

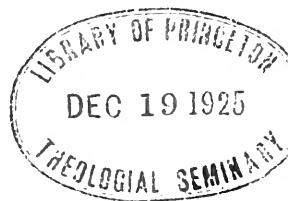
W.W. Martin

Reconstructive
Criticism

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RECONSTRUCTIVE CRITICISM



A Theory to Reconcile the
Difficulties of Higher Criticism

BY

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VANDERBILT UNIVERSITY

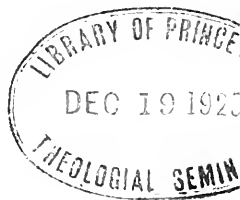
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THE FAILURE OF THE MEDIATING SCHOOL.

OUR survey will be confined to the narrative portions of the Old Testament. The prophetic and poetic portions will not be considered. Higher Criticism rejects a Pentateuch and accepts a Hexateuch. This result simply means, that the traditional view of the authorship of the first five books of the Bible is abandoned. Hence, according to Higher Criticism, Moses did not write the Pentateuch. The denial of the authorship of these books has in it no especial danger, so that there must needs spring up, in consequence, a Mediating School. But the star scholars of Higher Criticism deny with their proofs, not only the Mosaic authorship of the Pentateuch, but also the credibility of these books. Kuenen says, in regard to the description of the exodus from Egypt, the wandering in the desert, the conquest and partition of Canaan, that "their representations, to put it in a word, are utterly unhistorical, and therefore can not have been committed to writing until centuries after Moses and Joshua."

Our faith in Scripture as the word of God requires the credibility of what we read. There may be need of rearrangement, confusion may have been worked into the books by the hand of man; but the facts, for instance, of Moses' life, must be as credible as the facts which are recorded of the life of Christ. The Mediating School attempts to demonstrate that Christians must accept the data of destructive critics, and by a peculiar kind of mental wriggling still hold to the credibility of the record. Professor H. G. Mitchell, of Boston Theological School, is a mediating critic. And he, in his *résumé* of the results of Higher Criticism, says "that the Pentateuch is mainly composed of four documents. Of these, the oldest are the Jahvistic, written in Judah, and the Elohist, written in Ephraim not long before or after 800 B. C.; but which of them antedates the other is not yet decided. These two became one about 600 B. C. And Deuteronomy, which had appeared in 621 B. C., but may have been

written in the reign of Manasseh, was then, or soon after that time, incorporated into the same work. The Priestly Document, according to certain scholars, existed in some form before Deuteronomy was written; while others maintain that it was the product of the Captivity; but most agree that it did not become a part of the Pentateuch until a comparatively short time before or after 444 B. C., the date of its promulgation in Ezra. It should be added that, as Deuteronomy was based on one or both of the works that preceded it, the other documents are found to contain materials much older than either of them; *so that there are scholars who, while they accept the above statement, still feel warranted in holding that the Pentateuch is, in a real sense, Mosaic.*"

Professor Kuenen argues that the representations in the Pentateuch are utterly unhistorical, and therefore can not have been committed to writing until centuries after Moses and Joshua. Professor Mitchell argues that the two earliest documents were written centuries after Moses; Deuteronomy is based on one or both of these; and therefore is, *that there are scholars who feel warranted in holding "that the Pentateuch is, in a real sense, Mosaic."* The reader of his words naturally asks: How far are the two earlier documents Mosaic? also, to what extent would a document based upon them, two centuries later, be Mosaic? A "Mosaic Pentateuch," resting on such a basis, would be a Pentateuch hardly flavored with Moses. Professor Driver does some splendid maneuvering with words in his effort to establish the "value and authority of Deuteronomy as a part of the Old Testament canon, while denying to the book a Mosaic origin." He says also that, "in the first place, though it may appear paradoxical to say so, Deuteronomy does not claim to be written by Moses." Well, admit all this, nevertheless Deuteronomy requires that we have, in the speeches attributed therein to Moses, his words as truly as we have the words of Christ in the speeches of Christ which John records.

There are certain facts connected with the Pentateuch which Higher Criticism has clearly, definitively, and irrevocably established. These may be briefly set forth as follows:

(1) There are duplicate narratives in these books of the same event, and these narratives are written from a standpoint entirely different.

(2) There are in some narratives two narratives, at least, combined, so that confusion is apparent and differences appear, such as make it unreasonable to affirm that the narrative was written in its present form by a single writer.

(3) There are misplacements of events, and so remarkable that Professor Mitchell may write truly the following: "The story that Abimelech, attracted by the beauty of Sarah, took her from her supposed brother to his harem, is not in itself improbable. The difficulty in believing it arises from the fact that it is so placed as to make it appear, from data taken from other sources, that she was nearly ninety years of age." Yet a misplacement of a fact does not invalidate the fact; and a critic's aim should be to replace things so that incongruities are removed, thus leaving the fact and all connected with it probable. There are also different religious customs and various religious teachings in the Pentateuch, which, without doubt, belong to times later by centuries than the times which belong to the Pentateuch.

These all are facts, which may be verified by any one. The simple vital question is, How can we explain the production of books having these unusual and undeniable peculiarities? Higher Criticism proffers us this answer. It says: "There are sections homogeneous in style and character with Gen. i, 1—ii, 4, which recur at intervals, not in Genesis only, but in the following books to Joshua inclusive. Read consecutively, they are found to contain a nearly complete whole, and constitute the framework of our present Hexateuch." Higher Critics designate this narrative by the letter "P." There remains, after the separation of "P," "narratives which are not homogeneous in structure. Indeed, they exhibit marks of composition; and in some portions the welding is so closely made that the marks of demarcation between them frequently can not be fixed with certainty." Higher Criticism concludes that this portion, which remains after the separation of "P," is the combination of two narratives, originally independent, though covering largely the same ground, which have been united

by a subsequent editor, who himself made some inconsiderable additions. One of these narratives is indicated by the letter "E," and the other by the letter "J." The combined narrative is called "JE." Deuteronomy stands alone, and is referred to under the letter "D." Such is the answer which Higher Criticism gives us to explain the diverse phenomena which meet us in the Hexateuch, and, of course, in the Pentateuch. The scholars who have made the greatest name by the so-called separation of the "component elements of the Hexateuch" deny, in view of this mode of composition, the entire trustworthiness of the record as history. The Mediating School, accepting the same theory of the composition of these books, seek to show how Christians may receive the results of Higher Criticism, and still accept the records "in a real sense as Mosaic," or in a real sense as historically credible. There can be but one judgment upon this work of the Mediating School. Their work is failure. One who is a prominent minister, and with recognized high scholarship, utters these words: "The traditional view of the origin of the present Pentateuch may require modification; but the present Mediating School can not be said to have defended the credibility of the Old Testament and its claims to being the record of a Divine revelation against the assaults of the destructive critics."

The Christian Church is not prepared to abandon faith in the credibility of the Old Testament. It will believe in the facts of the Old Testament, even if it admits, as it must, that these facts have been crowded into a conglomerate mass somehow and sometime. It will await undisturbed a disentanglement of these facts, which will not destroy their credibility. It will meanwhile learn of God from these facts, just as a geologist learns truth from fragments of stone which the storms and other forces have carried away from the place where they were formed. The present series of papers will set forth a theory which, while it recognizes the confusion pointed out by Higher Criticism, will account for it, and at the same time indicate the method of removing the difficulties arising therefrom. It may be said that the theory is based on what may be called Reconstructive Criticism.

This theory, placed in briefest paragraph, is: There were

originally two histories of Israel. The sources of the facts contained in them need not at present be considered any more than we need to know the sources of the facts of Thucydides and Herodotus. Hence this theory is not incumbered with letters to represent documents, and these same letters written with "primes and seconds," to indicate redactors. A large portion of these two histories of Israel have remained almost intact, and may be found in the Books of the Chronicles and portions, parallel to them, in 2 Samuel and in the Books of the Kings. We have, in the present form of the Pentateuch, in Joshua, Judges, and in 1 Samuel, a unification of these two histories, made by authorities who felt justified to unite the two works in these parts. The duplicate narratives, the contrary statements in the same narrative, the confusions, are explained by misplacements to accomplish this unification. The illustrations of Reconstructive Criticism, which we will give, can not of course go in detail over this vast field. Yet enough will be presented to impress the reader with the conviction that the theory rests upon careful investigation and approved scholarship. The writer has provisionally separated the whole of these two histories, and he has critically separated them in the Pentateuch. This personal statement may be pardoned, since it is necessary to indicate how far this theory rests on already accomplished investigations. The following pages will set forth investigations, illustrating how two narratives may be combined and make a third narrative consistent in its parts; how Reconstructive Criticism separates into two narratives the meeting of Jacob and Rachel at the well; and how the Song of Moses is recorded in each history; then will follow the accounts of Creation, of the Generations of Adam, and of the Flood.

The argumentative force of these articles will be along this line. If, where inconsistencies are apparent, these are removed, and from one composite narrative or poem two are shown to be present, which are full of detail and present important teachings from a different standpoint, obtained from one event, it lays a fair presumption that this method of research may remove the principal difficulties which are alleged against the Pentateuch.

Again, if it may be proved that we have two histories of Israel, giving as full details of the events in this people's national life as we have of the details of the life of Christ in the Gospels of Matthew and Luke, then one history confirms the credibility of the other; and we have the historical portions of the Old Testament ratified by two separate and distinct accounts. This theory, then, will give us in the Pentateuch; not some words used in the Mosaic sense, but the words of Moses as truly as we have the words of Christ in the Gospels.

II.

THE UNIFICATION OF TWO NARRATIVES ILLUSTRATED.

THE occurrence which has wrought inconsistencies and confusion in the first books of Scripture, and which Higher Criticism has minutely specified, especially in the Hexateuch, was, according to the theory which we advance, a unification of two histories of Israel. It is purposed in this article to combine two New Testament narratives, making one which is complete and homogeneous. This unification will involve no change of the forms which are given in the Greek, and will embody all the words in the two narratives as they appear in the two Gospels.

What is common to both narratives will appear, of course, only once in the composite narrative. It should be said, in passing, that the unification in the Pentateuch is everywhere as conscientiously made as possible. There is nothing omitted, but everything which is found in the original histories is retained in the unified narrative. There is no change in the forms of the words as these forms appear in the Hebrew. There are no interpolations, except that those who made this unification added, perhaps, the conjunction for "and," or the phrases, "He said," "They said," or the equivalents of these. We have simply two histories united together without alteration or addition, making sometimes narratives without inconsistencies, except repetition of the same events in different words, or with inconsistencies which are irreconcilable. The unification of these two histories of Israel, without alteration of them, bespeaks, with remarkable emphasis, the sacredness of these records to those who made them, for some sufficient reason, into one narrative.

The New Testament narratives which we take, will be those written by Matthew and Luke, and describing the healing of the centurion's servant.

Matthew records the incident in these words :

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth. When Jesus heard, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour. (Matt. viii, 5-13.)

Luke records this event in these words :

Now, when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof: wherefore, neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth. When Jesus heard these things, he marveled at him, and turned him about, and said unto them that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick. (Luke vii, 1-10.)

There are marked differences in these two narratives. We notice that Matthew gives us more of the words of Christ and less of the doings of men; while Luke reverses, giving us more of the deeds of men and fewer of the words of Christ. Matthew makes no mention of the two deputations sent to Christ. Luke records no words, such as, "And I say unto you, That many shall come from the east and the west," etc. In presenting the unification of these two narratives, what belongs to Matthew alone we shall place in ordinary type; what belongs to Luke alone, in italics; what is common to both, in small capitals. It will then be seen at a glance, the displacement required to unite them into a homogeneous and consistent narrative. The following is the composite narrative:

- Luke 1-3 a. *Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick and ready to die. And when he heard concerning Jesus, he having entered*
- Matt. 5 a. *into Capernaum, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed*
- Luke 3 b-7. *Then the centurion came unto him, beseeching him, saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. FOR I ALSO AM A*
- Matt 5 b-8. *MAN SET UNDER AUTHORITY, HAVING UNDER ME SOLDIERS: AND I SAY UNTO ONE, GO, AND HE GOETH; AND TO ANOTHER, COME, AND HE COMETH; AND TO MY SERVANT, DO THIS, AND HE*
- Luke 8. *DOETH. WHEN JESUS HEARD these things, HE MARVELED at him, AND turning to the crowd that followed him, HE SAID to them that followed him, Verily, I SAY UNTO YOU, I HAVE NOT*
- Matt. 10. *FOUND SO GREAT FAITH, NO, NOT IN ISRAEL. And I say unto*
- Luke 9. *you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom*
- Matt. 11-13.

of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in that selfsame hour. *And they that were sent, returning, found the servant healed that had been sick.*

Luke 10.

At a glance, it will be seen how little of labor it required to construct this composite narrative. Yet if we had this narrative, and were undertaking to disentangle therefrom the narrative of Matthew and the narrative of Luke, any one can see what a difficult task would be placed before us. We would need to know the peculiar point of view which each writer held; the details which attracted each most powerfully; and many, many other particulars. The chief difficulties in the undertaking would arise through the almost perfect consistency of this composite narrative. Therefore, if our theory respecting the Pentateuch be true, the grave difficulties arising from the clashing of different portions of any narrative, such as Higher Criticism speaks of in order to prove the narratives utterly untrustworthy, become the most helpful aids in unraveling the two original histories.

Our next article will separate the two narratives, which are present in the description of Jacob and Rachel at the well, as this event is recorded in Genesis.

III.

RECONSTRUCTIVE CRITICISM.

