them her, and came in unto her; and she conceived by him. <sup>19</sup> And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood. <sup>20</sup> And when Iehudah sent the kid by the hand of his friend the Adullamite, to receive the pledge from the woman's hand, he found her not. <sup>21</sup> And he asked the men of her place, saying, 'Where is the harlot that was at Enaiim by the way-side?' And they said, 'There hath been no harlot in this place.' <sup>22</sup> And he returned to Iehudah and said, 'I have not found her; and the men also of the place said, There hath been no harlot in this place.' <sup>23</sup> And Iehudah said, 'Let her keep [them] lest we be shamed. Behold, I sent this kid, but thou hast not found her.' <sup>24</sup> And it came to pass about three months after, that it was told Iehudah saying, 'Tamar thy daughter-in-law hath played the harlot; and behold, she is also with child by whoredom.' And Iehudah said, 'Bring her forth, and let her be burnt!' <sup>25</sup> When she was brought forth, she sent to her father-in-law, saying, 'By the man whose these are, am I with child': and she said, 'Discern, I pray thee, whose these be, the signet and the necklets, and staff.' <sup>26</sup> And Iehudah acknowledged them, and said, 'She is more righteous

with the levirate law (Deut. xxv. 5-10), as Jud. xix (to which it may be compared for its isolated and offensive character) deals with the subject of concubinage; and for this end Er and Onan are conveniently and summarily disposed of, 7. 10. As Jud. xix is more or less based on the Iahvistic story Gen. xviii. xix, so here there is dependence on Gen. xxv. 24-26. The above Iahvistic expressions may therefore be explained by

## Iehudah and Tamar.

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than I, for that I gave her not to Shelah my son.' And he knew her again no more. <sup>27</sup> And it came to pass in the time of her travail, that behold, twins were in her womb. <sup>28</sup> And it came to pass when she travailed, that one put out a hand: and the midwife took and bound upon his hand a scarlet thread, saying, 'This came out first.' <sup>29</sup> And it came to pass, as he drew back his hand, that behold, his brother came out: and she said, 'How hast thou broken forth! the breach be on thee': therefore his name was called 'Perez' ('breach'). <sup>30</sup> And afterward came out his brother that had the scarlet thread upon his hand: and his name was called 'Zerach' ('uprising').

imitation (cf. the Priestly expressions in xiv. p. 184). Tamar is a recollection of Absalom's ill-fated sister in 2 Sam. xiii. For Iehudah's family by Tamar, see the editorial passage Gen. xlvi. 12 (Num. xxvi. 19-22).





## APPENDIX.

### Chaldean Flood Story.

Hasisadra, the hero of the flood, relates his adventures to Izdubar—

“Then Hea, lord of Sheol spake unto me the will of the gods, and said, ‘Man of Surippak, son of Ubaratut, make an ark as I shall command thee; for Bel will destroy the sinful and the living. But thou shalt preserve the seed of life in the ark. Make it 600 (?) cubits long and 60 (?) cubits broad and high, and launch it into the deep.’ I said, ‘But young and old will laugh at me!’ And Hea opened his mouth, saying, ‘I will give thee what to say unto them. Man has turned from me, and I will send a flood, and thou shalt enter into the ark and shut the door. Take with thee corn, and goods, and male and female slaves, and ycuths. I will gather together the beasts of the field and creatures of the earth, and send them unto thee, and thou shalt enclose them in thy door.’ Then I did as Hea my lord commanded me. On the 5th day the ark was 14 measures large. On the 6th I finished the roof. On the 7th I worked at the outside, and on the 8th at the inside, and filled up the chinks. I pitched it within and without with three measures of pitch. I made rooms for the men and stalls for the cattle. I laid up wine in goat-skins, and stored up water and food, material for the ark, and the oars. All this filled two-thirds of the ark. Then rich with everything, with silver also and gold, I brought in all the seed of life, male and female slaves, beasts of the field, creatures of the earth, and children of men. Shamas prepared the flood, and said, ‘To-night it will rain heavily. Enter into the ark and close the door.’ That day I offered sacrifices, and entered into the ark, and shut the door. To close it I promised Buzur-sadirabi the steersman, a palace and goods.

“Then Ragmu rose up in the heavens far and wide, Vul thundered, Nebo and Saru went forth, Nergal and Ninip, spirits of destruction, swept the earth. The flood reached the skies. The bright earth became a waste. All life perished. Brother knew not brother. In heaven the gods were frightened, and sought refuge with Anu. They fled like a pack of hounds. Ishtar, like a child, and Rubat, cried, ‘All is turned to corruption! as I foretold it has come to pass: I have begotten my people, but like the young of the fishes they strew the sea.’ The gods wept with her in lamentation. Six days and nights passed. Wind, deluge, and storm overwhelmed. On the seventh day the storm was calmed, and the deluge, destructive as an earthquake, quieted. The rain ceased, and the wind and deluge ended. I felt the sea tossing, and knew mankind must be destroyed, and the corpses floating like reeds. I opened the window, and the light broke over my face. It passed, and I sat down and wept. Tears flowed down my face. I could see the shore at the boundary of the sea. Land rose up twelve measures high. The ark reached Nizir and rested on the mountain unable to pass. Day after day for six days the ark rested on the mountain of Nizir. On the seventh I sent forth a dove which flew hither and thither, and finding no resting place, returned. I sent forth a swallow which also found no resting place and returned. And I sent forth a raven which wandered to and fro, devouring and floating on the waters, and did not return. Then I sent the animals forth to the four winds, and poured out a libation on an altar built on the peak of the mountain, an offering of herbs in sevens, with reed, pine, and simgar. The gods gathered at the smell, yea, the gods gathered at the savour, like flies they gathered at the sacrifice. Rubat came with the brightness of Anu. I rejoiced in the company of gods, and prayed that they might be with me for ever: ‘May the gods come to my altar! but not Bel, who would have given my family to the deep.’ Bel, who saw the ark, went in anger to the gods and cried, ‘Let no one come out alive! let not one be saved from the deep.’ But Ninip opened his mouth and said, ‘Ask Hea of the matter; for Hea knoweth all things.’ And Hea opened his mouth and spake to Bel, saying, ‘Thou warrior god, who when in anger

