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A COMPARATIVE STUDY OF THE EARLY SOURCES OF
THE PENTATEUCH AND THE EARLY HISTORICAL BOOKS.

Submitted to the University of
Glasgow for the degree of
Ph.D. in the Faculty of Divinity

by
IAN MACDONALD MACAULAY.

Glasgow, 1967.

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C O N T E N T S.

	<u>Page.</u>
Introduction 	1
Examination of the Early Sources of the Pentateuch. 	
Passages commonly accepted as Yahwistic. Table.	8
Analysis and notable characteristics of J.	9
Passages commonly accepted as Elohistie. Table.	180
Analysis and notable characteristics of E.	181
Differential characteristics of J and E	227
Examination of the Early Sources of the Early Historical Books.	252
Conclusions 	260
Bibliography 	263
List of Contractions 	267

INTRODUCTION.

There are two aspects of the present inquiry. The first aspect concerns literary analysis and the second, theology.

With regard to literary analysis one must deal with the facts represented by the symbols J, E, D and P.

Eissfeldt has summarised the arguments for analysis into these sources under four heads, namely the change in the divine names, linguistic usage, diversity of ideas and literary phenomena¹.

It is a basic assumption of the thesis that the literature or literary sources formed from various traditions is important. Students of the history of traditions, such as von Rad and Noth, still adhere to the commonly accepted results of literary criticism, at least in the Pentateuch. The current emphasis on the Sitz im Leben in the cult and further study of the sources behind the literary sources cannot conceal the fact that the traditions became literature.

The Yahwist (J) is at the beginning of this transition.

The literature, however, has undergone literary (as

1. Introduction, pp.182 - 188 .

well as oral) revision.

An appreciation of the composite nature of the literature is as necessary as an understanding of how various traditions came together in pre-literary stages.

A modern development in literary analysis concerns the J source. There has been a refinement of J and a discussion of sources within J. The scholars associated with this line of inquiry are Pfeiffer, Eissfeldt and C.A.Simpson.

Pfeiffer and Eissfeldt raise a special problem for any attempt to reach a commonly accepted analysis. These scholars frequently allocate a passage, generally seen to be J, to S(Pfeiffer) or L (Eissfeldt).

The purposes of the thesis do not require an adjudication on the probable rightness or wrongness of such allocations.

However, should S or L prove to be subordinate strands of J, and not separate sources, then the problem disappears. But the relationship of S and L to J is not as close as that and the problem must remain. Pfeiffer finds S only in the book of Genesis. 'After J, E and P have been removed, the remnant consists of not only redactional material and isolated fragments, but a series of stories with such well-defined characteristics that it is not unreasonable to consider that a separate document'. S is clearly independent of J. Moreover, S and S² and J cannot be equated with L and J(Eissfeldt)

or J^1 and J^2 (Simpson).¹ In the analyses Pfeiffer's view is noted.

Eissfeldt describes his L source. 'In many places in the Pentateuchal narrative there remains a substantial residuum which strongly resists being assigned to J, E or P, and also does not in the least appear like an amplification of one of these strands or an addition at the time of compilation. It bears a quite special and original stamp'.² L has equal standing with J, E, D and P.

One reason given for the choice of L as symbol is that 'the strand denoted by it, in contrast to P, the Priestly Code, is least dominated by clerical and cultic tendencies'.³

Pfeiffer is not impressed by Eissfeldt's claim that L 'ran parallel to J from the Creation to the death of David. The chief objection to Eissfeldt's theory is that, outside of Genesis, his L and J either supplement each other or consist of mere snatches of narrative or isolated stories, hence, unless we suppose that large portions are lost, no "sources" or "documents" can be reconstructed out of this literary debris'.⁴

In the analyses Eissfeldt's allocations to L are noted.

C.A.Simpson argues that 'the earliest document of the Hexateuch is that of J^1 , based upon, and setting forth, the

1. Introduction, pp.159-161.

2. Introduction, p.193.

3. Introduction, p.169.

4. Introduction, p.159.

tradition of the southern tribes; that this was used by J² as the nucleus of his own more extensive work, which included also certain traditions of a part of the house of Joseph; that this J² document was, in the course of time, subjected to a certain amount of casual elaboration by various hands'.⁵

The closeness of J¹ to J² is noteworthy.

In the analyses the very detailed work of Simpson cannot be stated in full. Reference is made to the drift of his analysis.

The work of Pfeiffer, Eissfeldt and Simpson is not without its critics. Volz has the support of North as he refers to the 'atomizing' of J. Others speak of 'the creative genius of the Yahwist'.¹ This is the view of the thesis. North's comment on this point leads into another development which affects literary analysis today.

'Whether we can speak of a single author, J, depends very much upon whether we can discern the presence of a master-hand controlling its disparate materials and arranging them to serve the purposes of a definite interpretation of history. It is generally believed that we can discern such a purpose, but this belief is obviously difficult of convincing demonstration, and it is always open to an objector to say that the apparent purpose that runs through the saga was already

5. ETI, p.35.

1. von Rad, Gen., p.24; see Pfeiffer, Introduction, pp.142ff).

stamped upon it while it was still current in oral tradition'.²
 Those who stress oral tradition have obviously a different view of the Yahwist from the one outlined above.

A traditio - historical approach to problems of literary analysis is seen in a work by Mowinckel. He allows a duality of traditions in Genesis 2 - 11 but will not describe them as two literary sources. The dualities and unevenness are all 'traditio - historical not literary - critical problems'. These are to be investigated following the methods of Gunkel³.

So far as oral tradition and traditio-history are concerned, they are warnings against a too narrow literary criticism. The transition from spoken to written word was never an easy one. The change would be gradual. The written source would be under pressure from oral tradition which would not cease but would continue alongside the literary document.

The second aspect of the inquiry is theological.

The work of Noth, von Rad and Weiser, to name but a few, is a reminder that it is theological literature that has been deposited. Basic themes unify the traditions. Study of the origin, growth, coalescence and documentation of the great themes have given a fresh appreciation of the purpose of the literature.

Study of the sources requires the combination of the

2. OTMS, p.59.

3. Pent., pp.60-61.

thematic and literary-critical approaches.

The literature has to be accepted for what it is, namely a composite, theological literature.

In the thesis an analysis has been made of the passages which do not belong to the P source in Genesis-Deuteronomy. The various, often conflicting, analyses suggested by scholars have been carefully considered. Passages have been designated J and E only when there is reasonable probability that this is so. Without a careful delimitation of the sources, the derivation of notable characteristics could be misleading. An attempt has been made to discern the criteria that scholars have employed in arriving at their analyses. The analysis of the passages rests upon evidence that is cumulative. Many interlocking factors lead scholars to make decisions about the distribution of a passage into sources.

The thesis emphasises the representational differences between the sources but linguistic, literary and material criteria are also mentioned in the analysis. In some cases only one or two criteria are used. Because of the evidence of the analysis of previous passages, however, the analysis may be carried through with some confidence. Once one admits diversity of authorship passages not obviously composite can be allocated to sources. Caution has to be exercised lest the unity of fine passages is destroyed for the sake of critical

theory.

One of the merits of the work of Noth and von Rad is that they do not fragment connected passages which others would atomize.

The analysis has not sought to be an exact diagnosis and there are few instances of the splitting of verses. Connected passages figure mainly for it is in such passages that contrasts of outlook can best be discerned.

After the analysis of the passages had been done, the notable characteristics of J and E were drawn off. It was seen that the Yahwist and Elohist in Genesis-Numbers had distinctive theological points of view. The Yahwist is certainly the more creative writer¹. The Elohist does not appear to be a simple supplement to J. He has a mind of his own and the source is continuous.

The isolating of the notable characteristics of J and E in the Pentateuch is an important part of the thesis.

The second part of the thesis is concerned with the Books of Joshua, Judges and 1 Samuel 1-12.

Characteristics were listed. When commentators showed that some of the characteristics came from passages which were Deuteronomistic, they were discarded. This occurred frequently due to the closeness of the Elohist and Deuteronomistic

1. Noth, UG, pp. 20-40.

points of view. The characteristics which remained were from the early sources of these early historical books. The relationship of such characteristics to the characteristics distinctive of the early sources of the Pentateuch was then considered.

DOCUMENT J.

Book of Genesis.

Passages commonly accepted as Yahwistic:

- A.I, 2:4b - 3:24.
- A.II, 4: 1 - 16.
- A.III, 4:17 - 24
- A.IV, 5:29 - 6: 1-4
- A.V, (6:5 - 8
- (7:1 - 5,7*, 10,12,16b, 17b, 22-23.
- (8:2b - 3a, 6-12, 13b, 20, 21-22.
- A.VI, 9:18 - 27
- A.VII, 10: 8 - 19,21,24-30.
- A.VIII, 11:1 - 9
- A.IX, (11:28 - 30
- (12:1 - 4a, 6-9
- (12:10 - 20
- A.X, 13:1 - 5, 7 - 11a, 13-18.
- A.XI, 16:1b - 2, 4-8, 11-14.
- A.XII, 18:1 - 18, 20-33.
- A.XIII, 19:1 - 28, 30-38
- A.XIV, 24:1 - 67
- A.XV, 25:21 - 26a, 27-34
- A.XVI, 26:1 - 3*, 6-11, 12-14, 16-17, 19-33
- A.XVII, 28:13 - 16, 19a
- A.XVIII, 29:2 - 14, 31-35
- A.XIX, 32:4 - 13a, 24-33
- A.XX, 33:1 - 3, 6-9, 12-17

- A.XXI, 38: 1 - 30
 A.XXII, 39: 1 - 23
 A.XXIII, 43: 1 - 34
 A.XXIV, 44: 1 - 34
 A.XXV, 46:28 - 34
 A.XXVI, 47: 1 - 5a, 6b, 29-31
 A.XXVII, 50: 1 - 11, 14

Book of Exodus, p.90
 Book of Numbers p.140

Passages commonly accepted as Yahwistic.

A1. Genesis 2:4b - 3:24

(a) Analysis.

The allocation of Genesis 2:4b - 3:24 to the Yahwist is generally accepted.

Pfeiffer, however, ascribes 2:5-9, 15-25 and chapter 3 (vv.20,23 may be glosses) to S. Genesis 2:10-14 belongs to S^{2.1}. Eissfeldt traces J and L in the chapters and finds later additions in both².

The characteristics noted under (b) together with the distinctive use of the divine name and other expressions support Yahwistic authorship.³.

(b) Notable Characteristics.

Genesis 2:4b-3:24J.

<u>Guilt</u>	<u>Sin</u>	<u>View of Human Nature</u>
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Man is at the centre of things because God put him there.
 (2:4b-7). Man who owes everything to God has to be

1. Introduction, p.160.

2. Introduction, pp.194,199.

3. Skinner, Gen., p.52; see also Driver, LOT, p.14; Anderson, p.31; Noth, UG, p.29; Mowinckel, Pent., pp.60-61; von Rad, Gen., p.71; Kuhl, p.64; Simpson, ETI, pp.51 ff.

obedient to Him (2:16-17). Man has been given a sphere of rule (2:15,19-20,23). In turn he has to be ruled by God (2:16-17). But Man spoils God's good purpose for him. Instead of living in obedient fellowship with his Creator, Man rebels against his creatureliness. He resents being locked in space and time. He wants to be like God (3:5-6) and his pride leads to separation from God (3:8). He feels guilt and evades responsibility for his sin (3:7-13). Evil is 'inextricably present within our created world'. It 'has singled out man, lies in wait for him, and everywhere fights a battle with him for life and death'. 'Man is always assailed'.^{1.} Man can decide things for himself. He does think of himself as being responsible or answerable to God (3:22). God has, however, kept to Himself 'the tree of the knowledge of good and evil'.

J has a serious, sombre view of human nature.

<u>Transcendent</u>	<u>Providence</u>	<u>Judgment</u>	<u>Mercy</u>	<u>Miraculous</u>
<u>Revelation</u>		<u>View of God.</u>		

God existed before the Creation and His separateness from the forces of nature can in no way be questioned. "He is no immanent power in nature nor in the natural process of being and becoming. The nature of his being and will is revealed in his historical acts. He thus transcends

1. von Rad, Gen., p.89, on verses 14-15).

nature as he transcends history; and, consequently, he destroys the whole basis of pagan religion. No force or power in the world is more characteristic of him than any other'.¹ (2:4b-24). God also cares for what He has created. He provides for Man (2:8,9,15,16,18-25). God's love for the sinful is shown by his clothing of Adam and Eve (3:21). The judgment of God does not obliterate the offenders. Even in their disobedient state they may, albeit with pain, reproduce (3:16) and subsist (3:17-19))². The judgment as described by the Yahwist links enigmas of man's existence with man's sin (3:16-19, 23-24). The Yahwist is unashamedly anthropomorphic in his descriptions of God and of His activity. Only the literalist can miss the depth-meaning in the anthropomorphisms. They disclose how personal God is. According to taste, one may venture to say that the mode of description is naive. One cannot, however, claim that the insight of the Yahwist, so clothed, is naive or childish (2:4b,5,7,8,9,15-17ff; 3: 8,9,11,13,14ff). As in all authentic relationships, the personal nature of God's encounter with Man does not infringe upon His austere majesty. 'God's miraculous creating permits no watching... Man... can revere God's creativity only as an actually accomplished fact'.³ Indeed, the Creation narrative

1. G.E.Wright 'God who acts' SCM 1952, p.21.

2. Noth, UG. p.257

3. G. von Rad, Gen., pp.81-82 on 2:21-23.

and the Fall narrative together show God acting magisterially. At the very end of the account of the Fall 3:24 it is mentioned that cherubim and a flaming sword guard the way to the tree of life. The judgment has come and the Holy God is the only One who can lead Man safely back to bliss.