THE TWO ACCOUNTS OF JACOB AND RACHEL AT THE WELL.

THESE two accounts are bound together in one narrative. The incongruities found here have not been sufficiently obtrusive to impress the popular mind as is the case in many other portions of the Pentateuch, because the love-at-first-sight, which fettered both Rachel and Jacob, has been for all readers the charming congruity in the narrative. The common inheritance of the Christian mind, from the words in this passage, is a picture in which a well is central, surrounded by reclining flocks with their shepherds, and a stranger standing among them, talking with the keepers of the sheep. As soon as a beautiful maiden approaches, leading her father's sheep to the well, this stranger breaks off conversation with the shepherds, and goes to the well, rolls away the great stone at the mouth of the well, and waters for the beautiful shepherdess the flock which she tends. Her rare beauty wins the stranger; his graceful courtesy and large strength win the maiden. This is the meeting of Jacob and Rachel at the well. Ancestry is a mighty factor in a race. Courtesy, strength, beauty, and passionate admiration of these traits in the individual, ought to be a birthright of Joseph and Benjamin; for they are the children of Jacob and Rachel. The splendid career of Joseph and the majesty of Ephraim and Manasseh, manifest to all that they did not sell their birthright for a mess of pottage or of pleasure.

The composite narrative, which is found in Gen. xxix. 1-13, contains conflicting statements. For instance, it is said, in the third verse, that the flocks were watered; while, in the eighth verse, it is clearly implied that the flocks had not been watered. Then there is a difficulty in the words of Jacob in the twelfth verse. The shepherds had told him that Rachel was the daughter of Laban. It was enough to justify his formal kissing of Rachel,

and his weeping afterward, when he said to her, "I am your father's brother." His information from the shepherds would lead him to say so much, and no more. Yet Jacob adds, "I am Rebekah's son." We will now give the two narratives as they appear when separated; then we will present the whole composite narrative as it is found in Genesis.

For convenience we will name one of these separated narratives "E," and the other "J." The italics in each narrative will show what in it is common to both narratives. The numerals on the margin refer to verses in this Scripture.

The narrative of "E.:"

Verses 1, 2. *Then Jacob went on his journey, and came to the land of the people of the East. And he looked, and behold a well in the*
 Verse 2. *field; and lo! there were three flocks of sheep lying by it; for*
 Verse 7-9. *out of that well they watered the flocks: and a great stone*
was upon the mouth of the well. And he said, Lo! it is yet
high day, neither is it time that the cattle should be gathered to-
gether; water the flock, and go feed them. And they said: We
can not, until all the flocks be gathered together, and till they
roll the stone from the well's mouth; then we water the sheep.
 Verse 10. *And while he yet spake with them, Rachel came with her*
 Verse 12. *father's sheep; for she kept them. Then Jacob went near, and*
rolled the stone from the well's mouth, and watered the flocks
 Verse 13. *of Laban, his mother's brother. And Jacob told Rachel that he*
was Rebekah's son: and she ran and told her father. And it
came to pass, when Laban heard the tidings of Jacob, his sister's
son, that he ran to meet him, and embraced him, and kissed
him, and brought him to his house. And he told Laban all
those things.

The narrative of "J.:"

Verses 1, 2. *Then Jacob went on his journey, and came to the land of*
 Verses 3-6. *the people of the East. And he looked, and behold a well in the*
field. And thither were all the flocks gathered; and they rolled
away the stone from the well's mouth, and watered the sheep,
and put the stone on the well's mouth in his place. And Jacob
said unto them, My brethren, whence be ye? And they said unto
him, Of Haran are we. And he said unto them, Know ye Laban
the son of Nahor? And they said, We know him. And he said
unto them, Is he well? And they said, He is well: and, behold,
 Verses 10-12. *Rachel, his daughter, cometh with his sheep. And it came to*
pass, when Jacob saw Rachel, the daughter of Laban his mother's
brother, and the sheep of Laban his mother's brother, that

Verse 10. *Jacob went near, and kissed Rachel, and lifted up his voice and*
 Verse 12. *wept. And Jacob told Rachel that he was her father's brother:*
 Verses 12, 13. *and she ran and told her father. And it came to pass that,*
when Laban heard the tidings of Jacob, that he ran to meet
 Verse 14. *him, and embraced him, and kissed him. And Laban said to*
him, Surely thou art my bone and my flesh. And he abode
with him the space of a month. And he told Laban all those
things.

The most cursory reading of these two narratives will show that this episode at the well is pictured with entirely different feeling. "E" is full of merriest humanity, while "J" is just as proper as the staidest and most precise people would require. The facts in each narrative are the same: Jacob meets Rachel at the well; they become acquainted at the well; and at the well Laban meets Jacob, and brings him hence to his house. The narratives are also alike in that the well has a great stone upon its mouth, and the keepers of the sheep wait until several are come together, and then the stone is rolled away, the flocks watered, and afterwards the stone is replaced. But all else varies. In the narrative of "E" the keepers of the sheep are shepherdesses; but in "J" they are shepherds. Jacob, in "E," chides the shepherdesses for loitering at the well, and they respectfully give him reason for waiting there with their flocks. Also in "E," Jacob, attracted by Rachel's beauty, gracefully goes, removes the stone, and waters her flock. And in the conversation which takes place, he tells her that he is Rebekah's son. Rachel, hearing this, runs to her home and tells the news. "J" pursues his narrative differently. We find in "J," Jacob conversing with the shepherds at the well, calling them "My brethren;" and learning from them that Laban is in good health; and that Rachel, his daughter, approaches with her father's sheep. Thereupon Jacob meets her, kisses her, weeps, and tells her that he is her father's brother. The kiss, proffered as a sign of relationship, was then, as now, an exceedingly proper public manifestation of kinship ties. The narrative of "E" is otherwise, and has in it the simple charms of love. A beautiful girl attracts by her simple beauty the worthy admiration of a noble man. Native courtesy toward the beauty impels this gentle man to render helpful service. They discover in the pleasant speech of the

moment that they are related. Then she hurries from him to tell her father. Rachel is charming in her modest coyness; for she makes no show of gladness before Jacob, except that she runs home to tell her father.

It remains for us to give the narrative as it appears composite in Genesis, showing the narrative of "E" with common type, the narrative of "J" with italics, and representing what is common to both narratives by small capitals. This will have the advantage of showing to the eye the composition.

The composite narrative:

THEN JACOB WENT ON HIS JOURNEY, AND CAME TO THE LAND OF THE PEOPLE OF THE EAST. AND HE LOOKED, AND BEHOLD A WELL IN THE FIELD; and lo! there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. *And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. And he said unto them, Is he well? And they said, He is well: and, behold, Rachel, his daughter, cometh with the sheep.* And he said, Lo! it is yet high day; neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. And they said, We can not, until all the flocks be gathered together, and till they roll the stone from the well's mouth: then we water the sheep. And while he yet spake with them, Rachel came with her father's sheep; for she kept them. *And it came to pass, when Jacob saw Rachel, the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob kissed Rachel, and lifted up his voice and wept.* JACOB WENT NEAR, and rolled away the stone from the well's mouth, and watered the flocks of Laban his mother's brother. *And Jacob kissed Rachel, and lifted up his voice and wept.* AND JACOB TOLD RACHEL, *that he was her father's brother, and that he was Rebekah's son:* AND SHE RAN AND TOLD HER FATHER. AND IT CAME TO PASS, WHEN LABAN HEARD THE TIDINGS OF JACOB his sister's son, THAT HE RAN TO MEET HIM, AND EMBRACED HIM, AND KISSED HIM, and brought him to his house; and he told Laban all those things. *And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.*

Higher Criticism finds basis for its analysis of Genesis into documents, such as "E," "J," "JE," which have suffered from redactors, which it also recognizes, in just such inconsistencies as appear in this narrative, which we have shown to be a composition of two narratives without any changes, and by employing only the right to rearrange the parts of the two narratives, and unifying these parts into a single piece. Professor Driver (and he in his analysis departs in no great measure from Kuenen and Wellhausen) refers the whole of this narrative, which we have studied, to "J." What a strange writing "J" must be, if this is a fair sample according to Higher Criticism! Yet, on the theory here presented, how easily difficulties vanish!

IV.

RECONSTRUCTIVE CRITICISM.

THE TWO RECORDS OF MOSES' SONG.

ONE service, surely, Higher Criticism has done—it has kicked up a great dust. Another more valuable service is, that it has faced Christians boldly, and declared that the Bible, which is the basis of their faith, abounds in strangest inconsistencies. The greatest service is, that Higher Criticism has been the leader in those investigations which are preparatory to that rearrangement of Scripture which will show the orderly development of the marvelous revelation to the Hebrews concerning Jehovah and his doings among men. Reconstructive Criticism must take the place of Higher Criticism; yet not its place, except as the edifice absorbs attention, although the great stairway leading to it be a marvel of patient and laborious masonry.

There can be no doubt but that the passage chosen for this article is difficult. For consider what scholars have said in regard to this song. They say it is an expansion by later times of a Mosaic theme. Hand after hand touched it up, until it has taken its present form. We claim that the song is a national religious poem, and of great antiquity; that there are two versions essentially alike, with differences no more striking than the differences present in narratives of the same event in Christ's life which may be found in the Gospels. Here, however, is not the place to explain the differences in its versions. We will give, first, the version which is found in "E" (using thus the same mode of designation as in our previous articles), and, where anything is common, we will place it in italics. The poetic lines are referred to their appropriate verses on the margin.

THE VERSION OF "E."

I.

Verse 1. I will sing of the Lord,
 For he has triumphed gloriously;
 The horse and his rider

- He hath thrown into the sea.
 Verse 2. He is my father's God,
 Verse 3. Jehovah is his name,
 Verse 2. And I will praise him.

II.

- Verse 8. With the blast of thy nostrils
 The waters were piled up.
 Verse 9. *The enemy said:*
 I will pursue and overtake,
 I will divide the spoil.
 Verse 10. Thou didst blow with thy breath,
 The sea covered them;
 They sank in the mighty waters as lead.

III.

- Verse 15. Trembling taketh the mighty men of Moab;
 All the inhabitants of Canaan melt away,
 Terror and dread falleth upon them.
 Verse 11. Who is like thee, O Lord, among the gods?
 Who is like thee, glorious in holiness,
 Fearful in praises, doing wonders?

IV.

- Verse 13. Thou in thy mercy leadest
 The people which thou hast redeemed.
 Verse 16. When thy people pass over, O Lord,
 Thou shalt plant them in the mountain of thy inheritance,
 Verse 17. The place for thy dwelling, which thou hast made, O Lord.

THE VERSION OF "J."

I.

- Verse 2. The Lord is my strength and song,
 And he is become my salvation.
 Verse 4. Pharaoh's chariot and his hosts
 He hath cast into the sea,
 And his chosen captains are sunk in the Red Sea.
 The deeps have covered them;
 They went down into the depths like a stone.
 Verse 2. This one, my God, is Jehovah,
 Verses 3, 2. A man of war, and I will praise him.

II.

- Verse 8. The floods stood upright as a heap,
The deep was congealed in the heart of the sea.
- Verse 9. *The enemy said:*
My desire shall be satisfied upon them;
I'll draw my sword, my hand shall destroy them.
- Verse 12. Thou stretchedst forth thy right hand,
The earth swallowed them.
- Verse 16. By the might of thy right hand
They are made silent as a stone.

III.

- Verse 14. The peoples have heard, they tremble;
Kings seize the inhabitants of Philistia;
The dukes of Edom are amazed.
- Verse 6. Thy right hand, O Lord, is glorious in power,
Thy right hand, O Lord, dasheth down thy enemy;
- Verse 7. And in thy full majesty thou overthrowest revolters;
Thou sendest forth thy wrath, it consumes them as stubble.

IV.

- Verse 16. Until the people which thou hast purchased pass over,
Verse 13. Thou guidest them with strength;
- Verse 17. Thou wilt bring them into thy holy habitation,
Thy sanctuary, O Lord, which thy hands have established.
- Verse 18. The Lord shall reign for ever and ever.

Before indicating by different types how these two poems were combined into one, certain likenesses in the two poems should be indicated. They have the same number of strophes, four in all. Each strophe has the same subject-matter essentially, but with striking differences of verbal expression. The two poems are characterized therefore by peculiar differences of style; yet only such as might appear in a translation, made by two persons from different standpoints of view and of education. One may readily test the essential likeness of these two poems by reading corresponding strophes together. We will now present the composite poem, representing "E" with the ordinary type; "J" with italics; and what is common between them, by small capitals.