destroyest with a flood, it was the sinner that did sin, and the evil that did evil; but let not the just be cut off, let not the faithful be destroyed. Instead of thy deluge let lions increase, and leopards, and famine, and pestilence, and these punish men.'

"But I did not peer into the counsel of the gods: their judgment came to me in a dream. And then Bel came into the midst of the ark, and took my hand, and raised me up, and my wife by my side, and made a bond and covenant, and blessed me thus in the presence of the people: 'Hasisadra, wife, and family shall be carried away to be as the gods! Hasisadra shall dwell afar off at the mouth of the rivers.' Then they took me, and set me at the mouth of the rivers afar off."

(Paraphrased and abridged from George Smith's 'Chaldean Account of Genesis,' 1876, pp. 264-272).

The above story is told on the Assyrian tablets discovered in the library of Assurbanipal in Kouyunjik, Nineveh. Assurbanipal, son of Esarhaddon, reigned from 668-626 B. C. ('Assyria': Ragozin, p. 371), but the Assyrian story is a translation of a much older Chaldean legend. The scribe tells us that it was 'written like the ancient copy' ('Chaldean Account of Genesis,' p. 233). The original story is variously dated from 2000-1500 B. C.

It is a version, probably, of this Chaldean story that is told in the fragments of the 'History' of Berosus, a Babylonian priest who lived in the reign of Antiochus II (261-246 B. C.), quoted by the Christian fathers. Alexander Polyhistor (c. 86 B. C.) gives the story as follows: "After the death of Ardates his son Xisuthrus reigned eighteen sari. In his time happened a great deluge; the history of which is thus described. The deity Cronos appeared to him in a vision, and warned him that upon the 15th day of the month Daesius there would be a flood, by which mankind would be destroyed. He therefore enjoined him to write a history of the beginning, procedure, and conclusion of all things, and to bury it in the city of the Sun at Sippara; and to build a vessel, and take with him into it his friends and relations; and to convey on board everything necessary to sustain life, together with all the different animals both birds and quadrupeds, and trust himself fearlessly to the deep. Having asked the deity whither he was to sail, he was answered, 'To the gods'; upon which he offered

up a prayer for the good of mankind. He then obeyed the divine admonition, and built a vessel five stadia in length, and two in breadth. Into this he put every thing which he had prepared, and last of all conveyed into it his wife, his children, and his friends.

“After the flood had been upon the earth, and was in time abated, Xisuthrus sent out birds from the vessel; which not finding any food, or any place whereupon they might rest their feet, returned to him again. After an interval of some days, he sent them forth a second time; and they now returned with their feet tinged with mud. He made a trial a third time with these birds; but they returned to him no more: from whence he judged that the surface of the earth had appeared above the waters. He therefore made an opening in the vessel, and upon looking out found that it was stranded upon the side of some mountain; upon which he immediately quitted it with his wife, his daughter, and the pilot. Xisuthrus then paid his adoration to the earth: and having constructed an altar, offered sacrifices to the gods, and, with those who had come out of the vessel with him, disappeared. They who remained within, finding that their companions did not return, quitted the vessel with many lamentations, and called continually on the name of Xisuthrus. Him they saw no more; but they could distinguish his voice in the air, and could hear him admonish them to pay due regard to religion; and likewise informed them that it was upon account of his piety that he was translated to live with the gods, that his wife and daughter and the pilot had obtained the same honour. To this he added that they should return to Babylonia, and, as it was ordained, search for the writings at Sippara, which they were to make known to all mankind; moreover that the place wherein they then were was the land of Armenia. The rest having heard these words offered sacrifices to the gods, and, taking a circuit, journeyed toward Babylonia. The vessel being thus stranded in Armenia, some part of it yet remains in the Corcyraean mountains of Armenia, and the people scrape off the bitumen with which it had been outwardly coated, and make use of it by way of an alexipharmic and amulet.” Syncel. Chron. xxviii.; Euseb. Chron. v. 8. (Translation of Cory, p. 21; ‘Chaldean

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Account of Genesis,' pp. 42 ff.) That this is a version of the Chaldean story, and not dependent on the account in Genesis, seems clear. Not only is 'Xisuthros' an easy Greek form of (Ha) Sisadra, but the dream, the pilot, and the translation of both hero and his wife to the abode of the gods, are peculiar to these versions.

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