Style:

The dialogue at the beginning of the Fall narrative (3:1-13) is full of perception and the workings of the human conscience are portrayed without fuss. The act of disobedience is deliciously described (3:6). The preceding picture of the Creation (cap.2) is the work of an artist who paints with few words.

Universalism.

Eve is described as the mother of all living (3:20)

Passages commonly accepted as Yahwistic.

III. Genesis 4:1-16.

(a) Analysis.

The passage is generally ascribed to the Yahwist.

Eissfeldt reckons the first verse only to L.Pfeiffer calls the passage S² and thinks it is possibly a revised story. Kuhl is not certain that the story of Cain and the list of his descendants (Gen 24) belonged originally to this version (at all events neither is essential to its continuity and both assume a larger population on the earth (4:14f,17) than can be reconciled with the rest

of the story'.^{1.} The generally held view is again followed.^{2.}

Skinner supports the J allocation by referring to some of the characteristics listed below and to the language

(b) Notable Characteristics.

Genesis 4:1-16 J

Sin View of Human Nature.

The Yahwist continues the account of man's restlessness, homelessness in the world (3:24). He describes the kind of life sinful man lives, if he does not master sin(4:7). Men become angry against their brothers(4:6). They kill(4:8) and seek to ignore responsibility to God for their actions (4:9)

Judgment Mercy Providence View of God

God comes to sinful man both in judgment and in mercy. God unceasingly watches over the sons of men (4:8-10). When sin breaks out God judges the sinner by banishing him(4:10-14). In mercy, God covenants to look after the sinner(4.15), even though he has committed arbitrary homicide.^{3.} God's case is a continuing one.

Style

Again one notes the concise dialogue which is effective because of the controlled emotion.

Worship

'In the course of time Cain brought to the Lord an

1. p.64; Eissfeldt, Introduction, p.194; Pfeiffer, Introduction, p.160.
 2. Driver, LOT, p.14; Anderson, p.31; Noth, UG, p.29; Mowinckel, Pent pp.60-61; von Rad, Gen., pp.99ff; Simpson, ETI, pp.56-60; Skinner, Gen., pp.100-101. 3. Noth, UG, p.257.

offering'(4:3). Without preamble the Yahwist gives an account of man's first act of worship. No reason is suggested for the acceptance of one offering rather than the other. The Yahwist has, in this narrative, little interest in cultic matters.

AIII. Passages commonly accepted as Yahwistic.

Genesis 4:17-24

(a) Analysis.

Genesis 4:17-26 has been allocated to J¹. Noth² allows 4:17-24 to J, but in a footnote refutes the suggestion that 4:25-26 are parallel to 5:3,6(P). Noth considers 4:25 to be a gloss to 5:3. It is intended to soften the contradiction between 4:1,2a and 5:3. The latter verse refers to Seth not Cain as Adam's firstborn. Since 4:25 is a gloss, Noth asserts that 4:26 is also secondary, in that it is a scholarly marginal note or gloss to 5:6. The Yahwist's lack of interest in worship (AII) supports Noth's argument,

4:17-24 can safely be affirmed to be Yahwistic.

Kuhl's analysis has been referred to (AII). He cannot allocate 4:23-24³.

Pfeiffer allocates 4:17-24 to S and 4:25-26 to S².⁴

The latter allocation is in agreement in effect with

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1. Driver, LOT, p.14; Anderson, p.31; Mowinckel, Pent., pp.60-61; von Rad, Gen., pp.106ff; Skinner, Gen., pp.98-99.
 2. UG p.29, p.12 note 26.
 3. p.89.
 4. Introduction, p.160.

Noth⁴.

Eissfeldt calls 4:17a,18-24 L and 4:17b,25-26 J⁵.

Skinner refers to Budde who 'has shown that the stylistic criteria point decidedly (if not quite unequivocally) to J'. The closeness of the passage to cap. 3 is made plainer if the intention of the writer is to show 'not merely the progress of culture, but also the rapid development of sin'.⁶ The following characteristics indicate that this is so.

(b) Notable Characteristics.

Genesis 4:17-24 J

Sin

View of Human Nature.

The vengeful saying of Lamech (4:23-24) discloses the brutalising effect of rebellion against God. Civilisation (4:17, 21-22) does not make man more obedient to His Maker and consequently more contented upon earth. Culture may purify religion but it does not purify man. The Yahwist has a sober view of the human predicament.

Two Cultures.

Nomadism.

Cain has been denied the life of the peasant or agriculturalist (3:12). Protected by God (3:15), his descendants build cities, make music (4:17,21) and work in metals (4:22). Others of his descendants remain nomads (4:20). Lamech's cry of hate (4:23-24) may be the Yahwist's way

4. UG. p.161.
5. Introduction, pp.194,199).
6. Gen., p.98.

of showing his disapproval of a way of life that is less than what God had originally planned for Man 4:15. Man no longer lived close to the land. His sinful activity became more hateful.

AIV. Passages commonly accepted as Yahwistic.

Genesis 5:29, 6:1-4.

(a) Analysis.

Some scholars allocate these verses to J.¹ Kuhl allows only 5:29 to J². Anderson³ possibly grants that 5:29 is J but definitely allocates 6:1-4 to J.

Eissfeldt attributes the words 'a son' in 5:28 as does Simpson and 5:29 to J. 6:1-4 belongs to L⁴.

Pfeiffer believes that 5:29 is S² and 6:1-4 is S⁵.

Martin Noth ascribes 5:29 to J but considers that 6:1-4 is so isolated in every regard that nothing certain can be decided about its source allocation⁶.

Skinner does not ignore the fragmentary nature of 6:1-4, to which Noth draws particular attention.⁷ Skinner does not claim to know the precise position of the fragment among the Yahwistic traditions. Certain expressions and the structure of sentences indicate the work of the Yahwist⁸.

The present writer therefore accepts that 6:1-4 can be

1. Driver, LOT, p.14; von Rad, Gen., pp.70,109,112; Skinner, Gen., pp.133,140,148; Simpson, ETI, pp.60,62.

2. p. 64.

3. pp.31,46.

4. Introduction, pp.199,194.

5. Introduction, p.160.

6. UG, p.29; p.29 note 83.

7. Gen., p.139.

8. Gen., p.140.

considered to be probably J.

The reasons for allocating 5:29 to J are as follows:

Being rhythmic it is different in style from the rest of the chapter. It refers back to 3:17ff J⁹.

(b) Notable Characteristics.

5:29 J

Two Cultures.

There is an obvious reference to 3:17-19 contained here. The sadness of man's sin which had made work on the land such a burdensome thing. Another reference is to 9:20ff where it is presupposed that Noah inaugurated the settled life of agriculture which was an advance on the nomadic existence of his ancestors in 4:20¹⁰.

6:1-4 J

Sin

His View of Human Nature.

The demonic character of sin is shown by the Yahwist. Even divine beings rebel (6:2). Because of their licentiousness judgment had to come upon God's creatures, who in this story are not blamed. The created ones had once more to be limited by God. Their mortality had to be reemphasised. No divinity should hedge the life which God had given and could take away (6:3).

9. Driver, LOT, p.14; Skinner, Gen., p.133; von Rad, Gen., p.70.

10. Simpson, ETI, p.61.

Solemnly the Yahwist must have narrated the murder by Cain, the fierce song of Lamech and now the involvement in the sin of heavenly beings. Man was in the grip of alien forces.

A.V. Passages commonly accepted Yahwistic.

Genesis 6:5-8, 7:1-5, 7^{*}, 10, 12, 16b, 17b, 22-23;
8:2b-3a, 6-12, 13b, 20, 21-22.

(a) Analysis.

It is generally agreed that the introduction to the Flood story in 6:5-8 belongs to J¹. Pfeiffer calls the passage S².²

In Genesis 7 there is also a large measure of agreement. Verses 1-5, parts of 7-10, 12, 16b, 17b, 22-23 are allocated to J by Driver³. In vv. 7-9 'two and two', 'male and female', 'God' come from P. v.16b came originally after v.9. Noth⁴ omits vv.3a,4,8,9. V.7 is not unmixed J. Only the first part of 23a is given to J. Von Rad⁵ disagrees with Driver in that he grants 7-10 entirely to J. Anderson⁶, Eissfeldt⁷ and Kuhl concur in ascribing most of chapter 7 to J.⁸

Skinner states that interpolations occur in v.7, in the

1. Driver, LOT, p.14; Anderson, p.31; Noth, UG, p.29; von Rad, Gen., p.112; Eissfeldt, Introduction p.199; Kuhl, p.64; Skinner, Gen., p.148; Simpson, ETI, p.62.
2. Introduction, p.160.
3. LOT, p.14.
4. Noth, UG, p.29.
5. Von Rad, Gen., pp.114ff.
6. Anderson, p.31;
7. Eissfeldt, Introduction, p.199.
8. Kuhl, p.64.

whole of vv.8-9 and in v.23. This is very near Driver's analysis⁹. Simpson omits vv.8,9,22, finds a redactional substitution of 'and his son's wives with him' for 'and his household' (cf.7:1) in v.7. The remainder of the analysis is similar to Driver¹⁰. Pfeiffer attributes Driver's allocation to S². He makes no qualifications regarding vv.7-10.¹¹

In Genesis 8, the separation into sources raises little difficulty among scholars. Genesis 8:2b-3a, 6-12,13b, 20-22, belong to the Yahwistic narrative.¹²

Pfeiffer¹³ refers exactly the same verses as mentioned by Driver to his S² source.

Skinner¹⁴ mentions evidence from four quarters which leads scholars to new unanimity.

There is linguistic evidence such as the important distinction between the divine names and a number of characteristic expressions. There are traces of a distinctive J style. J and P have diverse representations of the entry into the Ark by clean and unclean animals and of the cause of the Flood.

9. Skinner, Gen., pp.148ff, 153.

10. Simpson, ETI, pp.62-63.

11. Introduction, p.160.

12. Driver, LOT, p.14; Noth, UG, p.29; von Rad, Gen., pp.114, 118; Skinner, Gen., p.148ff; Simpson, ETI, p.62; Anderson, p.31; Eissfeldt, Introduction, p.199; Kuhl, p.64.

13. Pfeiffer, Introduction, p.160.

14. Skinner, Gen., pp.148ff.

Skinner also quotes obvious parallels from the documents composing the Flood story. Duplicates concerning the cause of the Flood, the entry into the Ark etc. Finally the distinctive features of J are exhibited in one of the sources.

The latter will be indicated in what follows below.

There is no good reason for departing from the generally accepted analysis of the Flood narrative.

(b) Notable Characteristics.

Programmatic passage.

Particular stress should be placed on the characteristics of 6:5-8 J. In his commentary on Genesis von Rad writes about the Yahwist. 'Until now he has spoken to us through the medium of ancient traditions or in the quite special way he has combined them. We have also seen that the ancient contents of the traditions sometimes did not quite coincide with the concern of the narrator; because of its great original dead weight, all the material could not be incorporated into the theological structure of the Yahwist without contradiction. Chapter 6:5-8 is thus important to us because at this point the narrator for once speaks quite freely and without dependence on older material. These words, therefore, have for us programmatic significance, not only for the understanding of the Flood story but also for the entire Yahwistic

primeval history. They show something of its literary technique.^{1.}

Sin

View of Human Nature.

Man is completely in the grip of sin(6:5), this is God's own view of what He had created.

Anthropopathisms Judgment Mercy View of God

Intensely personal is man's relationship to God. It is, therefore, not with rash irreverence that the writer feels able to describe God's feelings of regret and sorrow in human terms(6:6). God must judge the wickedness of man and he determines to blot out creation's living creatures (6:7). The Yahwist emphasises the mercy of God. The practically unknown Noah(5:29) is the recipient of the unmerited favour of God, for Noah is part of mankind(6:8). Characteristics of the rest of the Flood narrative (except 8:21-22) in chapters 7 and 8. J.

Sin

View of Man

As 6:5-8 has shown, man is sinful. That statement introduces the account of the actual flooding judgment against wicked men, whose wickedness is behind the judgmental utterances(7:4,23). Solemnly the Yahwist affirms that sin brings extinction to the world.

Revelation Judgment Mercy View of God

God must judge sinful man(7:4,10,12,17b,22-23). His mercy is shown to Noah who is obedient(7:1,5,9,23). The

1. Gen., pp.112-113.

judgment passes (8:2b-3a, 11,13b) and mercifully dry land appears. God is described anthropomorphically (7:16b).

Worship

On 7:2,3 von Rad comments. 'The sacral depreciation of certain animals resulted from the defensive struggle of the Yahweh faith against strange, older cults or other magical practices in which one made use of these animals'. (op.cit. p.116).¹ The faith is held in a cultural context. The general practice of the area is determinative. Sacrifice with the right kind of animals was just what was done (8:20). Accordingly, the act of worship is performed without much interest by the Yahwist in the details (see A.II).