THE POEMS IN COMPOSITION :

THEN SANG MOSES AND THE CHILDREN OF ISRAEL THIS SONG
UNTO THE LORD, AND SPAKE, SAYING :

I will sing of the Lord,
For he hath triumphed gloriously.
The horse and his rider
He hath thrown into the sea.
*The Lord is my strength and song,
And he is become my salvation.
This one, my God, and I will praise him,
My father's God and I will exalt him.
The Lord is a man of war.
Jehovah is his name.
Pharaoh's chariot and his hosts
He hath cast into the sea,
And his chosen captains are sunk into the Red Sea ;
The deeps have covered them ;
They went down into the depths like a stone.
Thy right hand, O Lord, is glorious in power ;
Thy right hand, O Lord, dasheth down thy enemy,
And in thy full majesty thou overthrowest revolvers ;
Thou sendest forth thy wrath, it consumes them as stubble.
With the blast of thy nostrils
The waters were piled up ;
The floods stood upright as a heap,
And the deeps were congealed in the heart of the sea.*

THE ENEMY SAID :

I will pursue and overtake ;
I will divide the spoil
*My desire shall be satisfied upon them ;
I'll draw my sword, my hand shall destroy them.*
Thou didst blow with thy breath,
The sea covered them ;
They sank in the mighty waters as lead.
Who is like unto thee, O Lord, among the gods ?
Who is like unto thee, glorious in holiness,
Fearful in praises, doing wonders ?
*Thou stretchedst forth thy right hand,
The earth swallowed them.*
Thou in thy mercy leadest
The people which thou hast redeemed ;
*Thou dost guide them in thy strength
Into thy holy habitation.*

*The peoples have heard, they tremble ;
 Pangs seize the inhabitants of Philistia,
 The dukes of Edom are amazed.
 Trembling taketh the mighty men of Moab ;
 All the inhabitants of Canaan melt away,
 Terror and dread falleth upon them.*

*By the might of thy right hand
 They were made as silent as a stone.
 When thy people pass over, O Lord,
 Until thy people which thou hast purchased pass over,
 Thou wilt bring them
 Thou wilt plant them in the mountain of thine inheritance,
 The place for thy dwelling which thou hast made, O Lord ;
 The sanctuary which thy hands have established.
 The Lord shall reign for ever and ever.*

All which was proposed in these articles has been done. The passages taken are passages where scholars have not even surmised the presence of a duplicate narrative. The resolution of this poem into its two component parts has been more difficult, of course, than the separation of the narrative concerning Rachel and Jacob at the well. These investigations, therefore, are sufficient in extent, because of the peculiar difficulties involved in them, arising from the fact that they have heretofore been considered one production, but modified by the hands of redactors to win confidence in reconstructive criticism. God is not the author of confusion; neither do his servants, when revealing his ways among men, utter oracles which are a hodge-podge. The Phariseeism of the Jews may have wrought in the Old Testament confusion; but it was not by alteration—it was simply by misplacement. It is the task of Christian scholarship to reconstruct the oracles of God, and set them in the noble forms which they had when prophet and inspired poet first gave them to believing and unbelieving times. The undertaking is arduous; its charm most alluring; its reward, profound thankfulness that God has revealed his Word in harmonies vaster than those which the scientific mind finds everywhere prevalent in the physical world—vaster, even, than those harmonies in nature which the beautiful flowers and the shining stars have been first to disclose to the devout and studious mind.

RECONSTRUCTIVE CRITICISM.

THE TWO RECORDS OF CREATION: THE GENERATIONS OF ADAM, AND THE FLOOD.

IN order to give ampler opportunity for the testing of the theory advanced and advocated by Reconstructive Criticism, we have arranged for this pamphlet our investigations as they were made in connection with the earlier chapters of Genesis. We express our heartiest regret that the Hebrew will be found abounding in many mistakes. These have occurred because of retracing on the part of the engraver. Those, however, who are unacquainted with the Hebrew will not be offended by these errors; while Hebrew scholars will gladly pardon them because of the help even a defective text will give. The labor required by these investigations will be immediately recognized by that large company of noble scholars who have given years of toil to the Hebrew records. It is not to be hoped that Reconstructive Criticism will win recognition without the severest testing. Scholarship will measure fairly its claims. The theory set forth in these pages must contend, not alone with the multitude, who have regarded the higher critics as "destroyers of the faith," but also with these higher critics themselves. Verily, the hosts arrayed against Reconstructive Criticism are legion. But truth in the end triumphs, and the present investigations were made in loving search after truth.

The method of setting forth the results of Reconstructive Criticism, as it has been applied to these earlier narratives of Genesis, is to place upon one page the Prophetic Narrative, and upon its opposite page the Priestly Narrative. There have been added foot-notes, not with any thought of giving complete discussion, but only to call attention to certain facts in the way of comparison, or for some other clearly apparent reason. Much will be desired on the part of scholars, which the limits set to these investigations have prevented us from giving; but enough is furnished to call forth, on the part of those who pursue these subjects of criticism, a considerate attention to the theory which Reconstructive Criticism propounds.

RECONSTRUCTIVE CRITICISM.

ILLUSTRATED BY GENESIS.

CREATION.

2, 4 These are the generations of the heavens and the earth when they were created, in the day that Jehovah God made heaven and the earth. And the spirit of God moved upon the face of the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God created the great sea-monsters, and every living creature that moveth, which the waters brought forth abundantly, and every winged fowl after their kind, and every plant of the field before it was in the earth, and every herb of the field before it grew. And the earth brought forth grass, herb bearing seed after its kind, and the tree bearing fruit, wherein is the seed thereof, after its kind. And God made the beast of the earth after its kind, and the cattle after its kind, and every thing that creepeth upon the ground after their kind. And there went up a mist from the earth and watered

צלה תולדות השמים והארץ
 עתה תצא ימי בראשית ימות
 גאליהם עד הכפאת אשר
 הנחיים וימש על פני המים
 המים ויהי ימים ויכלת
 המים אשר תחת הארץ
 ויש עליו השמים והארץ
 הגרמים אשר הם שמי המים
 למטט שנת היום והלילה
 הקטן למטט שנת הלילה והלילה
 הנולד נהיה אתם עליהם
 בתקופת השמים להשיג עליהם
 הארץ ולמטט עין השמים
 וכל צורה והבריאה ביום העולם
 ועין החשיפה ויברא עליהם
 עליהם תנינים הגרמים ואת
 כל אשר נפש החיה הרמשה שמי
 אשר נפש חיה ואלה שמי
 שיהי השדה שרם יהי
 בעצמו וכל עשב השדה
 שרם יצמח ויחנץ ארץ
 יצמח ויש על פני שמי פרו
 אשר יצמח ויש על פני שמי
 עלהים את היות הארץ למינה
 ולאת הבהמה למינה ואת
 למש האדם למינהם ואת
 יצמח עני הארץ והשקה את

CRITICAL NOTES.

strated two accounts of Creation. Yet in separating these two accounts, it proffers only records, which are contradictory; and indeed its second is but a partial one. Some scholars have been fond of characterizing the record of the second chapter as "picturesque," and that of the first as "precise." A whole string of epithets along this line have been unwound before our eyes. The important fact is, that the two accounts are essentially alike. There are in each six creative periods. The prophetic writer calls them days, in harmony with the mode of prophetic utterance in their prophecies. The priestly narrator simply states that God made all things, and the making is in a succession of six epochs. It does not characterize these epochs by any time-designations. At the close of the creative activity of God, both narratives are one in ascribing to the Creator a day of rest. The peculiar Hebrew

CREATION.

to give light upon the earth: and
 1, 7, 8 it was so. And God saw that it
 19 was good. And there was evening
 and there was morning, a fourth
 20 day. And God said, Let the waters
bring forth abundantly the
moving creature that hath life, and
let the fowl fly above the earth in
the open firmament of the heaven,
 21 after its kind: and it was so. And
 22 God saw that it was good. And
God blessed them, saying, Be fruit-
ful, and multiply, and fill the waters
in the seas, and let the fowl multiply
 23 in the earth. And there was even-
ing and there was morning, a fifth
 24 day. And God said, Let the earth
bring forth the living creature after
its kind, cattle, and creeping things,
and the beast of the earth after its
 25 kind: and it was so. And God saw
 26 that it was good. And God said,
Let us make man in our own image,
after our likeness: and let them
have dominion over the fish of the
sea, and over the fowl of the air,
and over the cattle, and over all
the earth, and over every creeping
thing that creepeth upon the earth.
 27 And God created man in his own
image, in the image of God created
he him; male and female created
 28 he them. And God blessed them:
and God said to them, Be fruitful,
and multiply, and replenish the
 29 earth, and subdue it; and have
dominion over the fish of the sea, and over the fowl of the air,
and over every living thing that moveth upon the earth. And God
said, Behold, I have given you every herb yielding seed, which is

להאיר על־הארץ: ויהי־כן
 וירא אלהים כִּי־טוֹב: ויהי־
 ערב ויהי־בקר: יום־רביעי:
 ויאמר אלהים ישׂרעוֹהַמַּיִם
 שֶׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף
 עַל־הָאָרֶץ עִצְּפוֹנֵי רִקִּיעַ
 הַשָּׁמַיִם לְמִינֵהוּ: ויהי־כן
 וירא אלהים כִּי־טוֹב: ויברך
 אֹתָם אֱלֹהִים לְאָמֹר פְּרוּ
 ורבו וּמִלְאוּ אֶת־הַמַּיִם בַּיּוֹמִים
 וְהָעוֹף יָרֵב בְּאֶרֶץ: ויהי־עֶרֶב
 ויהי־בקר: יוֹם חַמִּישִׁי: ויאמר
 אֱלֹהִים הוֹצֵא הָאָרֶץ נֶפֶשׁ
 חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ
 וְחַיָּה אֲרָץ לְמִינָהּ: ויהי־כן
 וירא אלהים כִּי־טוֹב: ויאמר
 אֱלֹהִים נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ
 כְּדֹמֹתֵנוּ וְיִרְדּוּ בְרֵגְתֵי הַיָּם
 וּבְעוֹף הַשָּׁמַיִם וּבְהֵמָה וּבְכָל־
 הָאָרֶץ: וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ
 עַל־הָאָרֶץ: ויברא אֱלֹהִים
 אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְמֵת
 אֱלֹהִים בָּרָא אֹתוֹ: אָדָם זָכָר
 וּנְקֵבָה בָּרָא אֹתָם: ויברך אֹתָם אֱלֹהִים
 ויאמר לָהֶם אֱלֹהִים פְּרוּ
 ורבו וּמִלְאוּ אֶת־הָאָרֶץ
 וּבְשׂוּיָהּ וְרָדוּ בְרֵגְתֵי הַיָּם
 וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיֵּי־הָאָרֶץ
 הָרֹמֵשׂת עַל־הָאָרֶץ: ויאמר
 אֱלֹהִים הִנֵּה נֹתְתִי לָכֶם אֶת־
 כָּל־עֵשֶׂב יָרֵק זֶרַע אֲשֶׁר־

CRITICAL NOTES.

sentences in ii, 2, 3, have arrested the attention of scholars often. The disentanglement of Reconstructive Criticism is shown above. It is a critical question, whether the word "day" does not belong simply to the Prophetic Narrative. But, at present, reasons seem to favor that it is common to both. Probably no factor has been more conspicuous in all the essays of Higher Criticism into the field opened by Genesis, than the divine names. Their presence or absence determines documents, redactors, and what not. Reconstructive Criticism asserts that Elohim marks through Genesis the Prophetic Narrative, and that Yehowah Elohim, or Elohim, is present in the Priestly Narrative. It is conceded that the displacement of these names

CREATION.

the whole face of the ground: for
 2, 5 Jehovah God had not caused it to
 rain upon the earth, and there was
 7 no man to till the ground. And
 Jehovah God formed man of the
 dust of the ground, and breathed
 into his nostrils the breath of life;
 8 and man became a living soul. And
 Jehovah God planted a garden east-
 ward, in Eden; and there he put
 the man whom he had formed.
 9 And Jehovah God made to grow
 out of the ground every tree that
 is pleasant to the sight, and good
 for food; and the tree of life in the
 midst of the garden, and the tree
 of the knowledge of good and evil.
 10 And a river went out of Eden to wa-
 ter the garden; and from thence it
 was parted, and became four heads.
 11 The name of the first is Pishon;
 that is it which compasseth the
 whole land of Havilah, where there
 12 is gold; and the gold of that land
 is good: there is bdellium and onyx
 13 stone. And the name of the second
 river is Gihon: the same is it
 that compasseth the whole land of
 14 Cush. And the name of the third
 river is Hiddekel: that is it which
 goeth in front of Assyria. And the
 15 fourth river is Euphrates. And Je-
 hovah God took the man, and put
 him into the garden of Eden to
 16 dress it and to keep it. And Jehovah God commanded the man, say-
 17 ing, Of every tree of the garden thou mayest freely eat: but of the
 tree of knowledge of good and

על-פני-הארץ
 המטיר יהוה לא ירד
 הגשם ובער את האדמה
 והיה אין עובד את האדמה
 ויהוה אלהים יצר את האדם
 עפר מן האדמה ונשמה
 חיה נשמה חיה ויהי
 והיה האדם לנפש חיה
 ויעץ יהוה אלהים
 אגן בעדן מקדם
 ושם שם את הגן אשר
 עדר יצר ויצמה יהוה
 אלהים את האדם לנפש
 חיה ויצמה לשוב לאחור
 ולעץ החיים בתוך הגן
 ולעץ הדעה טוב ורע
 ויניחה יצחק מצדן
 להשקות את הגן ואשם
 יסדר והיה עמדת רגש
 שם הגן ששון הוא הסנה
 אחי כל צר החיה אשר
 שם הזנה וזנה הארץ
 הוא טוב שם הברכה
 והשנה השנה ושם
 הנח הארץ הסנה את
 כל צר כוש ושם הנח
 השלישי הדרה הוא
 ההלך קרם זה צפון
 והנהר הרביעי הוא פרת
 ויוקח יהוה אלהים את
 האדם ויניחהו בגן
 עדן לאגנה ולשמרה
 וישן יהוה אלהים על
 הגן אכל האכל ומצד
 הדעה טוב ורע לא האכל
 סמו

CRITICAL NOTES.

later has wrought confusion dire; and therefore these names have been the tormentors of Higher Criticism. This, however, is a fact, these names were left in their original places untouched in these first two chapters. It is very evident that the prophetic account is dominated by a feeling every way different from that found in the priestly. The "Word of God" is the power with the prophetic spirit; while the "Work of Jehovah" is the admiration of the priestly eyes. The prophetic spirit discerns that all the works of God are good; the priestly gaze is poetic, seeing God as making two great lights; the greater to rule the day, the lesser to rule the night. The priestly narrator emphasizes distinctions. Yet ever he is full of feeling, gladly saying, "And he made the stars also." The prophetic nar-

CREATION.

upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall
 1. 30 be for meat: and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, every green herb for
 2. 20 meat: and it was so. And the man gave names to all the cattle, and to the fowl of the air, and to every
 4. 31 beast of the field. And God saw everything which he had made, and, behold, it was very good. And there was evening and there was
 2. 1 morning, the sixth day. And the heavens and the earth were finished, and all their hosts. And God
 2 rested on the seventh day from all
 5 his work. And he blessed the seventh day, and hallowed it, because in it he rested from all his work, which God had created.