Style.

The descriptions of the sending forth of the dove by Noah are very delicately made (8:8-12). The destructiveness of the Flood is graphically portrayed (7:22-23).

Notable Characteristics of Genesis 8:21-22 J.

Programmatic passage.

Von Rad gives reasons for giving 8:21-22 special treatment. Here as with 6:5-8 'we are faced with the Yahwist's very own words. Here the Flood story ends, and the Yahwist certainly found no precedent in the tradition for what he gives as Yahweh's word. Only the saying about the duration of the natural orders (v.22) could be ancient

1. von Rad, Gen., p.116

material. (We learn, therefore, in these words of the prologue and epilogue the narrator's special concern and are thereby assisted in the proper understanding of the entire composition),¹.

Sin Mercy Providence Revelation View of Man and
View of God.

The Yahwist repeats his conviction about the sinfulness of man 8:21. In contrast to his previous statement (6:5), the Yahwist allows sinfulness to evoke not judgment but mercy, and the mercy is for every living creature, not just for Noah(8:21). The separateness of the Yahwist's teaching of judgment - for - all and mercy for - all should not, however, lead us to heighten the contrast overmuch. In previous passages the Yahwistic rhythm of judgment-mercy has been clearly seen. God in His mercy will never come to destroy(8:21). Rather He will always be the faithful Provider(8:22), a bountiful Creator. The protecting God guarantees the continuance of the indispensable rotation of day-time and year-time (8:22) even though the universal judgment has not made mankind better (cp.8:21 and 6:5).² By an anthropomorphism the Yahwist describes God's approval of Noah's act of grateful worship (8:21).

1

1. Gen., p.118.

2. Noth, UG., p.257.

Passages commonly accepted as Yahwistic.

A.VI. Genesis 9:18-27.

(a) Analysis

The passage is allocated to J.¹ Simpson calls vv.18,19 R^P, vv.26-27 secondary and vv.20-25 J².

Pfeiffer calls 9:20-27 S. He has no reference to the preceding two verses.³ Eissfeldt attributes 9:18-20 to J and 21-27 to L⁴.

There is little difficulty about allocating 9:20-27 to J. The evidence of language and the connection with 5:29 J is mentioned by Skinner. He grants that there are R^I glosses in 18b and 22 which seek to soften the contradiction between two Yahwistic strata (18-19 and 20-27).⁵ Simpson does not hold that J² existed independently of J¹. Consequently he cannot agree that in one strand of J the names were Shem, Ham and Japheth and in the other Shem, Japheth and Canaan. That is why vv.18-19 are termed R^P inserted 'as an introduction to, and in explanation of the name Canaan' in the story following.⁶

Skinner's glosses associate Ham with Canaan in vv.18-19 and in 20-27, at v.22, they associate Canaan

1. Driver, LOT, p.14; Anderson, p.31; Noth, UG, p.29; von Rad, Gen., pp.131-2; Kuhl, p.64; Skinner, Gen., pp.181-2.

2. ETI, pp.63-64;

3. Introduction, p.160.

4. Introduction, pp.199,194.

5. Gen., p.182.

6. ETI, p.333, note 33; p.63.

with Ham in an endeavour to give coherence to the two Yahwistic strata, in which originally Ham appeared in the first and Canaan in the second.

Skinner allocates 9:18-19 to J. Linguistic evidence shows that 18a is the close of J's account of the Flood and he considers that v.19 points ahead to J's list of Nations (chapter 10), or to the dispersion of the Tower of Babel.⁷

The generally accepted view is followed. Other discrepancies occur in this difficult passage. 'The traditions that the Yahwist united to form a great composition were complex, and he had much less need to reconcile them absolutely with one another from within.'⁸

(b) Notable Characteristics.

Genesis 9:18-27 J.

Frankness re Noah; Attitude to Canaanites.

The promise of 5:29 is fulfilled in 9:20. But Noah has been led astray. The drunkenness and crudities that followed upon the cultivation of the vine are described (vv.21,22). The structure of the passages indicates that 20-27 knew nothing of the Flood narrative.⁹

Here a different Noah, a drunkard and shamelessly exposed,

7. Gen., p.182.

8. Von Rad, Gen., p.132.

9. Skinner, Gen., p.182.

is frankly described. The Yahwist has no false reverence for the patriarchs. The description of Canaan's part in the incident (9:22,25-27) indicates the Yahwist's attitude to a people whom he regarded as sexually perverted. They receive a threefold curse. Is this the Yahwist's reference to the cultic prostitution practised by the Baal worshippers or is it rather a condemnation of their immorality, whether it originates in the viniculture of worship or anything else? Judging by the lack of interest in worship in other Yahwistic stories the latter view is more probable. The delicate behaviour of Shem and Japheth is a contrast to Canaan's lewdness (9:23,22 cf. shame in 3:7,10f, 21 J).

Sin

View of Man

According to 5:29 Noah would break the power of sin which disturbed man's association with the land. In this account, the sinful weakness of Noah (which means 'rest') prevents the relief he could have given to man's warfare upon the earth. The hope is frustrated.

Universalism.

The whole primeval history contains universal themes. The Paradise myth with its consequences gives insights into the nature of God and of Everyman. In Genesis 7:22-23 the Flood is seen to be universal. In 9:18 the three families of nations appear - Shem, Ham and Japheth. The story that follows (for Ham read Canaan) is about peoples

of Palestine, a far more restricted reference.

Ethnographical problems are discussed by some authorities^{1.}

Incomplete Conquest.

Attitude to Philistines.

Von Rad in the reference just given identifies Japheth in 20-27 with the Philistines who prevented the Israelites inheriting the whole land as had been promised as the Yahwist later shows. Is the Yahwist here stating the facts of an incomplete conquest - Japheth dwelling in the tents of Shem(Israel)? Von Rad writes 'That Israel alone did not possess the Land of Canaan, as it expected to do according to the promises, was certainly a disquieting question with which other texts of the Old Testament also struggled (cf. the various solutions in Judg. 2:20 to 3:2)'.^{2.}

Passages commonly accepted as Yahwistic.

A.VII. Genesis 10:8-19,21,24-30.

(a) Analysis.

Driver recognises 10:8-19,21,24-30 to be J.³ Pfeiffer allocates the same verses (but adding 1b) to S².^{4.} Eissfeldt does not offer details but considers chapter 10 to be mainly J^{5.} Simpson allows J verses 8,10a (first part),15,21 (emended) and 25.^{6.}

1. Skinner, Gen., pp.185-187; von Rad, Gen., pp.134-5; Simpson, ETI, p.334 note 41.

2. Gen., p.134.

3. LOT, p.14; also substantially, Noth, UG, p.29; von Rad, Gen., p.141; Kuhl, p.64; Skinner, Gen., p.188; Anderson, p.31.

4. Introduction, p.160; 3. Introduction, p.199.

6. ETI, pp.65-66.

The minutiae of the various analyses are of little concern. The characteristics sifted from this passage are unaffected. The following points have been made by scholars. Driver thinks the scheme of P in chapter 10 'singularly clear'. He also has noticed that genealogies in J are 'cast in a different mould from those of P, and are connected together by similarities of expression, which do not occur in P'.^{1.}

The different character, style and language of the two accounts and duplications lead Skinner to allot various verses to J and P.^{2.}

(b) Notable Characteristics.

Universalism.

Genesis 10:8-19,21,24-30.

The history of Israel is seen in terms of the history of the world. The insertion of the table by the Yahwist is a sign of his far from parochial outlook.^{3.} Shem represents the Semitic peoples.

Interest in rulers and nations.

The mention of Nimrod(8-13) indicates an interest in the warrior king. As he is descended from Cush(Ethiopia), kingship may thus be shown as a foreign form of government.

1. LOT, pp.14-15; see von Rad, Gen., p.136; Skinner, Gen., p.188.

2. Gen., p.188.

3. Noth, UG, p.258.

Passages commonly accepted as Yahwistic.

A.VIII. Genesis 11:1-9.

(a) Analysis

A common view held by scholars is that 11:1-9 belongs to J.¹ Pfeiffer ascribes it to S.² Eissfeldt calls it L.³ Simpson with slight modifications (R^P, glosses etc.) attributes it to J.⁴

Signs of J origin include the use of the divine name (11:5,6,8,9). The content is reminiscent of 3:20,22 and 6:1-3.⁵ Two themes reappear, the unity of all mankind and the Promethianism which divides. Other similarities to earlier J narratives appear below.

(b) Notable Characteristics.

Sin

View of Man.

Genesis 11:1-9 J.

Man's rebellion against God is reported in a manner similar to the account of the Fall (chapter 3 cf. vv.4,6.) An overweening confidence, a conceited independence from God, a desire to 'make a name for ourselves', is present in the first Fall narrative. Man has not changed.

Because of sin men are divided from one another (vv.6-9).

Civilization (cp.4:17,21-22 see above) provides new

1. Driver, LOT, p.14; Anderson, p.31; Noth, UG, p.29; von Rad, Gen., p.143; Kuhl, p.64; Skinner, Gen., p.223.
2. Introduction, p.160. 3. Introduction, p.194.
4. ETI, pp.67-68.
5. Skinner, Gen., pp.223,229.

means of rebellion (11:1-6). In the Babel story the Yahwist is not opposed to civilization and to culture. Nor does he wish sinful man obliterated. Man is the problem.

Judgment Revelation View of God.

God must judge man's sin (11:6,7). Man's presumption leads to international misunderstanding. God is described anthropomorphically, ironically. He has to come down to see the occasion of man's pride the city and the tower (11:5,7). The rhythm of judgment - mercy is interrupted in 11:1-9. It is with the call of Abraham that the Yahwist reveals that a disordered world, under judgment, is not God's intention for it.

Universalism.

The story concerns the whole earth (11:1,8,9). It is an aetiology of the division of mankind into races which cannot easily associate peacefully, but out of greed and envy, injure and destroy.

Passages commonly accepted as Yahwistic.

A.IX. 11:28-30; 12:1-4a, 6-9; 12: 10-20.

(a) Analysis.

Many scholars agree with the above allocations¹. Anderson calls 11:10-27 P but does not refer to 11:28-30.

1. Driver, LOT, pp.14-15; Noth, UG, p.29; von Rad, Gen., pp.153, 156, 162; Kuhl, pp.64-65; Skinner, Gen., pp.235, 241-242; Simpson, ETI, pp.68-70.

Chapter 12 is in the main J.² Pfeiffer with some hesitation attributes 11:28-30 to S², 12:4b-5 to P and, without mentioning verse 6 he allocates the remainder of chapter 12 in agreement with the above analysis.³

Elisfeldt calls 11:28-30 J, 12:1-4a mixture of L and J, 12:4b-5 P, 12:6-8 L, and 12:10-20 J.⁴ Mowinkel attributes 12:10-20 to J.⁵

Linguistic arguments are used in the allocation to J of the above passages.⁶

(b) Notable Characteristics.

11:28-30; 12:1-4a, 6-9; 12:10-20 J.

Programmatic passage; Parallel passage.

There are two reasons for laying special emphasis upon the characteristics found in chapter twelve. Firstly, 12:1-9 (cp. 6:5-8 above) is what von Rad calls a 'transitional paragraph' which serves 'primarily, of course, to provide a transition and connection between larger cycles of material'. But it is more than an external tie, for it gives 'the collector opportunity to articulate theologically programmatic material, which is significant far beyond the scope of the individual verses for understanding the larger whole'. He considers

2. pp.46,31.

3. Introduction, pp.160,188,142-143.

4. Introduction, pp. 199,194,199,188.

5. Pent., p.99.

6. Skinner, Gen., pp.235,242-3; Simpson, ETI, pp.68,69,70, Table A 403ff.

12:1-9 to be transitional 'for it is easy to see that these verses do not contain an old traditional narrative that had been previously polished. (Every story contains some kind of exciting event for which a number of characters - above all, conflict and solution - are required; this conflict then also becomes somewhat dramatically vivid). If in this respect the paragraph is conspicuously poor, it is all the richer in programmatic theological substance'. Earlier von Rad writes 'The measure of freedom that J,E, or P could exercise in their literary modification of the available material was scarcely great...The Yahwist in shaping the individual narrative, probably did not go beyond some trimming of the archaic profiles and making definite fine accents. He could naturally act more freely when joining originally independent narratives.... the individuality of the Yahwist, his basic theological conceptions, are much less apparent within the individual narratives than in the character of the composition as a whole. The Yahwist's theology of history is essentially expressed in the way he has linked together the materials, connected and harmonized them with one another'.⁷.

7. Gen., pp.160, 36.

The second reason for putting stress on the characteristics found in chapter twelve is that 12:10-20 is paralleled in Gen 20 (usually E) and 26:7-11 (usually J) is a variant of 12:10-20. Similar narrative material in diverse settings is not only very useful in showing the lack of homogeneity in the Pentateuchal material,¹ it is also useful in setting off the distinctive characteristics of the different sources. It is clearly easier to compare and contrast two sources when each is dealing with the same topic. Duplicates are of great assistance in the detection of the notable characteristics of the sources.

The parallel and variant passage have been taken into account in the presentation of the notable characteristics of J. For ease of reference the E parallel has been examined separately, among the passages assuredly E. The J variant (26:7-11) is also discussed later.

Skinner offers arguments in favour of the lateness of 26:7-11, the Rebekah account. Skinner believes that the first Sarah account (J) can reasonably be affirmed to be the earliest account, followed by E. The 'most colourless and least original form of the tradition' is the Rebekah one. 'The transference of the scene from Gerar to Egypt is perhaps the only

1. Noth, UG, p.21.

point in which the first version is less faithful to tradition than the other two'.¹.

This would justify taking Gen 12:10-20 J and 20E as parallels, and dealing with Gen 26:7-11 as a later variant of J.

C.A.Simpson, however, finds that Gen 12:9-20 is a variant (J^2) of that preserved in Gen 26:7-11(J^1).

'The E recension is thus in the nature of a conflation of the two earlier recensions'.².

Because of the complicated relationship of E to J^2 and the highly detailed analysis of Simpson, the present writer feels that Skinner has offered the clearer and more understandable solution of the relationship of the three passages.

Von Rad treats Gen 12:10-20 as a parallel to Gen 20. Despite his respect for the great age, originality and value as a source of Gen 26³. and in spite of his admitting the possibility that this version of the jeopardy narratives really is the oldest of the three, he sees closer ties between Gen 12 and Gen 20.⁴.
12:1-4a, 6-9 J.

Promises (Progeny and the Land) Mercy Judgment
View of God.

As mentioned in A.VIII the note of judgment receives

1. Gen., p.365.

2. Simpson, ETI, pp.501,583.

3. cf.Noth, UG, pp.114-118, 170f, 208f quoted by von Rad.

4. Gen., pp.220f, 264, 266.

its merciful accompaniment in the call of Abraham (12:1-4a). The judgment continues to the last moment. The Yahwist notes sadly with double emphasis that Abraham's wife, Sarah, was barren(11:30). The call and promises to Abraham show that the history that follows is salvation-history or sacred history. He gives 'utterance to his faith that Israel's entry into Palestine was no fortuitous occurrence but had been divinely purposed'.¹ Abraham is to go to a land which is in God's gift (12:1). He is promised many descendants(see 11:30) and will receive God's blessing. He will become a great nation(12:2), and his descendants shall receive the land (12:7). Judgment reappears incidentally (12:3).

View of Man.

Abraham responds in obedience (12:4a). 'It is significant that Gen.12:1,⁴ represents Abraham as having left the desert not of his own accord but at the command of Jahveh'.¹

Universalism.

Abraham's people will become a missionary nation (12:2,3) By their attitude to this chosen people of God, the nations of the earth will receive blessing or cursing from God.

1. Simpson, ETI, p.456.

Worship.

Abraham built altars to the Lord (12:6-8) in the land promised him. Skinner's comment is in keeping with what has already been noticed in various passages about J, namely his lack of detailed interest in worship and his bald references to cultic matters.

'It is, however, a singular fact that in J there is no record of actual sacrifice by the patriarchs on such altars.¹

12:10-20 J.

FrankSinView of Man

The Yahwist frankly describes how by a lie Abraham saves his own life, puts his wife into a compromising situation and is expensively well treated by Pharaoh (12:11-16). Abraham, the hope of the world (12:1-4a), who was to father a mighty leavening nation puts God's plan at risk by his treatment of the barren Sarah.

JudgmentMiraculousProvidenceView of God.

God, however, comes in judgment and Pharaoh learns the lesson of the plagues miraculously sent by God to free the ancestress of the People of the Promise. (One can see similarities to the mighty acts associated with the deliverance from Pharaoh in the Book of Exodus).(12:17-20). In spite of the folly of Abraham,

1. Skinner, Gen., p.246 and p.1 in introduction.

the good intention of God for mankind is not frustrated. The treasure is indeed in an earthen vessel.

Style.

There is a cleanness in the narration of the story.
There is a succinct economy of words and a pace of
narration.

Passages commonly accepted as Yahwistic.

A.X. Genesis 13:1-5, 7-11a, 12b, 13-18.

(a) Analysis.

Driver allocates to J 13:1-5,7-11a (to 'East'), 12b (from 'and moved'), 13-18.¹ Anderson considers most of chapter 13 to be J.² Noth is in the main in agreement with Driver, only he thinks vv.14-17 are secondary.³ Von Rad agrees fully with Driver and in discussing whether vv.14-17 is a later addition he finds that it is the climax to the Yahwistic narrative.⁴ Kuhl⁵, Skinner⁶, and Simpson⁷ are in agreement with Driver. Pfeiffer claims 13:1-2,4f,7a,8-10a for J, vv.11-18 appear to be secondary.⁸ Eissfeldt allocates 13:2,5,7-11a, 12 (as Driver)-18 to L and 13:1 to J.⁹

Simpson considers that 13:14-17 breaks the connection

1. LOT, p.15.
2. p.31.
- 3.UG, p.29.
4. Gen. p.168.
5. pp.56,65.
- 6.Gen.,pp.242(P),241,
251-254, vv.14-17 R.
7. ETI, pp.70-72 vv.14-17
secondary.
8. Introduction, p.143.
9. Introduction, pp.194,199.

between 13 and 18 and that it lacks concreteness in that no theophany is recorded. He also finds a number of doublets. It is therefore a secondary insertion, from more than one hand. Skinner gives arguments for believing it to be from a younger hand than the original J, probably R^J. He mentions the lack of concreteness, the conception of Abraham as wandering over the land, the view from Bethel, the fact that the omission of the verses does not damage the context but rather brings out the reference of v.18 to 12f. 'The redactor has rightly seized the point of the story, which is that by his selfish choice Lot left Abraham the sole heir of Canaan'. Von Rad argues against the idea that vv.14-17 is a later addition. The Yahwist did not find this passage in the Lot stories but 'expanded the old traditional material according to the special theme'.^{10.} The whole passage (13:1-17) reaches its climax here and the promised land is surveyed by Moses, using the light of God to see by. Certainly, von Rad's argument has as its support the fact that the story does appear homogeneous. The coalescence of various traditions in J is not important in this thesis. Von Rad seems to have shown with some probability that 13:14-17 has the stamp of the Yahwist.

10. Gen., p.167.

Criteria used for allocating other verses in this chapter to J are as follows. The gaps occurring in the J allocation of vv.11-12, and also v.6, are due to traces of P. Skinner offers linguistic arguments, including the consistent use of the divine name for the presence of the J source.^{11.}

(b) Notable Characteristics.

Genesis 13:1-5, 7-11a, 12b, 13-18 J.

Moral

View of Man

Abraham is depicted as the agent of reconciliation (13:7-9). Lot is allowed to choose where it is he wants to live and for the sake of peace in the family Abraham will take what is left. This description comes strikingly from an author who in other places is fairly unreflective where moral issues are concerned. The rebelliousness of man is shown by the strife between kinsmen (13:7) and the sinfulness of Sodom and Gomorrah, cities in a garden of the Lord (10-13). One recalls the Paradise story.

Providence

Progeny and Land

Promises

View of God.

The goodness of God (12:10) and his judgment of sinful men (13:10,13) reappear. The promise is repeated more elaborately than in A.VIII. It is the promise of land to Abraham and his descendants which God will make 'as the dust of the earth' (14-17). The thought

11. Gen., pp.242-3.

is the same as in the 'transitional' passage discussed above and one should not look for another author.

Style.

Verses 14-17 like 9-13 have a sweep and expansiveness about them. The panoramic views are contained in the fewest of verses.

Passages commonly accepted as Yahwistic.

A.XI. Genesis 16:1b-2, 4-8, 11-14.

(a) Analysis.

Genesis 16:1b-2, 4-14 are allocated to the Yahwist.¹ Verses 9-10 are not allotted to J by some scholars.² Simpson³ and Pfeiffer call v.7a J.⁴ Mowinckel calls 16:1-14 (apart from P notes) J.⁵ Noth considers 16:9 a redactional addition with the parallel Gen. 21:8ff in mind. 16:10 is a later expansion of a quite general kind.⁶ Skinner calls vv.9,10 a double interpolation.⁷

Without offering a detailed examination of Simpson's analysis, the present writer accepts the case against the Yahwistic authorship of vv.9-10. The arguments for allocating the other verses to J are as follows.

1. Von Rad, Gen., p.186; Eissfeldt, Introduction, p.199; Anderson, p.31.
2. Skinner, Gen., p.285; Kuhl, p.65; Noth, UG, p.29; Simpson, ETI, p.71; Pfeiffer, Introduction, p.143.
3. ETI, p.65. 4. Introduction, p.143. 5. Pent., p.99.
6. UG, p.29 note 86.
7. Gen., p.287 footnote.

There is the obvious usage of the divine name and other linguistic usages⁸. Eissfeldt mentions other characteristics which coincide with what follows below⁹.

(b) Notable Characteristics.

Genesis 16:1b-2, 4-8, 11-14 J.

Parallel Passage.

As has already been noted in connection with Gen.12:10-20 passages which are paralleled are of particular importance. More emphasis is placed on notable characteristics found in a parallel passage. The parallel in Gen.21 is borne in mind but for ease of reference it is placed with the E passages (below).

Frank.

View of Man

The Yahwist gives a harsh portrayal of Abraham. He has no concern for Hagar (16:6) and the 'angel of the Lord' (16:7ff), by his kindness, heightens the contrast. This is a frank portrayal of the recipient of the promise. The ancestress is not presented as an example to follow (16: 5,6). Von Rad comments: 'Chapter 12:10ff told of the jeopardy of the promise, a disregard of the kind that springs from unbelief; the story of Hagar shows us to some extent the opposite, a fainthearted faith that cannot leave things with God and believes it necessary to help

8. Eissfeldt, Introduction, pp.182-183; Skinner, Gen., p.285, Simpson, ETI, p.71.

9. Introduction, p.184.

things along'.^{10.} The doubt was whether Sarah would really be the mother of the heir of promise.

Revelation.

Providence.

View of God.

God reveals Himself anthropomorphically. The angel is not an intermediary, rather He is God Himself in human form. The direct personalness of the Yahwist's description of the relationship of God to man is in no way diminished by his introduction of the 'angel of the Lord'. The angel walks on earth, like God in the Garden of Eden. He converses with Hagar (16:7,8,11-13). God's goodness to the fugitive Hagar (16:11,13) reminds one of His loving care of Adam, Eve and Cain. Mystery, present in every revelation of God, is shown where Hagar shows amazement at having seen God and remaining alive. The Yahwist is by no means familiar with God despite the apparent intimacy of his portrayal of God's self-disclosures (16:13).

Universalism

Nomadism

Attitude to other peoples.

Ishmael is the type of the wandering, independent Bedouin. One can detect a note of admiration in the Yahwist's descriptions, firstly, of the resourceful, unbiddable Hagar (16:4,7) and secondly of the son destined to be unruly (16:12). God encloses this people within his care. He has given heed to their afflictions (16:11).

10. Gen., p.191.

Style.

The Yahwist's style is terse and vivid, a pictographic prose.

Passages commonly accepted as Yahwistic.

A.XII. Genesis 18: 1-18, 20-33.

(a) Analysis.

The whole chapter is sometimes allocated to the Yahwist.¹ Eissfeldt calls the whole chapter L². Arguments for the secondary nature of vv.17-19, 22b-33a, may be outlined.

Skinner accepts that the verses are 'editorial insertions reflecting theological ideas proper to a more advanced state of thought. There are various inconsistencies vv.17-19 (Yahweh) compared with 22a(the men), and v.17 and 20f (God is in two minds). There is, Skinner asserts, Deuteronomic influence in the thought and language of vv.17-19. With regard to vv.22b-33a Skinner finds inconsistencies in vv.22a and 22b for in the latter Yahweh remains behind; in vv.20f and 23ff where the fate of Sodom hovers between decision and uncertainty. Finally Skinner thinks that 'the whole tenor of the passage stamps it as the product of a more reflective age than that in which the ancient

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1. Driver, LOT, p.15; Anderson, p.31; Kuhl, p.65; Pfeiffer, Introduction, p.143; Noth, UG, pp.29, 259n.627 and von Rad, Gen., pp.29, 204-205 but v.19 interpolated; Skinner, Gen., pp.303, 304f and Simpson, ETI, pp.75-76 but vv.17-19, 22b-33a secondary.
 2. Introduction, p.194.

legends originated'.^{3.} Simpson's arguments are similar.^{4.}

Noth and von Rad will only allow that verse 19 is secondary. Von Rad⁵ calls vv.17-19 and 20-33 'pro-grammatic'. In these sections the Yahwist speaks for himself, and not through the medium of the ancient traditions which, comparatively speaking, muffle his voice. One should here compare 6:5-8 and 12:1-9 above. Noth too thinks 18:22b-33 an independent contribution of J and finds that its rich theological content can only mean that it comes from J and not from some interpolator. He believes the passage to be of the utmost importance in any study of the theology of J.^{6.} The approach of von Rad and Noth would seem to cover the arguments claiming the passages as secondary. The Yahwist was not interested in harmonising the various traditions which he utilised. It is to assume a great deal to imagine that certain ideas were beyond the reach of the creator of the Yahwistic epic. Arguments which support allocation to J are as follows - style, linguistic expressions^{7.} and the characteristics outlined below.

(b) Notable Characteristics.

18: 1-16 J.