על-פני כל-הארץ ואהי-כלי
 הצוף אשר בו פרוי עץ זרע
 זרע לכם יהיה לאכלה: וכל
 הית הארץ ולכול-עוף השמים
 ולכל-רמש על-הארץ אשר-
 בו נפש חיה אהי-כלי ירק
 עשב לאכלה: ויהי-כן
 ויקרא האדם שמות לכול-
 הבהמה ולעוף השמים ולכל-
 הית השדה: ויקרא אלהים את-
 כל-אשר פשה ונהו שן ל-
 מאר: ויהי-ערב ונהי-בקר יום
 הששי: וכלו השמים והארץ
 וכול-עבאם: וישבת אלהים
 ניום השביעי מכל-מלאכתו
 ויברך את-יום השביעי ויקדש
 אותו כי-בו שבת מכל-מלאכתו
 אשר ברא אלהים:

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rator tells us that God created man in his own image. Man from this standpoint must effect good works, or else be at variance with his Creator. The priestly view beholds God in great care for man; for God makes him a help meet; plants for him a garden; gives him warning. God also punishes without hindrance disobedience. And this God is Jehovah, giving promise to man. The priestly writer is careful to preserve the great traditions of the earliest times, seeing in them helpful lessons for men; while these are gone over in silence by the prophetic spirit. Three great truths are for the prophet in creation: the power of God's word, his works all good, man in God's image. The priestly and prophetic view are at heart one, otherwise diverse. Different are these narratives in their use of the divine names,

TEMPTATION AND FALL.

3, 1 Now the serpent was more subtil than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was a delight 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. 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.

ונחש היה ערום מכל חיה השדה אשר עשה יהוה אלהים ואמר אליהם לא תאכלו מכל עץ הגן: ותאמר האשה אל הנחש מפרי עץ הגן נאכל: ומפרי העץ אשר בהודו הגן אמר אלהים לא האכל ממנו ולא הגעו בו פן תמותו: ויאמר הנחש אליה אשה לא מזהב הם הן: כי ירה אלהים כי ביום אכלכם ממנו ונפתחו עינים והייתם כאלהים ירשי טוב ורע: והר האשה כי טוב העץ לא אכל וכי תאווה הוא לשיני ונחמד העץ להשכיל והנה משירו ותאכל ותהן גן לא אשה צמד ויאכל: ותפקחנה עיני שניהם וידעו כי ערום הם ויתפרו עליהם תאננה וישעו להם הגדת:

THE ANNOUNCEMENT OF THE CURSE.

3, 5 And they heard the voice of Jehovah God who was walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden. And Jehovah God called unto the man, and said

וישמעו אתי קול יהוה אלהים מהלך בגן עדות היום ויתחבא האדם ואשתו מפני יהוה אלהים בתוך עץ הגן: ויקרא יהוה אלהים אל האדם ויאמר:

CRITICAL NOTES.

Temptation and Fall: Higher Criticism assigns Section 3, 1-7, to J, a writer of about 800 B. C. Reconstructive Criticism places it in the Priestly Narrative. Agreement is in finding but one author for this passage. The narrative is a continuation of the life in Eden. The episode has God's command as central. The fall is due to temptation. Falling is disobedience to the command of Jehovah. Tradition, in the Hebrew nation, asserts a personal tempter in the form of a serpent. Adam's knowledge, gained by disobedience, wrought confusion, increased cares. This lesson is what made the tradition precious to the priestly narrator according to Reconstructive Criticism. The lesson was gold in the ore. He therefore retains it in his work.

GENERATIONS OF ADAM.

5 And Adam lived an hundred and thirty years and begat in his own likeness, after his own image, and called his name Seth. And the days of Adam after he begat Seth were eight hundred years: and he begat sons and daughters. And Seth lived an hundred and five years, and begat Enosh: And Seth lived after he begat Enosh eight hundred and seven years, and begat

ויהי אדם שלשש ופאה שנה
 ויולד ברסנה כצילפו ויקרא
 את שמו שת: ויהיו ימי אדם
 אחריו תולדו אהשת שמנה
 מאת שנה ויולד בנים וננת:
 ויהי שנת חמש שנים וסאת
 שנה ויולד אה אנוש: ויהי
 שנת אחריו תולדו אח אנוש שבע
 שנים ושמונה מאת שנה ויולד

CRITICAL NOTES.

Generations of Adam: Reconstructive Criticism separates this composite account into the two original tables. The writer of the Prophetic Narrative selects simply the Sethite lineal representative of each family, tells the age of the parent at the time of the birth of this family representative, and the number of years which the parent lived afterwards, concluding with the statement that other children, sons and daughters, were born. The writer of the Priestly Narrative enumerates three male children of Adam, recounts the fate of the Abel, mentions the descendants of Cain, and also those of Seth, giving the ages only of the Sethite representatives, and concluding with the expression, "and he died." Each table has its own peculiar and distinctive character. These Genealogies (iv, 17-v, 31), according to Higher Criticism, show most remarkable redactions as well as authorship; iv, 1, is

THE ANNOUNCEMENT OF THE CURSE.

3, 19 herb of the field; in the sweat of thy brow thou shalt eat the food, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

עשה השדה: בזעת אפי יקח
האכל לחם: עד שובת אל-
האדמה: כי ממנה לקחת
כי-אפר אהיה ואל-אשר
השוב:

EXPULSION FROM EDEN.

3, 21 And Jehovah God made for Adam and for his wife coats of skins, and clothed them. And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: surely Jehovah God shall send him forth from the garden of Eden to till the ground from whence he was taken. 24 And he drove out the man; and placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.

ויעש יהוה אלהים לְאָדָם
וּלְאִשְׁתּוֹ כַּתְנֹת עוֹר וַיַּלְבִּשֵׁם
וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם
הֵיךְ כְּאָדָם מַסְנוּ לְרַעַח טוֹב
וְעַתָּה פֶּן יִשְׁלַח יָדוֹ וְלָקַח
גַּם מִעֵץ הַחַיִּים וְאָכַל וְחִי
לְעֹלָם: וַיִּשְׁלַחֵהוּ יְהוָה אֱלֹהִים
מִן־גֶּן־עֵדֶן לְפָנֶיךָ אֶת־הָאָדָם
אֲשֶׁר לָקַח מִטֶּעֶם: וַיֹּרֶשׁ אֶת־
הָאָדָם וַיִּשְׁכֵן מִקְדָּם לְגַן־עֵדֶן
אֶת־הַכְּרֻבִּים וְאֶת־לַהַט הַחֶרֶב
הַמִּתְהַפֶּכֶת לְשָׁמֵר אֶת־דֶּרֶךְ
עֵץ הַחַיִּים:

GENERATIONS OF ADAM.

5, 1 This is the book of the generations of Adam. In the day that God created man, when he made him in the likeness of God. He created them male and female; and blessed them, and called their name Adam, in the day when they were created. And the man called

זֶה סֵפֶר הַיְלֻדוֹת אָדָם בְּיוֹם
בְּרָא אֱלֹהִים אָדָם בְּרֵמֶז
אֱלֹהִים עָשָׂה אֹתוֹ: זָקָן
וְנִקְנָה בְרָאָם וַיְבָרֶךְ אֹתָם
וַיִּקְרָא אֶת־שְׁמֵם אָדָם בְּיוֹם
הַבְּרָאָה: וַיִּקְרָא הָאָדָם שֵׁם
אִשְׁתּוֹ חוּהַ כִּי הוּא הִתְרַךְ
אִם כִּלְחִי: וְהָאָדָם יָרָע
אֶת־חוּהַ אִשְׁתּוֹ וְהָרָ וְהֵלַךְ

4, 1 his wife's name Eve, because she was the mother of all living. And the man knew Eve, his wife; and she conceived and bare

CRITICAL NOTES.

Expulsion from Eden: Section 3, 21-24, concludes all that the priestly writer associates with the earliest life of man. Christian writers designate the episode as the Expulsion from Eden. Higher Criticism finds here two writers, J and his redactor J². This dual authorship accounts for the supposed "conflicting reasons" (cf. v. 23 with vv. 22 and 24) given for the expulsion from Eden. Our priestly narrative has no conflict of reasons; but sees here the penalty of disobedience, which was death, inflicted by loss of Eden and so of access to the Tree of Life.

Generations of Adam—Continued: J; 2-16 is J²; 16-24 is J; 25-26 is J²; v. 1-28, is P; 20 is J; 30-32 is P. It is quite apparent that the solution of Higher Criticism proffers little help. The document P was written about 450 B. C., and is separated

GENERATIONS OF ADAM.

6. 10 sons and daughters. And Enosh lived ninety years, and begat Kenan. And Enosh lived after he begat Kenan eight hundred and fifteen years, and begat sons and daughters. And Kenan lived seventy years, and begat Mahalalel: and Kenan lived after he begat Mahalalel eight hundred and forty years, and begat sons and daughters. And Mahalalel lived sixty-five years and begat Jared. And Mahalalel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters. And Jared lived an hundred sixty and two years, and begat Enoch. And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters. And Enoch lived sixty and five years, and begat Methuselah. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters. And Methuselah lived an hundred eighty and seven years, and begat Lamech. And Methuselah lived after he begat Lamech seven hundred eighty and two years. And Lamech lived an hundred eighty and two years, and begat Noah. And Lamech lived after he begat Noah five hundred ninety and five years, and

בנים ובנות: ויחי אנוש תשעים שנה ויולד את-קינן: ויחי אנוש אחרי הולדו את-קינן וחמשים וצדע שנה ושמה מצות שנה ויולד בנים ובנות: ויחי-קינן שבעים שנה ויולד את-מהללאל: ויחי קינן אחרי הולדו את-מהללאל ארבעים שנה ושמה מצות שנה ויולד בנים ובנות: ויחי מהללאל חמשה עשר שנה ושמה שנה ויולד את-יָרֵד: ויחי מהללאל אחרי הולדו את-יָרֵד שלשים שנה ושמה מאות שנה ויולד בנים ובנות: ויחי-יָרֵד שנים וששים שנה ושמה שנה ויולד את-חֲנוֹךְ: ויחי-יָרֵד אחרי הולדו את-חֲנוֹךְ שמונה מצות שנה ויולד בנים ובנות: ויחי-חֲנוֹךְ חמשה שנה ויולד את-מְתוּשֶׁלַח: ויתהלך חנוך את-האלהים אחרי הולדו את-מְתוּשֶׁלַח שלש מאות שנה ויולד בנים ובנות: ויחי מתושאל שבע ושמנים שנה ומאת שנה ויולד את-לֶמֶךְ: ויחי מתושאל אחרי הולדו את-לֶמֶךְ שנה ושמונים שנה ושבע מאות שנה ויולד בנים ובנות: ויחי-לֶמֶךְ שתיים ושמנים שנה ומאת שנה ויולד את-נֹחַ: ויחי-לֶמֶךְ אחרי הולדו את-נֹחַ חמשה ותשע ים שנה וחמשה מאות שנה ויולד בנים ובנות: ויחי נח

he begat sons and daughters.

CRITICAL NOTES.

from the earlier document J by at least three centuries and a half. Then, too, J is supplemented by J'. What credence will genealogical tables, thus constructed, win from the reader? But, nevertheless, Higher Criticism emphasized the incongruities in the account of these genealogies, and prepared the way for their removal. The Prophetic Narrative of Reconstructive Criticism departs from its formula in but two instances: it states of Adam that he begat "in his own likeness, after his own image;" it states of Enoch, that "he walked with God." The prophetic writer passes down through centuries and makes no comment, except that the son had the image and likeness of the parent. In sad silence he contemplates his knowledge of the representatives of families, until he reaches Enoch, when he speaks, saying that Enoch walked with God. The priestly writer, on the contrary, records tra-

GENERATIONS OF ADAM.

4, 2 Cain, and said, I have gotten a man with the help of Jehovah. And again she bare his brother Abel.

אֶת־הָרֵאָוֹ וּבְהֵמָר הִנֵּיתִי אִישׁ אֶת־יְהוָה: וְהִסְפֵּי עֲלֵמָה אֵת־אָחִיו אֶת־הַבְּרִי:

THE ACCEPTED OFFERING.

4, 2 And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering to Jehovah. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering; 5 but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. 6 And Jehovah said unto Cain, Why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin coucheth at the door: and desire of it is thine; but thou mayest rule over it. And Cain told this to Abel his brother.