Sin

View of Man

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3. Gen., pp.298,303-305. 4. ETI, p.76
 5. Gen., pp.204-210. 6. UG, pp.258-259.
 7. Skinner, Gen., pp.298-299; Simpson, ETI, pp.75-76.

Abraham's behaviour towards the guests is a model of Eastern hospitality(18:3-8). The ancestress, however, displays the cynical scorn of unbelief at God's promise of posterity (18:10-15). The Yahwist never loses sight of the frailty of the human material with which God chooses to work.

Progeny Promise Revelation Miraculous View of God.

The mode of Yahweh's appearing causes difficulty. Von Rad is 'inclined to think that Yahweh appeared in all three. This interpretation would coincide with the fact that where the text mentions Yahweh himself it is singular (vs.10,13), for Yahweh is one in spite of this form of his appearing. The way of appearing, to be sure, is so strange and singular in the Old Testament that it must belong to the peculiarity of this tradition and this tradition only. ... The opening statement especially states the substantial significance of their theophany once for all. To be sure, there is a certain unclearness in Yahweh's relationship to the three. One must ask, however, whether this lack of precision is to be attributed only to a certain bondage to the oldest pre-Israelite tradition, or whether it did not rather lend itself to the narrator's intention by veiling Yahweh with incognito. And furthermore, in the sending of only two to Sodom (ch.19:1ff.), it gave the narrator the possibility of

differentiating God's activity on earth'.^{1.} One can see here the anthropomorphic appearing of Yahweh (18:1-16). Especially noteworthy is 18:8 where the divine being eats.

The power of God is behind the promise of descendants. To doubting Sarah comes consolation. 'Is anything too hard for the Lord'. (18:14). The ageing Sarah will be granted the birth of a child in the following year (18:10, 18:17-18; 18:20-33 J.

Programmatic passages.

Notable characteristics detectable in these passages carry more significance than characteristics found in some of the other passages. Noth (see the analysis) considers 18:22b-33 to be an independent contribution by J. It is 'the oldest discussion known to us on the topic of the justice of God in the Old Testament'.^{2.} Mowinckel also considers that the Yahwist himself gets a chance to speak in Gen.18:22b-33.^{3.} 18:17-19 and 20-33 are, according to von Rad, two 'conversational segments', which do not derive from ancient traditions. As in 6:5-8 the narrator ventures to give Yahweh's reflections before the judgment.'

1. Gen., pp.199-200; for a different view, Skinner, Gen., pp.299,304f.)

2. WGT, p.258.

3. Pent., p.63.

They have 'theologically programmatic significance'.⁴
 'We are dealing here, as also in ch.12:1-9, for example, with an insertion which the Yahwist put between the ancient narratives. If these insertions do not come precisely from his pen, their whole intellectual stamp is still much closer to him than the actual ancient narratives are. For precisely these insertions are especially revealing to us for the exposition of the whole patriarchal history, because they show us something of the spirit in which the stories about the patriarchs were welded together and in which they are now to be read and understood'.⁵

18: 17-18.

View of God. Promise

View of Man

Abraham is a 'friend of God'. He is God's chosen vessel, the ancestor of the many who will be a missionary nation (18: 17-18).

Universalism.

All nations of the earth will come under the influence of the Chosen People (18:18).

18: 20-33

Worship (Prayer)

View of Man

Abraham appears as an intercessor before God for sinful man (18:23-32). His humility before God (18:27)

4. Gen., p.204.

5. Gen., pp.209-210.

shows his righteousness. The decreasing number of righteous in the dialogue witnesses once more to the Yahwist's illusionless view of man.. The intimacy of the relationship between God and Abraham is pointed out (Gen.18:22-33).

<u>Righteousness of God</u>	<u>Universalism</u>	<u>Judgment</u>	<u>Guilt</u>
<u>Mercy</u>	<u>Revelation</u>	<u>View of God.</u>	

God concerns Himself with sinful actions (18:20-21 cp. 4:10 J). He is the Judge of all the earth (18:25). The theological problem dealt with by the Yahwist is contained in the question 'Wilt thou indeed destroy the righteous with the wicked?' (18:23). The law of collective guilt would provide an affirmative answer. The Yahwist 'dares to replace old collective thinking with new. Should not a smaller number of guiltless men be so important before God that this minority could cause a reprieve for the whole community?... does Yahweh's 'righteousness' with regard to Sodom not consist precisely in the fact that he will forgive the city for the sake of the innocent ones?..(Abraham) stretches the capacity of God's gracious righteousness more and more audaciously until he arrives at the astonishing fact that even a very small number of innocent men is more important in God's sight than a majority of sinners and is sufficient to stem the judgment. So predominant is God's will to save over his

will to punish!¹. Noth suggests that the Yahweh is not providing an individualistic solution. The Yahwist rather starts from the presupposition that the destiny of the individual is indissolubly linked with the destiny of a larger totality. God does not count heads and either destroy or preserve according to the answer. The righteous preserve. They are like salt which prevents the meat being destroyed.². This passage more than any other reveals the Yahwist's desire to portray God as a God who would rather, as Noth says, rescue and bless than judge and curse. The righteousness that delivers man is not man's. The righteousness belongs to God, and its chief property is to deliver the undeserving. That man is undeserving is shown by the fate of Sodom and Gomorrah. That story is one through which the Yahwist had to speak. The authentic voice of the programmatic passage rings out the more clearly by reason of the contrast. Lot was not a Sodomite. Was it possible that there were none righteous? The Yahwist sounds the note of judgment after he has indicated the better way that God has of dealing with the situation. The rhythm of judgment - mercy reappears. God is portrayed anthropomorphically in 18:17-33.

1. Von Rad, Gen., pp. 208-209.

2. UG., pp. 258-259.

Passages commonly accepted as Yahwistic.

A.XIII Genesis 19: 1-28, 30-38

(a)Analysis.

19:1-28 and 19:30-38 are allocated to J.¹. Pfeiffer calls 19:1-26, 30-38 S, 19-27f J.². Eissfeldt attributes chapter 19 (with the usual exception of 19:29P) to L.³.

Noth and Simpson are in the main in agreement with the generally agreed allocation. However Noth believes that 19:17-22, 26 are secondary⁴; and Simpson thinks that besides 19:17-23, 25-26 being additions they were added by the same hand.⁵

Von Rad thinks that it is probable that 19:17-22 'did not yet belong to an earlier version of the narrative'.

He considers that it has a certain independence but 'now the passage belongs inalienably to the story, for the events of ch.19:30-38 which belong to the chief narrative thread, are tied to it (v.30).'⁶

Skinner quotes Gunkel's view that 19:17-22 (with 19:26) belongs to another Yahwistic author.⁷

Simpson seems to have made a case for the passages

1. Driver, LOT, p.15; Anderson, p.31 the whole of chapter 19; von Rad, Gen., pp.210f, 217f; Kuhl, p.65; Skinner, Gen., pp.306, 312f.

2. Introduction, pp.160, 143. 3. Introduction, pp.189, 194.

4. UG., p.29.

5. ETI, pp.77-79.

6. Gen., p.215.

7. Gen., p.306.

being later, but he has failed to show convincingly that they are not Yahwistic. The more cautious approach of von Rad is probably nearer the truth.

The criteria employed in the allocation to J are as follows. Linguistic arguments are provided by Simpson and Skinner. Content, the continuation of earlier narratives, is another criterion.⁸

(b) Notable Characteristics.

Genesis 19:1-28, 30-38 J.

Other peoples Nomadism. Moral.

The immorality of the city of Sodom is strikingly different from the welcoming behaviour of the patriarch Lot, who defends his guests (19: 1 - 8). This could be an expression of the Yahwist's disgust at the sexual excesses of the Canaanite people. It could also be a sign that city life was a danger to the wandering Israelites. Lot is favourably presented as a 'sojourner' in the city (18:9). One hears an echo of Sarah's bitter laughter (18:12-13) in the response of Lot's sons-in-law to the threat of judgment. They thought he was joking (18:14).

Lot is frankly described in the incident with his daughters (19:30-38). The Yahwist carefully preserves Lot's moral character. They made him drunk (19:32-33) and twice it is affirmed that he did not know what was

8. Skinner, Gen., p.306; Simpson, ETI, pp.78-79.

happening (19:33,35). Is the mention of drink another reference to the immorality of the inhabitants of the land? Both religion and the cultivation of the vine could lead to loose sexual practices. The ancestry of other nations is specifically mentioned (19:37-38). Lot's plight however is not glossed over.

Judgment Mercy Miraculous Revelation View of God.

The judgment of God comes upon the scandalous city (15:13). The terribleness of the judgment is reminiscent of the Flood narrative (19: 15,17,19,25-29). With the judgment there is deliverance for Lot and his family under certain conditions (19:15,17). Mercifully, Lot is granted a city of refuge (19:20-22). God miraculously strikes with blindness in order to allow Lot and family to escape (19:11), but as has been shown elsewhere by the Yahwist one does not look upon God at work (19: 17,26 cf.2:21).

Style.

Genesis 19: 15-28 is a fine example of the Yahwist's poetic prose. The visual qualities are striking. 19:19-23 conveys the atmosphere of great haste.

Passages commonly accepted at Yahwistic.

A.XIV Genesis 24: 1-67.

(a) Analysis

The whole chapter is allocated to J.¹. Eissfeldt finds

1. Driver, LOT, p.15; Anderson, p.31; Kuhl, p.65; Pfeiffer, Introduction, p.143; von Rad, Gen., pp.248-9; Noth, UG, p.30, n.90

J and E in the chapter and believes there are two accounts of the wooing of Rebekah.² Skinner finds that two narratives are present. One of them is probably E.³ Simpson also states that two hands have been at work. He believes that the chapter is a conflation of J² (slightly revised) and E.⁴ Skinner and Simpson offer reasons for their statements that there is more than one source present. Skinner understands that the 'doublets and variants are too numerous to be readily accounted for either by transpositions of the text... or by divergences in the oral tradition'.

Von Rad sees the situation differently. He allows that there are 'minor and major inconsistencies'. 'But the widely differing results of source criticism show that here one runs the risk of becoming lost in over-refined analyses'. Von Rad adds that the numerous discrepancies 'are far from being shown as traces of a second narrative variant'. Finally he says that 'nowhere is there anything substantial, and whoever undertakes a priori to deny such irregularities will not lack here possible explanations'. After reading

2. Introduction, pp.199,200,190.

3. Introduction, pp.340, 341.

4. ETI, pp.85-91.

Mowinckel on the Pentateuchal sources¹. one wonders whether divergences might not have occurred in the history of traditions. Skinner disagrees. Mowinckel does not mention this chapter in the section of his book which deals with the passages where division into sources is essential. Skinner's and Simpson's criteria for allocation to J include the general character of the style, use of the divine name, and other linguistic peculiarities. Anderson uses the story of Rebekah in Genesis 24 as an example of the Yahwist's style. His 'uncanny power of suggesting a scene without actually describing it in detail, of taking us to the heart of a human situation by the sheer brevity and directness of his narrative...The greatest of the Gospel stories trace their literary ancestry to him'.²

(b) Notable Characteristics.

Genesis 24: 1-67 J.

Other Nations.

Abraham does not wish his son to marry a Canaanite. The Yahwist 'is affirming the purity of Israelite blood, uncontaminated by admixture of any Canaanite strain, Gen. 24:2-7'.³ Different religious allegiances would have encouraged the prohibition.

1. Pent.

2. p. 32.

3. Simpson, ETI, p.509.

View of God

Worship(Prayer) Universalism Miraculous Prayer
Guidance Revelation

In this chapter divine guidance becomes very apparent. It is by God's help that a wife, Rebekah, was chosen. God answers prayer for guidance (24:7,12,27). The emphasis on God's providence reminds one of the Joseph narratives. An unusual description of God as the 'God of heaven and of the earth' appears in 24:3. The promise of God to Abraham (19:7) is important. The descendant's marriage was not to be treated lightly. Providence dominates the narrative (24: 21,42,48,50,56). God guides the servant in a way that is not outwardly miraculous. If it were not for the mention of prayer one could treat the whole episode as merely fortuitous. The 'miracle' asked for in 24:12-14 is more correctly termed a 'sign'. The hidden providence of God is in 'contrast to the notion that Yahweh acted primarily in miracles, in the charisma of a leader, or in a cultic event'.¹ 'Angel' is the name given to God's providence. The angel spoken of here is quite unlike the one described in 16:7ff.

View of Man

Abraham is pictured as being richly blessed by God. He was full of years and wealthy (24:1,10,35,53).

1. Von Rad, p.255.

Style

Simpson¹ notes the 'skill with which the suspense of the narrative is maintained'.

Passages commonly accepted as Yahwistic.

A.XV. Genesis 25: 21-26a, 27-34.

(a) Analysis

Driver allocates 25:1-6, 11b, 18, 21-26a, 27-34 to the Yahwist². Anderson agrees only to the extent that he calls 25:21-34 J, 25:7-20 he attributes to P³. Noth omits 25:1-4, which he terms a 'tedious list' about which one can make no certain judgment, and 25:18 but his analysis is as Driver⁴. Von Rad differs from Driver only in that he calls the whole of 25:11 J and 25:18 P⁵. Kuhl omits 25:5, 6, 18 but otherwise assents to Driver's allocation⁶. Skinner also omits 25:5-6, believing it to be the work of a compiler, but calls 25:11b, 18 J, 25:19-34 however he calls JE, but he calls J 'the leading source of 25:21-28; though Elohistie variants may possibly be detected in 25:25, 27', 25:29-34 is possibly J⁷. Pfeiffer allocates 25:1-4 to S² and 25:21-26a, 27-34 to J⁸. Eissfeldt only apportions 25:18 and

1. ETI, p.510.

2. LOT, p.15.

3. pp.31,46.