וְהָיָה הַבֵּל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵר אֲדָמָה: וַיְהִי מִקֵּץ יָמִים וַיְבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה: וְחַבֵּל הֵבִיא גְמִי הוּא בְּכַרְתָּ צֵאֲנוּ וּמִחֲלָבֵהֶם וַיֵּשֶׁה יְהוָה אֶל־הַבֵּל וְהֵסֵק מִנְחָתוֹ: וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיַּחַד לְקַיִן סֵאֵר וַיִּפְּלוּ פָנָיו: וַיֹּאמֶר יְהוָה אֶל־קַיִן לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָנֶיךָ: הֲלוֹא אִם־תֵּשִׁיב מִצְדָּה וְאִם־לֹא תֵשֶׁבֶט לְעֹלְתֵיךָ תִשְׁרָתָה: דַּבֵּר וְהַעֲלִיף תִּשְׁחָתוּ וְאַתָּה הַשֹּׁמֵר לְבִי: וַיֹּאמֶר קַיִן אֶל־הַרְשֵׁי אֲדָמָה:

THE MURDER OF ABEL.

4, 8 And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now cursed art thou more than the ground, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest

וַיְהִי בְהִיוֹתָם בְּשָׂדֵה וַיְהִי אֶל־הַבֵּל צֹמֵן וַיִּהְיֶה אֲחֵי: וַיָּקֶם יְהוָה אֶל־קַיִן אֵת־הַחֵיף וַיֹּאמֶר לָא יָדַעְתָּ הַחֵסֵד אֲחִי אֲנֹכִי: וַיֹּאמֶר מִה עָשִׂיתָ קוֹל רִמְי אֲחִיךָ צִעֲקִים אֶל־מִן־הָאֲדָמָה: וַעֲתָה אָדָם אֲרוּר אֲתָה־מִן־הָאֲדָמָה אֲשֶׁר מְצַתָּה אֶת־פִּיהָ לְקַחֲתָ אֶת־רִמְי אֲחִיךָ בְּיָדֶךָ: כִּי־תַעֲבֹר

CRITICAL NOTES.

ditions connected with these families; not alone the Sethites, but also Cainites. The birth of Cain, in the priestly narrative, leads Eve to acknowledge Jehovah.

Accepted Offering and the Murder of Abel: It is to be noticed that the priestly writer interrupts his account of the Generations of Adam with these two early traditions. The literary form of the narrative is similar to that employed in the narrative of the Garden of Eden. Jehovah talks with Cain as he talked with Adam and Eve in the garden. Jehovah decrees punishment by word of mouth to Cain the same as he did to Adam and Eve. These facts indicate unity of authorship.

CRITICAL NOTES.

The priestly narrator gives first the descendants of Cain. Incident is interwoven with the account. Cain calls a city after the name his own son had received. Lamech's family are noted for their work in iron and brass, for the graver and the musician. Lamech himself, violent like Cain, murders, and vaunts security beyond Cain as much more as his violence was vaster. Enoch walked with God, and "God took him." The Priestly Narrative is dominated by one actuating mind, permeated by one prevailing religious faith in Jehovah. The oneness of the Priestly Narrative is indicated in the words which speak of the reason for the naming of Noah: "This one shall comfort us after our work and the toil of our hands, because of the ground which Jehovah God hath cursed." Thus appears a witness to the curse placed upon the ground because Adam transgressed.

THE MURDER OF ABEL.

the ground, it gave not its strength to thee; a fugitive and a wanderer shalt thou be in the earth. And Cain said unto Jehovah, My punishment is greater than I can bear. Behold, thou hast driven me from the face of the ground; and I shall be hidden from thy face; and shall be a fugitive and a wanderer in the earth; and it shall come to pass, that whosoever findeth me shall slay me. And Jehovah said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And Jehovah appointed a sign for Cain, lest any finding him should smite him. And Cain went out from the presence of Jehovah, and dwelt in the land of Nod, on the east of Eden.

GENERATIONS OF ADAM.

[CONTINUED.]

And Adam knew again his wife; and she bare a son, and called his name Seth: for God hath appointed me another seed instead of Abel; for Cain slew him. And all the days that Adam lived were nine hundred and thirty years: and he died. And Cain knew his wife: and she conceived, and bare Enoch; and he builded a city, and called the name of the city, by the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methushael: and Methushael begat Lamech. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell

א-ת-ה-א-ר-מ-ה ל-א-ת-פ-י ה-ר-ב-י
 כ-ח-ה ל-ך נ-ע ו-נ-ך ת-ה-י-ה ב-א-ר-ץ:
 ו-י-א-מ-ר ה'-י א-ל-י-הו-ה ג-ר-ו-נ-י
 ע-ו-נ-י מ-ל-ש-ו-א: ה-ן ג-ר-ש-ת א-ת-י
 ה-י-ו-ם מ-ע-ל פ-נ-י ה-א-ר-מ-ה ו-מ-פ-נ-י
 א-פ-ת-ר ו-ה-י-י-ת-י נ-ע ו-נ-ך ב-א-ר-ץ
 ז-ה-י-ה כ-ל-י מ-צ-א-י י-ה-ד-ג-נ-י:
 ו-י-א-מ-ר ל-ו י-הו-ה ל-ב-ן כ-ס-י
 ה-ר-ג ה-ן ש-ב-ע-ת-י-ם י-ת-ל-ל-ה-י
 ו-י-ש-ם י-הו-ה ל-ת-ן א-ו-ה ל-נ-ל-ה-י
 ה-כ-ו-ה א-ח-ו כ-ל-י מ-צ-א-ו-י-צ-א-י
 ה-ן מ-ל-ס-נ-י י-הו-ה: ו-י-ש-ב ב-א-ר-ץ
 נ-ו-ד ק-ר-ט-ה ע-ר-ו-ן:

ו-י-ר-ע א-ר-ם ע-ו-ר א-ת-א-ש-ת-ו
 ו-ת-ל-ד ב-ן ו-ת-ק-ר-א א-ת-ש-ם-ו ע-ת
 כ-י ש-ת-ל-י א-ל-ה-י-ם ז-ר-ע א-ח-ר
 ת-ח-ת ה-ב-ל כ-י ה-ר-ג-ו ק-י-ו-ן:
 ו-י-ה-י-ו כ-ל-י-ס-י א-ר-ם א-ש-ר-י-ה-י
 ת-ש-ע-מ-א-ת ע-נ-ה ו-ש-ל-ש-י-ם ש-נ-ה
 ו-י-מ-ת: ו-י-ר-ע ק-י-ן א-ת-א-ש-ת-ו
 ו-ת-ה-ר ו-ת-ל-ד א-ת-ח-נ-ו-ך ו-י-ה-י ב-נ-ה
 ע-י-ר ו-י-ק-ר-א ש-ם ה-ע-י-ר כ-ש-ם
 ב-נ-ו ה-נ-ו-ך: ז-ו-י-ל-ד ל-ח-ו-נ-ך א-ת-ע-י-ר-ד
 ז-ע-י-ר-ד י-ל-ד א-ת-מ-ח-ו-י-א-ל ו-מ-ח-ו-י-א-ל
 י-ל-ד א-ת-מ-ת-ו-ש-א-ל ו-מ-ת-ו-ש-א-ל
 י-ל-ד א-ת-ל-מ-ך: ו-י-ק-ח-ל-ו ל-מ-ך
 ש-ח-י-י ו-ש-י-ם ש-ם ה-א-ה-ת ע-ר-ה
 ז-ש-ם ה-ע-ו-י-ת צ-ל-ה: ו-ת-ל-ד ע-ד-ה
 א-ת-י-ב-ל הו-א ה-י-ה א-ב-י י-ע-ש-ב

CRITICAL NOTES.

Generations of Adam—Continued: It is to be noticed that Higher Criticism concedes iv, 2-16, to be "obviously connected" with chapter iii, an early supplementation in a similar style. It holds also that the proud boast of security (v. 24), which Lamech makes, is older than Jehovah's assurance to Cain, that vengeance would be taken sevenfold upon any one who should slay Cain. Reconstructive Criticism asserts identity of authorship for this section, and affirms priority of Jehovah's promise to Cain. The growth of wickedness in the descendants of Cain is fearfully depicted by the priestly writer, when he records that Lamech takes the promise of protection

CRITICAL NOTES.

to the almost crushed spirit of Cain, which Jehovah gave when he made known the punishment for the murder of Abel, and refers to it as warrant for high-handed violence such as murder for a wound, and murder for even a hurt. Higher Criticism assigns v. 1-28, to P. It recognizes "a regular formula" which the writer employs. Reconstructive Criticism points out two formulæ, which are combined in this passage: one belonging to the Priestly Narrative, the other to the Prophetic. These two formulæ will appear again. The peculiar statement concerning Enoch, twice made, is supposed to be due, according to Higher Criticism, "to data afforded by

GENERATIONS OF ADAM.

4, 27 in tents and cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and pipe. And Zillah, she also bare Tubal-cain, the forger of every cutting instrument of brass and iron: and the sister of Tubal-cain was Naamah. And Lamech said unto his wives:

Adah and Zillah, hear my voice; Ye wives of Lamech, hearken unto my speech:

For I slew a man for wounding me,

And a youth for hurting me:

24 For Cain had sevenfold vengeance,

And Lamech seventy and sevenfold.

26 And to Seth, to him also there was born a son; and he called his name Enosh: then men began to call

5, 5 upon the name of Jehovah. And all the days of Seth were nine hundred and twelve years: and he died. And Enosh begat Kenan:

11 and all the days of Enosh were nine hundred and five years: and he died. And Kenan begat Mahalalel:

14 and all the days of Kenan were nine hundred and ten years: and he died. And Mahalalel begat Jared:

17 and all the days of Mahalalel were eight hundred ninety-five

20 years: and he died. And Jared

23 And Enoch begat Methuselah: and

24 hundred sixty and five years. And was not; for God took him. And

אהל ומקנה: ושם אהר יובל
הוא היה אבי כל-תלש כנור
וצוגב: וצלה גם-הוא יצרה
את-תובל הין זשש כל-חרש
נחשת ובקלז ואחות תבל-
נעסח: ויאמר למה לנעיו
ערה וצלה שמעו קולי:
נשי לטה האונה אמרתי
כי איש הרגתי למציעי
וילד לחברתי:

כי שכפתיים יקם קין
ולטק שבטים ושבתה:

ולשח גס-הוא ילד-בן ויהרא
הנה שמח לנפש אז תחונ לרא
כשם יהוה: ויהיו כל-ימי שת
שנים עשרה שנה וחשע מאת
שנה וימות: ואנש קין ויהיו
כל-ימי הנוש חמש שנים וחשע
מאת שנה וימות: והיון מהללאל
ויהיו כל-ימי היון עשר שנים
ותשע מאות שנה וימות:

ומה ללאל ירד ויהיו כל-ימי
מחללאל חמש ותשע שנה
ושמנה מאות שנה וימות:

וירד חמף והיו כל-ימי ירד
שתיים ותשעים שנה ותשע
מאות שנה וימות: וחנק מושלח

ויהי כל-ימי חנוק חמש וששים
שנה ועלש מאות שנה: ויחה לך
חנוק את-הגלהים והגנו כי-לקח
איתו הגלהים: ומתושלח למק ויהיו

begat Enoch: and all the days

and two years: and he died. all the days of Enoch were three

Enoch walked with God: and he Methuselah begat Lamech: and

CRITICAL NOTES.

the genealogy of the flood interpolator." Reconstructive Criticism finds the peculiar statement such an indissoluble characteristic of Enoch that neither of the two writers, the prophetic nor the priestly, could avoid its mention. Yet the priestly, not the prophetic writer, finds reason for asserting the translation of Enoch in the words that "Enoch walked with God, and God took him."

The substantial identity of these two writers, in their accounts of the Generations of Adam, needs no proof. Their independence is evidenced not alone by what each records, but also by the style in which the records are kept. The prophetic

GENERATIONS OF NOAH.

- 5, 32 And Noah was five hundred years
old: and Noah begat Shem, Ham,
6, 7 and Japheth. The Nephalim were
in the earth in those days. And
11 the earth was corrupt before God,
and the earth was filled with vio-
12 lence. And God saw the earth,
and, behold, it was corrupt; for all
flesh had corrupted his way upon
9 the earth. Noah walked with God.

וַיְהִי־נח בן־חמש־מאות שנה
וַיֻּלְד נח אֶת־שֵׁם אֶת־חָם
וְאֶת־יֶפֶת: הַנְּפִלִים הָיוּ בָאָרֶץ
בַּיָּמִים הֵם: וַתִּשְׁחַת הָאָרֶץ
לְעֵינֵי הַאֱלֹהִים וַתִּמְלֵא הָאָרֶץ
הַמַּסּוּ: וַיִּרְא אֱלֹהִים אֶת־הָאָרֶץ
וְהִנֵּה נִשְׁחָתָה כִּי־הִשְׁחִית כָּל־
בָּשָׂר אֶת־דַּרְכֹּהּ לְעַל־הָאָרֶץ:
אֶת־הָאֱלֹהִים הִתְהַלֵּךְ נח:

CRITICAL NOTES.

writer, in his genealogies, has a more restricted view, confining himself to the Sethite line. His interest is not in the doings of those who lived before Noah, except in the single case of Enoch. The priestly writer seeks every indication of knowledge of man as related to Jehovah in the antediluvian ages.

Generations of Noah: The Higher Critics assign vi, 1-8, to J and his redactors, and 9-12, to P. It is a strange medley under this view. The solution of the sections according to Reconstructive Criticism presents two narratives in substantial agree-

GENERATIONS OF ADAM.