4. UG, p.30.

5. Gen., pp.255,257,259.

6. p.65. 25:1-4 possibly J, and 25: 11 partially J.

7. Gen., pp.349,351,352,357,358.

8. Introduction, pp.160, 143.

parts of 27,28 to J. 25:11a, parts of 27 -8 belong to E and 25:1-6, 11b, 21-26a, 29-34 to L.¹ C.A.Simpson thinks that 25:1-4,6 are late material, that 11b, 18 are J² and that 25:21-26a and 25:27-34 belong to J.² Mowinckel treats 25:21-34 as a unity J.³ It is no part of the purpose of this section of the thesis to provide an exhaustive analysis of Genesis.

One need not discuss verses which have nothing notably characteristic about them. 25:21-26a, 27-34 need engage one's attention. Eissfeldt and Skinner would disagree that these passages are to be allocated simpliciter to J. Skinner however grants an important place to the Yahwist there. The criteria used for the allocation to J are linguistic, including the use of the Yahwistic divine name, and material, i.e. the similarity to what is generally described as a J passage, namely 38:27-30 (parallel 25:24-26).

(b) Notable Characteristics.

Genesis 25: 21-26a, 27-34 J.

God's Providence.

Miraculous Prayer

The Yahwist affirms that the relative positions of Israel and Edom are to be ascribed 'to a divine decree

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1. Introduction, pp.199,200,194.
 2. ETI, pp. 91,93,94.
 3. Pent., p.63.

pronounced before their birth'.¹ The affirmation in 25:33 prevents the Jacob stories from degenerating into worldly accounts of how an ancestor elbowed his way forward.

God's miraculous goodness provides children for the barren wife of Isaac. It is in answer to his prayer (25:21). There are no details given to Rebekah's 'inquiry' of the Lord (25:22). Both Isaac and Rebekah are devout.

Frankness.

There is no idealisation of Jacob and Esau. Skinner speaks of the 'unscrupulous roguery' of Jacob's character.² There is also a gentle mockery of the Edomite ancestor's physical characteristics (25:21-26a). The providence of God (see above) receives little appreciation when the horror of the sale of the birth-right takes place (25:32,34).

Attitude to Foreigners.

There is in 25: 21-26a a clear assertion of Israel's superiority to the nation Edom, with whom there were great affinities.

Nomadism.

In 25: 27-28 the Yahwist appears to favour the life of

1. Simpson, ETI, p.512.

2. Gen., p.356.

the tent-dweller to that of the hunter. The story in 25: 27-34 'was in itself simply a tale of the kind that would be told among the peasants on the edge of the desert, to express their contempt for what they thought to be the nomad's lack of care for the future'.¹ Jacob... 'chooses the half-nomadic pastoral life which was the patriarchal ideal'. He is described as 'the orderly, well-disposed man... as contrasted with the undisciplined and irregular huntsman'.² It is the life of the shepherd and the life of the hunter which the Yahwist contrasts (A.II).

Passages commonly accepted as Yahwistic.

A.XVI. Genesis 26: 1-3(parts), 6-11, 12-14, 16-17, 19-33.

(a) Analysis.

Most scholars are agreed that much of chapter 26 is to be allocated to J.³

Genesis 26: 24-25a are important verses from the point of view of identifying notable characteristics.

It is advisable to discuss their allocation more

fully. Simpson follows Gunkel who pointed out that

3. Simpson, ETI, p.463.

4. Skinner, Gen., p.361.

5. Pfeiffer, Introduction, p.144; Anderson, p.31; Kuhl, pp.265-266 vv.15-18 late; Mowinckel, Pent., p.99; von Rad, Gen., p.265; Driver, LOT, pp.15-16; Noth, UG, p.30, n.92; Skinner, Gen., pp.363, 366 footnote; Simpson, ETI, pp.91-92; Eissfeldt, Introduction, pp.194, 199, 200 L, J, E.

Isaac would scarcely build an altar before pitching his tent. Skinner however finds that this is 'not sufficient to prove dislocation of the text', especially when, in contrast to 26: 3b-5 he cannot find linguistic signs of late authorship. Simpson makes a further point, which is conjectural. The 'promise is unnecessary after 22, and refers to the future, whereas 7-33 otherwise tells of Isaac's dealings with the Philistines and Gerarites (Smend)'¹. It would appear that there is no strong argument for making 26:24-25a late. Simpson and Skinner employ linguistic criteria for the purpose of identifying the J source.

(b) Notable Characteristics.

Genesis 26: 1-3(parts), 6-11, 12-14, 16-17, 19-33 J. The importance of Genesis 26: 7-11 has already been noticed (A.IX). The former passage is a variant of the present one. There is an Elohistie parallel in Genesis 20. The notable characteristics discerned in the two Yahwistic sections can be directly contrasted with those found in the Elohistie parallel.

Genesis 26: 7-11.

View of God

The Promise

Eissfeldt refers to the 'imperilling of the ancestress

1. Simpson, ETI., p.92; Skinner, Gen., p.366 footnote.

of Israel and thus of Israel's whole future - for the ancestress is to become the mother of one who bears Israel's future'.¹ Indirectly the promise of God is at the heart of this episode. Omitting the interpolations², there can be detected the promise of God to 'be with' Isaac and to bless him (26: 3a,12, 14,16).

View of Man

Foreigner More Moral

Isaac, like Abraham, lies about his wife (26:7). God's plan is again in jeopardy through the folly of an ancestor. The Yahwist leaves no room for any misunderstanding regarding the fate of Rebekah. Unlike the earlier Yahwistic account (12:19) events do not go too far (26:10-11). There is a milder approach. The Philistine (sic) king is portrayed with sympathy (26: 10-11).

Attitude to Foreigners

The Yahwist takes up a favourable attitude to the Philistines whom he anachronistically places in the narrative. An agreement is made with them (26:26-31). Isaac's fears for his wife prove to be unjustified (26: 7,10,11). The reason for Isaac's departure from

1. Introduction, p.186.

2. Skinner, Gen., p.363

the Philistines is unclear. Isaac is made to say that it was their hatred of him that forced him to leave (26:27). The reason given by the Philistines seems the more correct. The incomer had become so wealthy that he was becoming a danger to them and they let him leave quietly (26:29). Later they tried to make an agreement with him (26:28). The Yahwist, while putting both sides of the case for and against the foreigners, has, in the telling, shown his preference.

View of God

Revelation Promise Providence

God communicates with Isaac at night in a dream (26:24). The manner of this divine revelation is more characteristic of the Elohist. God's promise is here not the promise of land but the promise of 'becoming a nation'.⁵ The providence of God results in material prosperity for Isaac (26:3a, 12, 14-16, 28-29). One is reminded of the story of Joseph's blessed progress because God was 'with him'.

Two Cultures.

Von Rad has pointed out the presence of a clash of cultures in this chapter. The semi-nomad would be

3. Von Rad, 'Old Testament Theology', vol 1, Oliver & Boyd 1962, p.168; Skinner, Gen., p.364 offers a different view.

suspicious of the moral depravity of city-life and the nomad would often have to dispute the city's claims to the water holes (Genesis 26:17-22)¹. Indulging in farming on a modest scale(26:12) the nomad however would feel that a completely settled way of life was an alien thing. There would be suspicion when faced by the Canaanite cities.

Worship Sanctuary

The founding of Beersheba is mentioned in connection with the holy covenant-making(26:27-33).

Passages commonly accepted as Yahwistic.

Genesis 28: 13-16, 19a.

(a) Analysis.

Genesis 28:10,13-16,19 has been allocated to J.².

For the purpose of finding notable characteristics, the most important verses are 28: 13-16, 19a and these have been clearly allocated to J.

The following criteria have been used by the scholars.

Von Rad detects obvious parallels in 28: 16,17 and in 28: 19a,22a. There is also a change in the divine name and other material differences. Linguistic

criteria are mentioned by Skinner. Simpson is in agree-

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1. Gen.,p.265; Roland De Vaux,'Ancient Israel' pp.3-15. Darton, Longman & Todd, 1961.
 2. Driver,LOT,p.16; Anderson,pp.31,35; Noth,UG,p.30,19a and 11a J; Kuhl, pp.65,73; Skinner,Gen.,p.376 and Pfeiffer, Introduction,p.144, v.19a J; von Rad,Gen.,O.278 and Eissfeldt,Introduction,p.199 not v.10; Simpson,ETI,p.97 not vv.10b,14; Mowinckel,Pent., p.63 vv.10-22.

ment with them and offers more detail.

The E account of the incident, which is present in 28: 10-22, is not disregarded in section (b). To assist reference the E version is examined among the passages assuredly E.

(b) Notable Characteristics.

Genesis 28: 13-16, 19a J.

Revelation

God's self-disclosure is depicted by the Yahwist. Jacob has a feeling not of joy but of fear, 'because in ignorance he had treated the holy place as common ground'.¹

It is not the fearfulness that the Elohist describes Israel as having before Mount Sinai and Jacob as having (28:17). God is shown to be near and if one reading is correct, the Lord stood beside Jacob (28:13). Certainly Jacob was addressed by God at night (28:16) but there is a considerable difference between that description of God's communication and the dream-vision of the Elohist's narrative.

Promise

Jacob is promised land and progeny (28:13-14). Thus the Settlement is again linked with the God of the ancestors (28: 13). 'Jacob receives the pledge and confirmation of the promise made to Abraham'.² One could add that

1. Skinner, Gen., p.377.

2. Von Rad 'The Problem of the Hexateuch and Other Essays'; Oliver & Boyd, 1966. p.59.

that it was the promise made to Isaac (26:24f) as well as to Abraham (12:2f) that was extended to Jacob. One can appreciate why von Rad wishes to ascribe 'programmatic' significance to this passage.¹ This passage, together with 32:22f are essential for a theological understanding of the Jacob stories.

Providence.

God's continual presence with the emigrant Jacob is assured (28:15).

Universalism.

Attitude to Foreigners.

God's rule included foreign parts (28:14). There is a universal outlook in the Yahwist writings (see Genesis 1-11).

Worship.

The Yahwist gives this theophany of Yahweh as the occasion of the founding of the sanctuary at Bethel (28:19a). The Yahwist treats the cultic matter with customary brevity.

Passages commonly accepted as Yahwistic.

A.XVIII. Genesis 29: 2-14, 31-35.

(a) Analysis

Genesis 29: 1-35 has been allocated to the Yahwist.²

Most scholars consider that Genesis 29 is composite.³

1. Gen., p.311

2. Noth, UG, p.30; Kuhl, p.65 later additions in 29: 32-35; Mowinkel, Pent. p.63.

3. Eissfeldt, Introduction, pp.194,199,201 L,J,E; Driver, LOT, p.16 and Anderson p.35 and Skinner, Gen., pp.381,385 and Pfeiffer, Introduction, p.144, 29: 2-14, 31-35 J; von Rad, Gen., pp.284-288, vv.1-14 J; Simpson, ETI, pp.97-100, vv.2-14 J. and J², 31-35 Yahwistic.

The consensus of scholarly opinion would appear to be that Genesis 29:2-14, 31-5 can assuredly be allocated to the Yahwist. The criteria used by the scholars are less than clear. Skinner offers a possible explanation of this state of affairs. 'The separation of J and E is uncertain on account of the close parallelism of the two documents and the absence of material differences of representation to support or correct the literary analysis'. Simpson and Skinner employ a linguistic criterion to allocate 29:2-14, 31-35 to J.

(b) Notable Characteristics.

Genesis 29: 2-14, 31-35 J.

Nomadism.

Genesis 29: 2-14 describe a well story. It is an idyllic scene that is depicted. Simpson comments that the writer has 'adapted a popular story such as might be told among shepherds'.¹ The vivid, pastoral story full of feeling and informative detail of nomadic customs (29:8) idealises the semi-nomadic way of life. A comparison can be made with Genesis 24 and Exodus 2:15ff.

Style.

In addition to the points made in the above paragraph with regard to style, von Rad has picked out three encounters - the shepherds, Rachel and Laban - for a sensitive reader to enjoy.²

The Yahwist

1. ETI, p.464.

2. Gen., p.284.

has deep psychological insight (29:2-14).

Mysterious Providence

Promise

The recipient of the promise of land and progeny is childless! (29:31). Leah is provided with children although she is not loved by Jacob (29: 31,32).

Promise

The tussle between two women for the love of one man. is described against the background of a divine promise which seems to be an empty one (29: 31-35).

Passages commonly accepted as Yahwistic.

A.XIX. Genesis 32: 4-13a, 24-33.

(a) Analysis

This chapter is in three parts.