5, 27 all the days of Methuselah were nine hundred sixty and nine years: and he died. And Lamech begat a son: and he called his name Noah, saying, This one shall comfort us after our work and the toil of our hands, because of the ground which Jehovah hath cursed. And all the days of Lamech were seven hundred seventy and seven years: and he died.

כָּל־יְמֵי מֶתוּשֶׁלַח תְּשַׁע וְשֵׁשִׁים שָׁנָה וְחָמֵשׁ מֵאוֹת שָׁנָה וְיָמֹתָיִם: וְלָמֶךְ בֶּן וְיָרָא שִׁבְרוּ נַח לְאָמֵר זֶה יִנְחַמֵּנוּ מִמְּעֹשֵׂנוּ וּמִעֲצָבוֹן יָדֵינוּ מִן־הָאֲרֶמֶה הָאֲשֶׁר הִלְרִיחַ יְהוָה: יִהְיֶה כָל־יְמֵי לָמֶךְ שִׁבְעֵים וְשִׁבְעִים שָׁנָה וְשִׁבְעֵים מֵאוֹת שָׁנָה וְיָמֹתָיִם:

GENERATIONS OF NOAH.

6, 9 These are the generations of Noah. And Noah begat three sons, Shem, Ham, and Japhet. And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And also afterward, when the sons of God came in unto the daughters of men, they bare children unto them: these were the mighty men, who were of old, the men of renown. And Jehovah said, My spirit shall not strive with man for ever, for that he is flesh; and his days will become an hundred and twenty years. Still Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jehovah, that he had made man on the earth, and it grieved him at his heart. And Jehovah said, I will destroy the man whom I have created from

אֱלֹהֵי תוֹכְרֹתָ נַח: וַיֹּולֵךְ נַח שְׁלֹשֶׁת בָּנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת: וַיְהִי כִי־הָחֵל הָאָדָם לָרֶב עַל־פְּנֵי הָאָרֶץ: וּבָנוֹת יָלְדוּ לָהֶם: וַיִּרְאוּ בָנֵי הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם כִּי טִבּוֹת הֵנָּה וַיִּחַרוּ לָהֶם נָשִׁים: מִכָּל אֲשֶׁר בָּהָרֹם: וּגִם אַחֲרָיִם כֵּן אָשֶׁר יִבְאוּ בָנֵי הָאֱלֹהִים: אֶל־בָּנוֹת הָאָדָם וַיִּלְדוּ לָהֶם: וְהָיָה הַגִּבּוֹרִים אֲשֶׁר טָעוּלָם אֲנָשִׁי הַשָּׁמַיִם: וַיִּאמֶר יְהוָה לֹא יִדְוֶן רֹחִי בָאָדָם לְעֹלָם כִּשְׁלֹשׁ הַיּוֹם נִשְׁפָּר וַחֲבוּ יָמֵי מִגָּת וּפְשָׁרִים שָׁנָה: וַיֹּאמֶר יְהוָה כִּי רָגַע רֵעַת הָאָדָם בָּאָרֶץ וְכָל־יֶעָר מִהֲשֹׁבֵת לְבֹוֹתָיִם: וְלֹא־רָץ כָּל־הַיּוֹם: וַיִּנְחַם יְהוָה לִּי־עֲשֵׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֵלֵי לְבֹוֹתָיִם: וַיִּאמֶר יְהוָה אֶמְחֶה אֶת־הָאָדָם אֲשֶׁר בָּרָאֹתִי מֵעַל

CRITICAL NOTES.

ment. The Prophetic Narrative is the briefer, it is most intense. The prophetic writer says, the Nephalim lived at that time, the earth was corrupt and filled with violence. He says, also, God saw it all. Noah alone of all men walked with God. The priestly writer records the same facts; but traditional incidents are interwoven with them. He also describes Jehovah as reasoning with himself, and purposing to destroy man and all flesh. The priestly style is most apparent.

NOAH AND THE ARK.

6, 7, And God 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
 14 destroy them with the earth. Make
 for thee an ark of gopher wood;
 rooms shalt thou make in the ark,
 and shalt pitch it within and with-
 16 out with pitch. A light shalt thou
 make to the ark, and the door of
 the ark shalt thou set in the side
 17 thereof. And I, behold, I do bring
 the flood of waters upon the earth,
 to destroy all flesh, wherein is the
 breath of life, from under the
 18 heaven. But thou shalt come into
 the ark, thou, and thy sons, and
 thy wife, and thy sons' wives with
 19 thee. And of every living thing of
 all flesh, two of every sort shall
 come to the ark, to be kept alive
 with thee, male and female they
 20 shall be. 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,
 21 shall come unto thee to
 be kept alive. And take thou unto thee
 of all food that is eaten,
 and gather it unto thee; and it shall be
 22 for food for thee, and for
 them. Thus did Noah; according to all
 that God commanded him.

וַיֹּאמֶר אֱלֹהִים לְנֹחַ קַח לְךָ לְבַבֶּטֶר
 בַּיּוֹם הַזֶּה אֶמְטֵם כִּי מָלְא הָאָרֶץ חָמָס
 מִפְּעֻלָּתָם וְהִנְנִי מַשְׁחִית אֶת-
 הָאָרֶץ: עֲשֵׂה לְךָ תֵּבָה עֲצֵי-
 גֹפֶרֶת קָנֶם תַּעֲשֶׂה אֶת־הַתֵּבָה וְכִפַּרְתָּ
 אֹתָהּ מִבִּיֵת וּמִחוּץ בַּכֹּשֶׁף:
 וְעָשִׂיתָ חַלּוֹנוֹת לַתֵּבָה: וְאֵנִי
 וְאֵנִי רִנְנִי מִבְּנֵי אֶת־הַכְּנֹפֶת
 מִים עֲלֵיהֶם אֲרֹץ לַשָּׁחַת כֹּל-
 בֶּשֶׂר אֲשֶׁר-בּוֹ יוֹחַ חַיִּים
 מִתְּהַרְתָּ הַשָּׁמַיִם: וּבָאָה אֵל-
 הַתֵּבָה אַתָּה וּבְנֵיךָ וְאִשְׁתְּךָ
 וְנָשֵׁי-בְנֵיךָ אִתְּךָ: וּמִכָּל-חַי
 מִכָּל-בֶּשֶׂר שְׁנַיִם מִכָּל-תְּבוּיָא
 אֵל-הַתֵּבָה לְזָכָר וּלְאִמָּהּ זָכָר
 וְאִמָּהּ יָחִיד: מִהַעֲוֹת לְמִינֵהוּ
 וּמִן-הַבְּהֵמָה לְמִינָהּ מִכָּל-
 רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ שְׁנַיִם
 מִכָּל-יְבָיִט אֵלֶיךָ לְזָכָר וּלְאִמָּהּ:
 וְאַתָּה קַח-לְךָ מִכָּל-מַצְרֵי
 אֲשֶׁר יֹאכֵל וְאַשְׁמַת לְעֹלֶיךָ:
 וְהָיָה לְךָ וּלְהֵם לְאֹכְלָה: וְלֹא-
 נָח כָּכָל אֲשֶׁר-צִוָּה אֱתָנִי אֱלֹהִים

CRITICAL NOTES.

Noah and the Ark: Section vi, 13-22, is P, and Section vii, 1-5, is J and his redactors. Higher Criticism finds here two authors in the main. Yet it will be seen from the results of Reconstructive Criticism that P is most composite, by no means the work of one hand. This failure of Higher Criticism to distinguish in this place and elsewhere continuous homogeneous narratives accounts for its resort to redactions to account for incongruities. The two narratives, as given by Reconstructive Criticism, are similar in that a divine command is laid upon Noah to build the ark for himself and family, and for such of animal life as were to be preserved, because

GENERATIONS OF NOAH.

6, 7 the face of the ground; both man, and beast, and creeping thing, and fowl of the air; for it repenteth me that I have made them. Noah was a righteous man, perfect in his 8 generations: and Noah found grace in the eyes of Jehovah.

כני הארצה מארס עד בהמה
 פר רמש וער עוף השמים כי
 נחמתי כי עשיתם: נח איש
 צדק תמים היה בדרתיו: ונח
 מצא חן באיני יהוה:

NOAH AND THE ARK.

7, 1 And Jehovah said unto Noah,
 6, 14 Make thee an ark of gopher wood.
 And this is how thou shalt make
 15 it: the length of the ark three hun-
 dred cubits, the breadth of it fifty
 cubits, and the height of it thirty
 16 cubits. And to a cubit thou shalt
 finish it upwards. With lower, sec-
 ond, and third stories thou shalt
 7, 1 make it. Enter thou and all thy
 6, 18 house into the ark, and I will estab-
 lish my covenant with thee;
 7, 1 for thee have I seen righteous be-
 2 fore me in this generation. Of
 every clean beast thou shalt take
 to thee seven and seven, the male
 and his female; also of the fowl
 of the air, male and female. And
 of the beasts that are not clean,
 3 two, the male and his female: to
 keep seed alive upon the face of
 4 all the earth. For yet seven days,
 and I will cause it to rain upon the
 earth forty days and forty nights;
 and every living thing that I have
 6, 17 made will I destroy from off the face of the ground. Every thing that
 7, 5 is in the earth, shall die. And Noah did according unto all that Jeho-
 vah commanded him.

ויאמר יהוה לנח עשה לך
 תבת עצי גפר: וזה עשר
 תעשה אותה שלש מאות אמה
 ארכה התבה חמשים אמה
 רחבהה ושלושים אמה קומתה:
 והגומה תכלנה מלמעלה:
 תחתיה עניים ושלושים תעשה:
 בא אתה וכל ביתך אל התבה
 הקטנה את בריותי אתך כי
 אתך רציתי צדיק לפני בדור
 הזה: מכל בהמה השתורה
 תהיה לך שבעה שבעה ארבע
 ואשתו: גם מעוף השמים
 זכר ונקבה: ומין הבהמה
 אשר לא שהרה הוא
 שנים: איש ואשתו לחיות
 ורע עיני כל הארץ: כי
 ניסמם עוד שבעה ימי משטור
 עלי הארץ: ארבעים יום וארבעים
 ילילה ומתי את כל היקום
 בשני שמימי מעל פני האדמה:
 כל אשר נשמת יצוע: ויעש
 נח ככל אשר צוהו יהוה:

CRITICAL NOTES.

God was about to bring the flood upon the earth. All else varies. The ark in each narrative is different; the animals enter under a different numerical order in each. The priestly writer employs the words "clean and unclean, righteous," words associated with temple worship. The prophetic writer employs in his narrative words which he used in his account of Creation. The details of the Prophetic Narrative are more natural: a window is made in the ark for light, and food is taken in the ark for all the living. The Priestly Narrative omits these facts, but gives us dimensions, and a separate story for man, and the clean animals, and the unclean.

so did he.

כן עשה :

THE FLOOD.

7. 6 And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. They, and every beast after its kind, and all 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 sort. 15 And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life. And they that went in, went in male and female of all flesh, as God 17 commanded him. And the flood was forty days upon the earth; and the waters increased and bare up the ark, and it was lifted above the earth. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heavens were covered. And every living thing was destroyed which was upon the face of the ground, both man, and cattle, and creeping thing, and fowl of the heaven; and they were destroyed from the earth: and Noah 24 only was left, and they who were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

ונח בן-שש מאות שנה והמבול היה סוף על-הארץ: ויבא נח וכל בניו ואשתו ושאר בניו אתו אל-ה' התבה מצני מי המבול: המה וכל-החיה למינה וכל-הבהמה במינה וכל-הרמש הרמש על-הארץ למינהו וכל-העוף למינהו כל-צבון כל-נפש חיה: ויבאו אל-נח אל-המבה שנים שנים מכל-הבשר אשר-ברא החיים: והנאים זכר ונקבה מכל-בשר באו כאשר צוה אלהים: ויהי המבול ארבעים יום על-הארץ וירבו המים וישאו את-התבה ותרם מעל הארץ: והמים גברו מעל סוף הארץ על-האדמה ויכסו כל-ההרים הגבים אשר-תחת כל-השמים: וימה גח כל-היקום אשר על-פני האדמה מאדם עד-בהמה עד-רמש ועד-עוף השמים וימתו מן הארץ: וישאר נח וכל-העוף צותו בתבה: ויגברו המים על-הארץ חמשים ופאת יום:

CRITICAL NOTES.

The Flood: Higher Criticism analyzes this portion as follows: V. 6 is P; vv. 7-10 is J and his redactors; v. 11 is P; v. 12 is J; vv. 13-15 is P; vv. 16-17 is P and J; vv. 18-21 is P; vv. 2, 3, is J and his redactors; v. 24 is P. This analysis proves only that there is confusion in the account as we find it in the text. Reconstructive Criticism disentangles this confusion, and finds two accounts, each full, each with its characteristic differences, each nevertheless confirming the other. The Prophetic Narrative and the Priestly Narrative are essentially alike as to facts: they vary as to details, yet only such kind of variation as we have become

THE FLOOD.

7.15 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing which creepeth upon the ground, there went in seven and seven, two and two, unto Noah into the ark, male and female, according as God had commanded Noah. And Jehovah shut him in. And it came to pass after seven days, that the waters of the flood were upon the earth. 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 heaven were open. 12 And there was rain upon the earth forty days and forty nights. And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh that moved upon the earth died, both fowl, and cattle, and beast, and every creeping thing that creepeth upon the earth, and every man. Every-

בַּעֲצָם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם וְחָם וְיָפֶת בְּנֵי נֹחַ וְאִשְׁתֵּי נֹחַ וְשָׁלֹשׁ נָשִׂים נְשֵׂי בָנָיו אִתָּם אֵלֶּה הַתְּבוּהָ מִן־הַבְּהֵמָה הַשְּׁהוּרָה וּמִן־הַבְּהֵמָה הַשֶּׁרֶץ הַנִּנְקָה שְׁלֹחָה וּמִן־הַפֹּרָץ וְכָל־אִשֶּׁר רִמְסָה עַל־הָאָרֶץ מִהָשְׁמַיְתָה שְׁנַיִם שְׁבָעָה שְׁבָעָה בָּאָו אֵלֶּי נֹחַ אֵל־הַתְּבוּהָ זָכָר וּנְקֵבָה כָּאִשֶּׁר צִוָּה אֱלֹהִים אֶת־נֹחַ׃ וַיִּסְגֶּר יְהוָה בַּעֲדֵנוּיָהּ לִשְׁבַע הַמַּיִם וְמִן־הַסְּבִיל הָיוּ עֹשֶׂי הַפְּרֹצִ׃ בַּשָּׁנָה שְׁש־מֵאוֹת שָׁנָה לְחַיֵּי נֹחַ בַּחֲרָשׁ הַשְּׁנִי בַּמַּסְפָּה עָשָׂר יָמִים לְחָרֶשׁ בְּיוֹם הַנֶּהַל וּבָקָעוּ כָּל־מַצִּינּוֹת תְּהוֹן רִבְוָה וְהִרְבּוּ הַשָּׁמַיִם נִפְתְּחוּ וַיְהִי הַגֹּשֶׁם עַל־הָאָרֶץ אַרְבַּעַּס יוֹם וְאַרְבַּעִים לַיְלָה׃ וַיִּבְרָו הַמַּיִם וַיִּרְבּוּ מֵאֵד עַל־הָאָרֶץ וַתִּלָּךְ הַתְּבוּהָ עַל־פְּנֵי הַמַּיִם׃ הַמַּטָּה עָשָׂרָה אַמָּה מִן־עַצֵּי הַגִּבּוֹרִים וַיְבָרְךָ הַמַּיִם וַיִּכְפּוּ הַהַרִיִם׃ וַיִּגְוַע כָּל־בֶּשֶׂר הַרֹמֵשׁ עַל־הָאָרֶץ בַּשָּׁנָה וּבַחֹדֶשׁ וּבַחַיָּה וּבַבְּהֵמָה וּבְכָל־הַשְּׁרָץ הַשָּׂרֵץ אֵלֶּי־הָאָרֶץ וְכָל־הָאָדָם׃ כָּל־אֲשֶׁר נִשְׁמַח חַיָּה הָיָה בְּעֵפְרוֹ מֵכָל־אֲשֶׁר

CRITICAL NOTES.

familiar with. Most careful time-designations are recorded in the Priestly Narrative. The prophetic writer gives here the duration of the continuance of the waters in this portion; the priestly will give this fact in the succeeding portion. An elaborate argument to prove the unity of these two narratives may be drawn from linguistic considerations; but this aid can not be invoked in notes, such as we confine ourself to. Yet there is in the two narratives of Reconstructive Criticism a convincing argument of truth in their consistent parts, and in the evident independence of each, combined with a different point of view which each writer maintains.

ABATEMENT OF THE
WATERS.

- 8, 1 And God remembered Noah, and every living thing, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.
- 5 And the waters returned from off the earth continually. And it came to pass at the end of forty days, that Noah opened the window of the ark, which he had made: and sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth.
- 8 And he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him to 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. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him at eventide; and, lo, in her mouth an olive leaf plucked off: so Noah knew that the waters were abated from off the face of the earth. And he stayed yet other seven days; and sent forth the dove; and she returned not again unto him any more. And Noah removed the covering of the ark, and looked out, and, behold, the face of the ground was dry.
- וַיִּזְכֹּר אֱלֹהִים אֶת-נֹחַ וְאֶת כָּל-הַחַיָּה וְאֶת כָּל-הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּיבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל-הָאָרֶץ וַיִּשְׁבּוּ הַמַּיִם: וַיִּשְׁבּוּ הַמַּיִם מֵעַל הָאָרֶץ הַלְוָה: וְשׁוּבוּ: וַיְהִי כַּמָּוֶלֶת אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת-הַלְוִיָּה הַתֵּיבָה אֲשֶׁר עָשָׂה: וַיִּשְׁלַח אֶת-הָעֹרֵב וַיֵּצֵא יְצֵאוֹ וַשָּׂבַע עַד-יָבֹשֶׁת הַמַּיִם מֵעַל הָאָרֶץ: וַיִּשְׁלַח אֶת-הַיּוֹנָה מֵאֵתוֹ לְרֹאשׁוֹת הָאָרֶץ הַמַּיִם מֵעַל פְּנֵי הָאָרֶץ: וַלֹּא-מָצְאָה הַיּוֹנָה מְנוּחַ לְכַף רַגְלָהּ: וַתָּשֻׁב אֵלָיו אֶל-הַתֵּיבָה כִּי מַיִם עַל-פְּנֵי כָל-הָאָרֶץ: וַיִּשְׁלַח יָרֵן וַיִּחַהּ וַיָּבֵא אֶתָּהּ בְּלִי הַלֵּל הַתֵּיבָה: וַיִּחַל עֹר שֶׁבַע יָמִים אַחֲרֵיהֶם וַיִּסְפֶּה עֵלְמָה אֶת-הַיּוֹנָה מִן-הַתֵּיבָה וַתָּבֵא אֵלָיו הַיּוֹנָה לָעֵת עֶרֶב וְהָיָה עִלְמָה זֹאת טָרַף בַּעִיָּה: וַיִּרְא נֹחַ כִּי-קָלַו הַמַּיִם מֵעַל הָאָרֶץ: וַיִּחַל עֹר שֶׁבַע יָמִים אַחֲרֵיהֶם וַיִּשְׁלַח אֶת-הַיּוֹנָה וְלֹא-יָסְפָה שׁוּב-אֵלָיו עוֹד: וַיִּזְכֹּר נֹחַ אֶת-מַכְסַּף הַתֵּיבָה וַיִּרְא וְהָיָה חָרְבוּ פְּנֵי הָאָרֶץ:

CRITICAL NOTES.

Abatement of the Waters: The documents of this section, according to Higher Criticism, are: vv. viii, 1-2, is P; v. 3 is J; vv. 4-5 is P; vv. 6-12 is J; v. 13 is P and J; v. 14 is P. It is to be observed that much which Higher Criticism relegates to one document is a duplicate portion under the view of Reconstructive Criticism. A remarkable characteristic of the Prophetic Narrative is seen in this section. The prophetic writer recognizes the ordinary prudential measures which man takes. Noah finds out by experiment whether the waters are abated from off the face of the earth. He sends forth a raven first, then a dove. This same writer observes,

7, 23 was in the dry land, died.

בחרבה מתו:

ABATEMENT OF THE
WATERS.

8, 2 And the fountains of the deep and the windows of heaven were stopped, and the rain from heaven
3 was restrained; and the waters decreased after an hundred and fifty
4 days. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountain of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.
13 And it came to pass in the six hundredth and first year, in the first month, in the first day of the month, the waters were dried from
14 off the earth. And in the second month, and the twentieth day of the month, the earth was dry.

ויפכרו מעינות תהום וארבת
השמים ויכלא הגשם מן-
השמים: ויחפרו המים מקצה
חמשים ומאת יום: ויתלח
התבה בחדש השביעי בשנה-
עשר יום לחדש על הרי
אררט: והמים היו הלוק וחסור
ער-החדש הפשירי בעשורי
בגחד לחדש נראו רשי ההרים
ויהי בגחת ישישי-מאות שנה
בראשון בגחד לחדש חרבה
המים מעל הארץ: ובחדש
השני בשבעה ועשרים יום
לחדש יבשה הארץ:

CRITICAL NOTES.

that the waters were assuaged, because God made a wind to pass over the earth. The priestly writer in this part confines himself strictly to an exact chronology. There is no contradiction in the two narratives. They are alike in the fact recorded. They are diverse in the incidents. The prophetic writer loves to behold man co-operating with God in the emergencies, while the priestly is most bent upon seeing what God does for man apart from this co-operation. Hence the incident of the sending forth of the raven and the dove is a prophetic record.

DEPARTURE FROM THE ARK.

- 8, 13 And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, whatsoever moveth upon the earth, after their families, went forth out of the ark. And God blessed Noah and his sons, and said to them, Be fruitful, and multiply, and fill the earth. And the fear of you be upon every beast of the earth, and upon every fowl of the air. Every moving thing that liveth shall be to you, as the green herb, for food. Into your hand are they given. I will require the life of man from the hand of every man's brother. Whosoever sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man. And God said, And I, behold, I establish my covenant between me and you, and every living creature that is with you, for perpetual generations: while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. And there shall not be any more a flood to destroy the earth. I set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

ויצא נח ובניו ואשתו ונשי בניו
 אחרו: כלהיחיה כל-הרמש וכל-
 הצוף כל-רומש על-הארץ
 לטטטתיהם יצאון מן-התבה:
 ויברך אלהים את-נח ואת-
 בניהם פרו ורבו וסללו את-
 הארץ: ומוהלכם יהיה על-כל-
 חית הארץ וכל-כל-עוף השמים
 כצ רמש אשר הואתי יהיה
 לכם כירק עשב זאכלה:
 בידכם נתנו: מיר איש אחיו
 אורש את-נפש האדם: טטפה דם
 האדם באדם רמו ישטח לינצלם
 אלהים עשה את-האדם: ויאמר
 אלהים ואני הנני מקים את-
 בריתי ו בניי זבייכם ו בניו כל-
 נפש חיה אשר אתכם זאכלת
 עולם: עד כל-ימי הארץ זרע
 הקציר וקר וחם וקיץ וחרף
 ויום ולילה זא יעבחו: ולא
 יהיה עוד טבול זשיחת הארץ:
 את-השתי ואתי בענן והייתה
 זאית ברית בניי ובני הארץ:
 והייתה הקשת בענן וראיתי
 זאזכור ברית עולם בין אלהים
 ובין כל-נפש חיה בכל-
 בשר אשר על-הארץ:

CRITICAL NOTES.

Departure from the Ark: The analysis of Higher Criticism for this passage is quite simple: vv. 15-19 is P; vv. 20-22 is J; vv. ix, 1-17, is P. The utter failure of Higher Criticism to distinguish the narratives in the documents of Genesis comes conspicuously forward in this section. The narratives of Reconstructive Criticism will make this apparent. Each narrative has these facts in common: the departure from the ark, the injunction to increase and multiply, the dominion of man over the animal creation, the reference to murder, the promise of God that the flood should not come again to destroy all flesh, and the bow in the cloud as sign of this prom-

DEPARTURE FROM THE ARK.

8, 15 And God spake unto Noah, saying, Go forth from the ark, thou and thy wife, and thy sons, and thy sons' wives with thee. 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 breed abundantly in the earth, and be fruitful and multiply upon the earth. And they went forth from the ark. And Noah built an altar unto Jehovah; and took of every clean beast, and of every clean fowl, and offered burnt offerings upon the altar. And Jehovah smelled the sweet savor; and Jehovah said in his heart, I will not again curse any more the ground for man's sake, for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing, as I have done. And God spake to Noah, and to his sons with him, saying, And you, be ye fruitful and multiply; bring forth abundantly in the earth, and multiply therein. And the dread of you be with all wherewith the ground teemeth, and with all the fishes of the sea. I give to you all belonging to all the life of the earth. Only the flesh itself, not its blood, shalt thou eat. And surely your blood among you yourselves I shall seek: from the hand of every beast I will seek it, and from the hand of man. And God said to Noah, And I will establish my covenant with you and with your seed after you, and with every

וירבר אלהים אל נח לאמר: צא מן התבה אתה ואשתך ו בניך ונשי בניך אתך כל החיה אשר אתך הוצא אתך מכלי ברמט בשאר בעוף ובהמה ובכלי הרמש הרמש עלי הארץ וישרשעו בארץ ופרו ורבו על הארץ: ויצאו מן התבה ויבנו נח מזבח ליהוה ויקח ויטע טבטב הבהמה השדה ומכלי השן הששור וישחך שלח במזבח: ויהוה אתיריה הניח ויאמר יהוה אל לבו לא אפס לקח לעד עוד את האדם בעבור האדם כי יצא לב האדם רשע מעצרו ולכן אפס עוד להכח את לבו כי לא אפס עוד אתי: ויאמר אלהים אל נח ואל בניו אתו להצטר: ואתם פרו ורבו שרצו בארץ ורבו בהיותכם בכל אשר תרמש הארמה ובכל רגל היס: ונתתי לכם את כל כלל חיה הארץ: אף בשאר נפשיו רמז לא האכלו: ואף את רמכם לנפשתיכם אדרש: מיד כל חיה ארשו ומיר האדם ויאמר אלהים אל נח והקמתי את בריתי אתי ואת כל נפשכם אחריכם: ואהינל

CRITICAL NOTES.

ise. Yet there are decided variations. The priestly writer says that Noah went forth from the ark by command of Jehovah; that Noah offered an offering unto Jehovah upon an altar; that flesh is given to man for food, but blood must not be eaten; that Jehovah will surely require the life of man from all who destroy it, man or beast. The prophetic writer says that Noah went out of the ark; that God blessed him; that meat and the herb was given to man for food; that God established here the law against murder. There was need for the priestly writer only to repeat the sacredness of human life, because the narrative concerning Cain and

NOAH'S CURSE UPON
CANAAN.