The middle portion only 32:13b(or 14) -23 comes from the E source. This is the position held by some scholars: Driver calls 32:3-13a, 24-32 and also verse 22 Yahwistic.¹ Noth apportions to J 32:4-14a, 23-33. In a footnote he emphasises that the latter passage cannot be analysed in a literary way.² Von Rad allots 32:3-13a, 22-32 to the Yahwist.³ Kuhl allocates 32:4-14, 23-32 to J.⁴ Simpson calls 32:3-13a J. He finds J¹ and J²(and E in 32:30 only) in 32:24b-32.⁵ Other scholars have different views. Skinner allows

1. LOT, p.16.

2. Noth, UG, p.31; p.31 n.98.

3. Gen., pp.312,315.

4. p.66.

5. ETI, pp.111-113.

32:4-14a to the Yahwist but in 32:23-33 he detects J and E. 'The analysis of the passage is beset by insurmountable difficulties'.⁶ Pfeiffer would perhaps agree with this view. He appreciates that J and E are closely interwoven. By drawing off the E passages he has named, one can assume that the verses to 32:13a belong to J. However, Pfeiffer finds E in 32:23a, 24a, 25a, 26b, 27f, 31f.⁷ Like Skinner, therefore, he cannot term the last section of the chapter J. Eissfeldt finds J and E in 32:1-24a and he attributes 32:24b-33 to his L source.⁸ Anderson thinks that the entire chapter is Yahwistic.⁹ There would be little controversy among scholars therefore if Genesis 32:4-13a was allocated to the Yahwist. The final part of the chapter causes disagreement. Von Rad points to the long history of the material in Genesis 32:22-32. 'Many generations formed and interpreted it... much of the content has been adjusted in the course of time, much has again been dropped, but most has remained. One will not be surprised, therefore, that such a narrative is filled with breaks in its construction and that all of its individual parts do not form an organic whole or have

6. Gen., pp.404,407.

7. Introduction, pp.144,169.

8. Introduction, pp.199,201,194.

9. p.31.

an even connection with or relation to one another. The earlier assumption that the narrative is composed of two versions which once existed independently must be given up. With the exception of vs. 23 and 24a, there is no real doublet in the narrative. It must therefore be ascribed completely to the Yahwist'.¹ Von Rad thus covers the points raised by Skinner who sees J and E in the passage. Skinner lists possible variants and traces of 'more primitive conceptions'. He does not lean at all heavily on linguistic differentials.² Simpson, moreover, notes the unevennesses in the passage but cannot find E there 'according to whom Jacob made no solitary stay at the Jabbok'.³

The criteria used by the scholars are as follows.

Genesis 32: 4-13a.

Linguistic usages are referred to by both Skinner⁴ and Simpson. Simpson also offers material reasons.⁵

Genesis 32: 24-33.

Reference can be made to the linguistic and material criteria gathered by Skinner⁶, although they do not lead him to call the passage unreservedly Yahwistic.

1.. Gen., pp.314-315.

2. Gen., p.407.

4. Gen., p.404.

6. Gen., p.407.

3. ETI, pp.112,346-347.

5. ETI, p.111.

(b) Notable Characteristics.

Genesis 32: 4-13a, 24-33 J.

Programmatic Passages.

Special importance should be given to characteristics drawn from 32:9-12, which is the work of the narrator. The Yahwist gave a theological interpretation of the tradition. 'If the possibility of bringing the several traditions into inner unity with one another, and of balancing them as they were amalgamated, was ruled out, it was nevertheless still possible to insert expressly directive passages at important nodal points in the events. And this possibility was in fact used again and again'. Von Rad refers to 12:1-9; 6:5-8 and 32: 9-12. One could add 28: 13-16. The passages quoted have been regarded in this thesis as having programmatic significance.¹ 32:24-33 also has programmatic significance for the whole of the Jacob narrative.²

32: 9-12PromisePrayerMiraculous ProvidenceWorship

God's promise is recalled by Jacob in prayer. The promise is that he will become a nation (32: 12 RSV).

The God of the ancestors is invoked as if to remind God

1. Von Rad, Old Testament Theology, vol 1, Oliver & Boyd, 1962. pp.124,125 and footnote 24, 171-2.

2. Von Rad, Gen., pp.309-311.

of His promises to them (32:9). The providence of God is remembered humbly in a spirit of thanksgiving (32:9,10,12). Its miraculous nature is not ignored (32:10). Skinner calls the prayer a 'classic model' of Old Testament piety.³ It is not a liturgical prayer. It is 'the free prayer of a layman'.⁴

32: 4-8, 13a.

Frankness

Style Guilt

The Yahwist describes frankly Jacob's sense of guilt. Fear acts as spur to Jacob's conscience' (32: 4-8). The penetrating remarks come near the bone, for Jacob is seen to be an ingratiating rascal (32: 4-5). One recalls the sharp practice in AXV. It is difficult to understand Skinner's comment that while Jacob's character displayed 'unscrupulous roguery' in Genesis 25, in Genesis 32 his character had developed into 'moral dignity'.⁵

Clash of Cultures

Attitude to Foreigners Nomadism

The successful shepherd, the semi-nomad, finds himself at the mercy of a marauding brother, who has taken up the nomadic way of life (AXV, 32: 4-6). The conflict between Edom and Israel is prefigured (32:3). The success of the shepherd's life is contrasted with the

3. Gen., p.406.

4. Von Rad, Gen., p.313

5. Gen., p.356.

precariousness of the brother's way of life (AXV).

32: 24-33 J.

Revelation

Judgment - Mercy Name.

God is described as appearing in human shape at night (32:24,25,28,30). The mysteriousness of Jacob's assailant is shown by his request that he be let go before morning (32:26). The Yahwist emphasises the hiddenness of God's work (AXII, AXIII). This request however identifies his divine opponent for Jacob and he urgently requests a blessing (32:26). A similar narrative is to be found in AXXXI. The shepherd is at the mercy not of a marauding human being but of an aggressive God (see 32:4-6). God has come in judgment and wrestles with Jacob for his life. In mercy He blesses him (32:26,28-29). The transformation in Jacob's character is symbolised by the change of name to Israel and indeed this 'is the real climax of the story'.¹ It is when he has 'proved himself against the onslaught of God that Jacob becomes Israel'.² The surprise, which is expressed in the etymology of Peniel (32:30), is echoed in Genesis 16:13J above. The awe which is to be felt in the presence of God is here well expressed

1. Simpson, ETI, p.469.

2. Von Rad, 'The Problem of the Hexateuch and other Essays'. Oliver & Boyd. 1966, p.59.

as it is throughout the narrative although 'face to face' contact with God, the Yahwist points out does not cause death.

Yahweh refuses in this narrative to give His Name to Jacob (32:29). Yahweh would not put Himself in Jacob's power. While He may bind Himself in a unilateral act of promise with the ancestors of His people, He retains His perfect freedom and man must remain creaturely. God is bound, yet free.

Worship.

The cultic details which are mentioned are minor matters in the narrative (32:25,31,32). The Yahwist deals with the foundation of the Yahwistic sanctuary at Peniel (32:30).

Style.

Jacob's struggle at the ford of the Jabbok lasted until daybreak. The Yahwist describes the weird, numinous grappling with his usual conciseness and eye for picturesque detail. God's struggle with Jacob is depicted in a large way that befits the momentousness of an encounter between a God who comes in judgment and mercy, and a man, who is confident of his own very considerable human powers and who is full of resource.

Passages commonly accepted as Yahwistic.

A.XX Genesis 33: 1-3, 6-9, 12-17

(a) Analysis

Three scholars discern the hand of the Yahwist alone in 33:1-17.¹

Some writers claim that 33:1-17 is mainly J.² Only Noth and Kuhl find E in 33:8-9. Skinner studies the language and like Simpson anchors 33:8 in the Yahwistic source.

From the above summary it would appear that 33:1-3, 6-9, 12-17 can be attributed with some probability to the Yahwist.

Skinner picks out material and linguistic indications which point to J as the dominant source. Simpson uses linguistic criteria

(b) Notable Characteristics.

Genesis 33: 1-3, 6-9, 12-17 J.

Frankness.

Style

The Yahwist recognises Jacob's human failings, but has

1. Driver, LOT, p.16; Anderson, p.31; Mowinckel, Pent., p.63.

2. Kuhl, pp.66,74; Noth, UG, pp.31,38. 33:4-5,8-11 E; von Rad, Gen., p.323, 33:5,11 E; Skinner, Gen., p.412-413. 33: 5b, 10 partly 11E; Simpson, ETI, pp.113-115. 33: 5,10b,11a, 11b(partly) 17(partly) E; Pfeiffer, Introduction pp.144, 169, 33: 5,11a E; Eissfeldt, Introduction, pp.199,201. J and E.

some admiration for his ability to face up to awkward situations. It is not with any unpleasantness that he describes frankly the shrewdness (33:1-3), the unctuousness (33:8-9,13-15) and the suspicion(33:12-15) with which Jacob's relationship with Esau is marked. The description is ordered with mounting suspense.

Attitude to Foreigners.

Esau is well treated by the Yahwist (33: 9,12,15). He does not however neglect to mention the wary attitude of Jacob to his brother (33:1-3,6-9,12-15). If ethnography is relevant here, the Yahwist is not antagonistic to the foreigner but he is not completely won over by his friendly approaches.¹

Passages commonly accepted as Yahwistic.

A.XXI. Genesis 38: 1-30.

(a) Analysis

There is near unanimity among scholars as to the origin of Genesis 38. It is the work of the Yahwist.²

Von Rad states that the Yahwist inserted this compact narrative, which he found in tradition, into the succession of traditions.³ From one point of view the insertion serves a literary purpose in that it

1. But see Skinner, Gen., p.415.

2. Driver, LOT, p.17; Anderson, p.31; Noth,UG,p.31; Kuhl,p.66; Skinner, Gen., p.450; Simpson,ETI,pp.129-130.

3. Gen., p.352.

provides relief in a sad story. From another point of view the insertion disturbs the Joseph story. This latter opinion forces Eissfeldt to ascribe the chapter to L.¹. Pfeiffer calls it S.².

Simpson and Skinner list the linguistic criteria.

(b) Notable Characteristics.

Genesis 38: 1-30 J.

Frankness

The Yahwist candidly mentions the deaths of Judah's wicked first-born (38:7) and his disobedient second son, Onan (38:8-10). His daughter-in-law's prostitution is described without any moralising comment (38:14-19,26). In a quite unedifying tale two extenuating circumstances are quoted. Judah was a widower (38:12). Tamar was the victim of Judah's forgetfulness (deliberate in that Judah did not want to risk losing a third son, 38:11) (38:14). Later it is said that she fulfilled her obligations to the community more faithfully than Judah, even though incestuously (38:26). Judah and his family do not emerge as morally reputable people and the Yahwist takes no great pains to conceal the fact.

Attitude to Foreigners.

There is no condemnation of Judah's marriage to a Canaanite, whose death he mourned (38:2,12, see 24:3).

On the other hand is his incestuous relationship with

1. Introduction, p.194.

2. Introduction, p.160.

Tamar a reflection on the degrading influences of Canaanite morality or religious practices? However that may be, there is no question of Judah's regard for his sons who had Canaanite blood in their veins (38: 6,8 and especially, 11). The story also derives certain clans from Judah.

Judgment.

Miraculous

The deaths of Er and Onan (38:7-10) are seen to be the result of the direct intervention of a God of judgment.

The Promise

In the background of the story lies the divine promise of progeny. From one point of view the story describes human persistence and a desire that the promise be fulfilled. Childlessness, which is an apparent contradiction of the divine intention, is a recurring motif in the Yahwist's work.

Passages commonly accepted as Yahwistic.

A.XXII. Genesis 39: 1-23.

(a) Analysis

Most commentators consider that this chapter is the work of the Yahwist.¹ Noth writes that 'everything is told plainly... in an utterly even sequence which gives not the slightest reason for a separation of

1. Driver, LOT, p.17; Anderson, p.31; von Rad, Gen., pp.359,364; Kuhl, p.66; Mowinckel, Pent., p.61; Pfeiffer, Introduction, p.144.

sources'.² Other scholars modify the above view. Skinner finds a harmonising gloss at the beginning of the chapter and a 'sprinkling of E variants' but otherwise he states that the whole passage is from J.³ Eissfeldt finds parallel sources in Genesis 39-50. J and E are not unmixed in these chapters.⁴ Simpson thinks that 39: 1-20 is 'in the main derived from J'. 39: 21-23 he calls Rje 'reconciling J's representation of Joseph as a prisoner with that of E, according to whom he was the trusted personal servant of Potiphar'.⁵ Von Rad makes a substantive point about the Yahwist's theology. 'The way he combines emphatic belief in God's protection and presence with the "permission" of severe afflictions is amazing.'⁶ There seems to be no good reason for refusing to ascribe Genesis 39: 1-23 in the main to the Yahwist. The following criteria have been made use of by scholars. Anderson refers to this chapter as an example of the Yahwist's 'uncanny power of suggesting a scene without actually describing it in detail, of taking us to the heart of a human situation by the sheer brevity and directness of his narrative'.⁷ Von Rad refers to 'the free use of the name Yahweh'.⁸ Both Skinner and Simpson mention other literary phenomena. Different

2. UG., pp.27,31.

3. Gen., p.456.

4. Introduction, pp.186,190,199,201.

5. ETI., pp.130-131.

6. Gen., p.362.

7. p.32.

8. Gen., p.364.

J and E recensions of the Joseph story are also made use of in identifying the chapter as Yahwistic.¹

Simpson's view of 39: 21-23 has been referred to above.

(b) Notable Characteristics.