- 9, 19 Shem, Ham, and Japheth, these were the sons of Noah: and of these was the whole earth over-
20 spread. And Noah began to be a husbandman, and planted a vine-
21 yard; and he drank of the wine, and was drunken; and he was un-
22 covered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told
23 his two brethren without. And Shem and Japheth took a garment, and covered the nakedness of their father; and their faces were backward, and the nakedness of their
24 father they saw not. And Noah awoke from his wine, and knew what his youngest son had done
25 unto him. And he said,
Cursed be Canaan;
A servant of servants
Let him be unto his brethren.
25 And Noah lived after the flood three

שם וחם ויפת גילה בני-נח
ומאלה נעצה כל-הארץ: ויחל
נח צמח הארמה וישע כרם: וישח
סו-היין וישכר ויתגל בתוך
ההלה: וירא חם אביו-כנען-
את-ערות אביו ויגד לשני-
אחיו בחוש: ויקח שם ויפת את
השפלה ויכסו את ערות צניהם
ופניהם אחרית וערות אביהם
לא ראו: ויקח נח מיינו וידע
את אשר-עשה לו בנו הקטן:
ויאמר
ארוך כנען
עבד עבדים
יהיה לצחין:
ויחי-נח אחר המבול שלש

CRITICAL NOTES.

Abel had declared the law. The prophetic writer declared the law for the first time. He also refers to his Creation narrative in the words "as the green herb." It is the prophetic writer that knows of the everlasting covenant which God makes with man. The great flood interpolation of Higher Criticism falls to the ground in the face of these two narratives of Reconstructive Criticism.

Noah's Curse upon Canaan: The portion ix, 18-27, is assigned to J and his redactors; vv. 28-29 is recognized as P, under the view of Higher Criticism. Yet there are two distinct accounts here. The peculiarity of the priestly writer appears mostly in the words announcing the curse. He declares Jehovah to be the God of Shem. He records that Noah implores God to give Japheth a dwelling-place in the tents of

DEPARTURE FROM THE ARK.

9, 10 living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that
 11 go out of the ark. And not shall all flesh be cut off any more by
 12 the waters of the flood. This is the sign of the covenant which I
 14 make: and it shall come to pass
 15 when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall not become any more a flood to
 17 destroy all flesh. This is the sign of the covenant which I establish between me and all flesh that is upon the earth.

נפש החיה אשר אתכם בשמים
 ובהמה וכל יחד הארץ אתכם בשמים
 מכל יצאון התבה יולצו יטורנהו
 כל-בשר צוד מסמי הספול
 זאת איתם ברית אשר אני נתן
 והיה בשמי ענן על הארץ
 ונראהתה הקשת בענן
 ונזכרתה איתך ברית אשר ביני
 וביניכם ובין כל-נפש חיה
 בכל-בשר אשר לפני יהוה ענן
 הקשת לשמול לעשות קלו
 בנבוא: זאת איתם הברית אשר
 הקמתי לני וניו כל-בשר אשר
 הארץ:

NOAH'S CURSE UPON CANAAN.

9, 15 The sons of Noah, that went forth of the ark, were three, Shem, Ham, and Japheth; and Ham was
 20 the father of Canaan. And Noah began to be an husbandman, and
 21 planted a vineyard; and he drank of the wine, and was drunken; and
 22 was uncovered in his tent. And Ham saw the nakedness of his father, and told his two brethren
 23 without. And Shem and Japheth took a garment, and laid it upon both of their shoulders, and went backward, and covered the nakedness
 24 of their father. And Noah awoke from his wine, and knew what his
 26 youngest son had done unto him. And he said,

והיו שלשה בני-נח הצאצאים
 מן-התבה שם וחס ויפת
 וחס הוא בני-נח ענן ויפת
 נח איש האדמה וישע כנען
 וישת מן-היו וישכר ויתגל
 בתוך אהלה וירא חם את
 ערות אביו וגר לשני-אחיו
 בחוש ויהו שם ויפת את-
 השמלה וישמו עץ-שכר
 שניהם וילכו אחרנית וילכו
 את-ערות אביהם ויחזו נח
 מינו וירא את אשר-עשה
 לו בנו הקטן ויילמד
 ברוך יהוה אלהי שם
 ויהי כנען עבד לשון
 יפת אגזיהם ליתם

Blessed be Jehovah, the God of Shem;
 And let Canaan be his servant.
 God enlarge Japheth,

CRITICAL NOTES.

Shem. This same writer in the narrative portion is more circumstantial; for he tells of Shem and Japheth laying the garment upon their shoulders. The prophetic writer records the same facts, yet he is briefer. There is prophetic energy in the conciseness of the words of the curse. It is to be observed, also, that the prophetic writer has no mention of God in the curse upon Ham.

NOAH'S CURSE UPON CANAAN.

hundred and fifty years.

מצות שנה וחמשים שנה:

GENERATIONS OF THE SONS
OF NOAH.

10, 32 These are the families of the sons of Noah according to their generations among their nations: And of these were the nations overspread in the earth after the flood. Shem, and Ham, and Japheth; and sons were born to them after the flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kitim, and Dodanim. Of these were the isles of the nations overspread after their families, among the nations. And the sons of Ham; Cush, and Mizraim, and Put, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabteca. And the sons of Raamah; Sheba, and Dedan. And Cush begat Nimrod: and he began to be great in the earth. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, (whence went forth the Philistines) and the Caphtorim.

גֵּזֶה מִשֵּׁחַת בְּנֵי-נֹחַ לְחַדְתָּם
בְּגוֹיֵתָם וּמֵאַזְלָה נִפְרְדוּ חֲגוּזִים
בְּאֶרֶץ אֲחֵר הַמְּבוּלָה שְׁמוֹהֶם
וַיֵּצֵת וַיּוֹלְדוּ לָהֶם בְּנִים אֲחֵר
הַמְּבוּלָה: בְּנֵי יִפְתָּח אֶמְרָה וּמִגּוֹג
וּמִדֵּי וַיּוֹן וְחַבְלֵל וּמִשֵּׁךְ וְתִירָס:
וּבְנֵי גֹמֶר אֲשֶׁכְנַז וְרִפְתָּח
וְתוֹגַרְמָה: וּבְנֵי יָוָן אֲשִׁיָּה
וְתַרְשִׁישׁ כְּתִים וְדָדָנִים:
מֵאַזְלָה נִפְרְדוּ אֵי-הַגּוֹיִם
לְמִשְׁפַּחְתָּם בְּגוֹיִם וּבְנֵי הָאֵם
כּוֹשׁ וּמִצְרַיִם וְעַשׂ וְכוּשׁ:
וּבְנֵי כּוּשׁ סִבָּה וְחַוִּילָה וְסַבְתָּה
וְרֵעֵמָה וּפְתַחְתָּה וּבְנֵי רֵעֵמָה
שֶׁבָא וּדְדָן: וְכוּשׁ יָלַד אֶת-
נִמְרוֹד הוּא הָאֵל לְהִיֹּת גִּבּוֹר
בְּאֶרֶץ: וּמִצְרַיִם יָלַד אֶת-לֹדִים
וְאֶת-עַנְמִים וְאֶת-לֶהָבִים וְאֶת-
נַפְתְּחִים: וְאֶת-פַּתְרוּסִים וְאֶת-
קַסְלוּחִים אֲשֶׁר יֵצְאוּ מִשָּׁם פְּלִשְׁתִּים
וְאֶת-קַפְתּוֹרִים: וְכוּשׁ יָלַד אֶת-
שֶׁבֶן וְכוּשׁ יָלַד אֶת-
הַיָּבּוּסִי וְאֶת-הַגַּמְרִי וְאֶת-
הַגְּרָשִׁי: וְאֶת-הַחוּיִי וְאֶת-הַעֲזָזִי
וְאֶת-הַפִּינִי: וְאֶת-אֶבְרִי וְאֶת-
הַצְּמֵרִי וְאֶת-הַחַמְתִּי: וְאַחֲרַיִם
נִפְצוּ מִשֵּׁחַת הַכְּנַעֲנִי בְּאֵזָה

And Canaan begat Zidon, his first-born, and Heth, and the Jebusite, and the Amorite, and the Girgashite; and the Hivite, and the Arkite, and the Sinite; and the Arvadite, and the Zemarite, and the Hamathite: and afterwards the families of the Canaanites spread abroad, as thou goest

CRITICAL NOTES.

Generations of the Sons of Noah: The tenth chapter of Genesis is most remarkable for its tables of genealogies. It is most composite according to Higher Criticism. This portion is assigned to documents as follows: x, 1, is P and J; vv. 2-7 is P; vv. 8-19 is J and his redactors; v. 20 is P; v. 21 is J; vv. 22-23 is P; vv. 24-30 is J; vv. 31-32 is P. The table is a kind of patch-work. A most remarkable confirmation of the theory of Reconstructive Criticism comes to the front in its treatment of this table. It was found that in the two accounts of Noah's curse upon Canaan there was some common matter. Yet only such matter as must of necessity be

THE DISPERSION.

thence upon the face of all the earth; and they left off to build the city.

משם על־פני כְּבִידָה אֶרֶץ
וַיַּחֲדְלוּ לִבְנֹהַ הָעִיר׃

GENERATIONS OF THE SONS OF NOAH.

10, 1 And these are the generations of the sons of Noah, Shem, Ham and 2 Japheth. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, 3 and Tiras. And the sons of Gomer; Aslikenaz, and Riphath, and 4 Togarmah. And the sons of Javan; Elishah, and Tarshish, Kit- 5 tim, and Dodanim. Of these were the isles of the nations divided into their lands, every one after his 6 tongue. And the sons of Ham; Cush, and Mizraim, and Put, and 7 Canaan. And the sons of Cush, Seba, and Havilah, and Sabtah, and Raamah, and Sabteca. And the sons of Raamah, Sheba, and 8 Dedan. And Cush begat Nimrod: and he began to be a mighty one in 9 the earth. He was a mighty hunter before Jehovah: wherefore it is said, Like Nimrod a mighty hunter 10 before Jehovah. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the 11 land of Shinar. Out of that land he went forth into Assyria, and builded 12 Nineveh, and Rehoboth-Ir, and Calah, and Resen between Nineveh and 13 Calah; the same is the great city. And Mizraim begat Ludim, and 14 Ananim, and Lehabim, and Naphtulim, and the Pathrusim, and the

וַאלֵּה תּוֹלְדֹת בְּנֵי נֹחַ שֵׁם
הָם וִיעֶת בְּנֵי יֶפֶת גֹּמֶר
וּמָגוֹג וּמָדַי וַיָּוֶן וְתוֹבַל
וּמִשֶׁךְ וְתִירָס וּבְנֵי גֹמֶר
אַשְׁכֶּנֶז וְרִפְתָּ וְתוֹגַרְמָה׃
וּבְנֵי יָוָן הַשִּׁישִׁי וְתַרְשִׁישׁ
כְּתִים וְרֹדָנִים מֵאֵלֶּה נִפְרְדוּ
הָאִילָנוֹת בְּאֶרְצָתָם הַשִּׁישִׁי
לְעֵשָׂנוֹ וּבְנֵי כוּשׁ וּמִצְרַיִם
אֶפְרַיִם וְכְנַעַן וּבְנֵי כְנָעַן
וְחִוִּילָה וּפְלִשְׁתִּיה וְרַעַמְסֵס
וְפִנְתִּיכָא וּבְנֵי רַעַמְסֵס שֵׁבַע
וּרְדֵן וּכְפֹרֶשׁ יֶזֶר אֶת־נֶסֶךְ
הוּא הַחֵלֶל לְהִיטֵב אֲבוֹתָי
בְּהָרֵי הָעֵדֶן אֲבֵר עֲצֵי
הָאֵלֶּה יְהוָה׃ וְעֵשָׂו בֶן־יִצְחָק
כְּמִטְרָד גְּבוּר צִיִּיר וְעֵשָׂו
יְהוָה׃ וְתֵהִי רַעַשִׁית סַמְמֵנְתָּו
בְּבָנָי וְאַרְרָה וְאַחַר וְנִלְכְּדָה
בְּהָרֵי שֵׁנַעֲדִי׃ סֹן הַחֵדָּל הַחֹזֶק
יִשְׂרָאֵל אֲשֶׁר־יִיטֵן יְהוָה׃ וְיִנְוָה
וְהָאֵת־תְּרַבְּתֵי עֵדֶן וְהָאֵת־לְעֵבָה׃
וְהָאֵת־רַבֵּן בֵּינֵן נִינוּחַ וְעֵבֶן
כְּלָה הוּא הָעִיר הַגְּדוֹלָה
וּמִצְרַיִם יִצְרָאֵל צִיִּיר יִם וְהָאֵת
עַל־מִסָּם וְהָאֵת־לְעֵבָה נִהְיָת־
נְפֹתֵכֶם׃ וְהָאֵת־פְּתָרְסִיָּה וְהָאֵת

CRITICAL NOTES.

common to a tradition which was inwrought in the very fiber of Hebrew life. Certain liberties were taken in regard to common matter, which is to be found in the two narratives of the prophetic and priestly writers, by those who wrought them into the present form. It may be said that certain rules governed those who made the composing. These rules are a subject of attractive study. But if there had been two tables, one common to each of these two narratives, it would have been impossible to unite them into any kind of discourse without most apparent absurdities. Hence, if such tables existed, a new method must be followed. And it is found that such a new method was adopted. The table in the prophetic account

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