Genesis 39: 1-23 J.

View of God

Miraculous

Providence

The Yahwist's theology is not naive. Open-eyed about sinful human nature, the Yahwist combines in an amazing way 'emphatic belief in God's protection and presence with the "permission" of severe afflictions.² One remembers the difficulties of the ancestors and their wives. Recipients of the promise endangered the whole divine future. 'When you pass through the waters I will be with you' (Isaiah 43:2) denotes a similar understanding of God's protection (Genesis 39:3-6, 21-23). Any element of the miraculous in the Yahwist's appreciation of God's providential activity, is not shown in miracles, but rather by the outward influence of Joseph's human abilities, which God was inwardly directing.

Frankness

Moral Sensitivity

The Yahwist frankly mentions the sexual temptation of Joseph (39: 7,10,12), and the smearing of the reputation

1. Skinner, Gen., pp.456-457; Simpson, ETI., pp.130-131.

2. Von Rad, Gen., p.362.

of the Hebrews (39: 14,18). There is however also some moral sensitivity on the Yahwist's part. Von Rad has pointed to the links between the Joseph narrative and ancient wisdom.¹ Joseph's character is exemplary (39: 4,6,8-10, 12,22-23).

There is a religious basis for morality (39:9b), although there is no statement of anything that God has done or is going to do. Typically Yahwistic, is the mentioning of simple human loyalty (39:8-9).

Attitude to Foreigners.

Attitude to Foreigners.

The Egyptians are shown to be sexually immoral (39:7,10, 12). The Egyptian captain of the guard treats Joseph well(39:4) and yet believes his wife's accusation and has Joseph put in prison (39:19-20). Joseph was given responsibility by the keeper of the prison(39:22). The whole chapter contrasts the self-restraint of the young Hebrew with the seductive Egyptian setting.

Style

The response of the 'woman scorned' is true to life (39:14-18). The purring is transformed into scratching and spitting in order to restore her female self-confidence. Anderson comments on the Yahwist's style. 'The Yahwist has an uncanny power of suggesting a scene without actually describing it in detail, of

1. 'The Problem of the Hexateuch and other essays' Oliver & Boyd. 1966. pp.292ff, especially p.295.

taking us to the heart of a human situation by the sheer brevity and directness of his narrative'.^{1.}

Passages commonly accepted as Yahwistic.

A.XXIII.Genesis 43: 1-34.

(a)Analysis.

The majority of scholars consulted attributed this chapter in the main to the Yahwist.

Driver, for instance, finds slight traces of E in 43:14,23b.^{2.} Noth^{3.}, Von Rad^{4.} and Skinner^{5.} see the chapter as a Yahwistic unity also but state that parts of 43:14,23 are redactional additions, which harmonise this chapter with the preceding Elohist chapter, which is a variant. Simpson would call 43:14,23b Elohist and finds small expansions and glosses within 43:12,16,18,26.^{6.} Pfeiffer is not quite clear in his analysis. To the Elohist he ascribes in one place 43: 12a, 13f, 15(part), 23(part). Elsewhere he calls 43:1-13, 15-34 Yahwistic.^{7.}

Other scholars briefly denote the chapter as J.^{8.}

The following reasons are offered by the scholars.

Representational matters bulk large. For instance,

von Rad finds that the Yahwist considers that it is famine that brings about the second trip and not a

1. p.32.

2. LOT, p.17 footnote.

3. UG., p.31,n.102.

4. Gen., p.381.

5. Gen., p.479.

6. ETI, pp.142-143.

7. Introduction, pp.170,144 footnote.

8. Anderson,p.31; Kuhl, p.66; Mowinkel, Pent., p.61.

feeling of obligation towards Simeon, which is the motive that the Elohist accepts. Additional material reasons, together with linguistic differences are suggested.¹

(b) Notable Characteristics.

Genesis 43: 1-34 J

Style

The Yahwist has a deep appreciation of things human. He mentions the compassion of Judah (43:8-10), the powers of ingratiating of Israel (Jacob), which are reminiscent of the Jacob-Esau encounter (A.XX) (43:11-12) and the brotherly emotion of Joseph (43:30-31).

Frankness

See under Style. It is famine and not a moral obligation to Simeon that brings the brothers back to Egypt (43:1; 'Simeon' insertions 43:14,23).

Attitude to Foreigners

The racial segregation of Hebrew and Egyptian is given prominence (43:32). The Egyptian setting of the chapter should not be ignored.

View of God

Guidance

Von Rad refers to the 'dark ambiguity' of 43:23. It hints at 'God's concealed guidance' by the mention,

1. Driver, LOT, pp.18-19; Skinner, Gen., p.479; Simpson, ETI., p.142.

not of money but of treasure.^{1.} Surely this is to read too much into the Yahwist's narrative. Could it not be that here, as in other references to God in the chapter(43:13,29), it is no more than a conversational usage designed to reassure the brothers. The 'concealed guidance' of God is seen in this chapter where things human hold the stage and the divine is hardly mentioned.

Passages commonly accepted as Yahwistic.

A.XXIV. Genesis 44: 1-34.

(a)Analysis.

There is little doubt among scholars that this chapter is Yahwistic in origin.^{2.}

Mainly linguistic and material criteria have been made use of in allocating to the Yahwist.^{3.}

(b)Notable Characteristics.

Genesis 44: 1-34 J.

Frankness

A carefully staged event(44:1-10) takes place at Joseph's instigation. It is perhaps a needlessly cruel way of 'repeating' the plight of Joseph on an earlier occasion. The Yahwist describes the stratagem in

1. Gen., p.383.

2. Noth,UG, p.31; von Rad, Gen.,p.386 and Simpson,ETI,p.143 detect glosses within 44:1,2; Driver,LOT,p.17; Anderson, p.31; Kuhl, p.66; Skinner,Gen.,p.479; Mowinckel,Pent., p.61; Eissfeldt,Introduction,p.187 and Pfeiffer,Introduction, p.144 footnote.

3. Driver,LOT,pp.18-19; Skinner,Gen., p.479; Simpson,ETI, pp.142-143; Von Rad, Gen., p.386.

detail. He may indeed have admired the cunning of the son of Jacob!

Moral Feeling

The ruse (44:1-10) is a testing of the brothers.

The brothers pass the test as is shown by the 'confession' (44:16) and the impassioned eloquence of Judah, who wants no harm to come to the other of Israel's favourite sons (44:18-34).

View of God

The reference to God is a passing one and implies no great theological understanding. It has nothing to do with the main drift of the story.¹

Style

Driver mentions the 'pathos and supreme beauty of Judah's intercession (44: 18ff).² The description of the emotion that is present in the predicament is couched in simple, direct language.

Passages commonly accepted as Yahwistic.

A.XXV. Genesis 46: 28-34.

(a) Analysis.

There is broad agreement among scholars that 46:1(part)-5(part) belong to E. J is present also in 46:1,5. 46:28-34 is with near unanimity allocated to the

1. Skinner, Gen., pp.484-485; von Rad, Gen., p.388.

2. LOT, p.119

Yahwist.^{1.}

Linguistic and material criteria are used by Simpson and Skinner to allocate 46:28-34 to the Yahwist.

(b) Notable Characteristics.

Genesis 46: 28-34 J.

Style

Frankness

Joseph reacts emotionally to the meeting with his father (46:29) and the father's reaction to meeting a long-lost son rings true (46:30). The Yahwist again makes much of Joseph's worldly wisdom (46:31-34).

Two Cultures

Attitude to Foreigners.

The remark (46:34) that shepherds were disliked by the Egyptians illustrates a conflict between the Hebrew and Egyptian ways of life, at least in the centre of things for the Hebrews are assigned to Goshen. It also shows the attitude of the Hebrews to foreigners and of them to the semi-nomadic people (A.XXXV).

Passages commonly accepted as Yahwistic.

A.XXVI. Genesis 47: 1-5a, 6b, 29-31.

(a) Analysis.

Genesis 47:1-4, 5a, 6b and 29-31 are ascribed with little difficulty to the Yahwist.²

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1. Driver, LOT, pp. 17, 159; Anderson, pp. 31, 35, 46; Noth, UG, pp. 18, 31, 38; von Rad, Gen., pp. 396, 398; Kuhl, pp. 57, 66, 74; Skinner, Gen., pp. 490, 491; Pfeiffer, Introduction, pp. 144 n. 170, 189; Simpson, ETI., pp. 146-147.
 2. Driver, LOT, p. 17; Noth, UG, p. 31; von Rad, Gen., pp. 401, 408; Kuhl, p. 66; Skinner, Gen., pp. 491, 502; Mowinkel, Pent., p. 61 only 47:1-5a, 6b; Pfeiffer, Introduction, p. 144; Simpson, ETI., pp. 146, 150.

Criteria used include matters of content. Von Rad mentions the fact that 47:1-6 are 'the direct continuation of what has preceded'. Skinner mentions linguistic criteria. Simpson also refers to linguistic and material points.

There is nothing like the same agreement about the allocation of 47: 13-26.

Using the same references as before, one sees that Driver, Noth, Kuhl and possibly Anderson¹ would consider the passage to be Yahwistic. Others would not concur.² Von Rad notices a 'certain stylistic stiffness and some awkward places'. When these are considered together with the position of the passage which, according to von Rad, disturbs 'the structure of each of the three documents... the reader now loses sight of everything that has previously occupied his attention; Joseph's relationship to his brothers, to Jacob, the question of their stay in Egypt, etc.', then von Rad finds that he cannot be really sure about attributing it to the Yahwist. Pfeiffer thinks it is secondary. Skinner also thinks that the passage is out of place. 'It is not improbable that a piece of so peculiar a character is a later addition to the original cycle

1. p.31, 'most of' chapter 47 is J.

2. Von Rad, Gen., p.403; Skinner, Gen., p.499; Pfeiffer, loc.cit., and Simpson, ETI, pp.148-150.

of Joseph-legends, and belongs neither to J or E.' There are linguistic traces of J and E and other expressions which are unusual in the Pentateuch. He states that 'no satisfactory analysis can be effected'.¹ Simpson accepts that the section is a conflation of J and E. In what he calls an 'extremely complicated analysis' Simpson gives an important place to Rje. With such a difference of opinion as to the analysis, it is better to proceed with caution and not to allocate the passage to the Yahwist. From what Skinner and Simpson have written, moreover, there would appear to be little profit in calling this complex section JE, for a further analysis would appear to be impossible.

(b) Notable Characteristics.

Genesis 47: 1-5a, 6b, 29-31 J.

Attitude to Foreigners.

The Egyptian Pharaoh who abominated a shepherd people granted his Hebrew court official's fait accompli (47: 1-5a,6b.) The account, however, makes much of Joseph's cleverness and rather less of the Pharaoh's generosity. It is as if the Hebrews had immigrated against the Egyptian's will.(A.XXXV).

Frankness

Following on from Genesis 46 are the consequences of Joseph's worldly wisdom (47: 1-5a,6b.)

1. Gen., p.499.

Passages commonly accepted as Yahwistic.

A.XXVII.Genesis 50; 1-11,14.

(a) Analysis.

Genesis 49:1-11,14 is allocated to the Yahwist.^{1.}

Mowinckel allocates Genesis 49:2-11 and 14-26 to the Yahwist.^{2.} None of the other scholars referred to, considers the second passage other than Elohistie.

Eissfeldt thinks that 50:12-13 belong to the Priestly writer and finds J and E in Genesis 50.^{3.} Pfeiffer apparently understands 50:1-11 to be secondary in J, to whom 50: 14 is allotted.^{4.}

Criteria used for the separation of the Yahwistic source include the following.

Von Rad mentions 'what is chracteristic of all Yahwistic narratives, namely the strict precedence given to naked event as against all reflection, i.e., as against all subtle hidden "meaning" or doctrine or any other attitude of the narrator to the events themselves. In this respect the Elohistie conclusion to the Joseph story is quite different.' Skinner and Simpson quote linguistic and material differentia.

1. Driver, LOT,p.17; Anderson, p.31; Noth,UG, p.31; von Rad, Gen., pp.425-426 and Simpson,ETI, pp.156-157 irregularities in the first few verses; Kuhl, p.66; Skinner, Gen.,p.536.

2. Pent., p.61.

3. Introduction, pp.189,200-201.

4. Introduction, p.144 footnote.

(b) Notable Characteristics.

Genesis 50: 1-11, 14 J.

Attitude to Foreigners.

Joseph asks the Pharaoh (no less) for leave of absence. Thus the Yahwist enhances Joseph's status (50:4-6). Joseph's servants mummify Israel's body (50:2) and at one and the same time Joseph is exalted and the interest of the Yahwist in things foreign is maintained.¹ Joseph does return to Egypt although he had returned to Canaan to bury his father and could, one supposes, have remained there (50:14). Joseph and Israel are very close to one another (50:10).

Unreflective

As mentioned in the analysis of this chapter, von Rad finds proof of the unreflective nature of the Yahwist's writing.

1. G. von Rad, 'The Problem of the Hexateuch and Other Essays'. Oliver & Boyd, 1966. pp.292-293.

DOCUMENT J.Book of ExodusPassages commonly accepted as Yahwistic.

- A.XXVIII. 1:8-12,22
 A. XXIX. 2:1-14, 15-23a
 A. XXX. 3:1a.ba, 2,3,4a,5,7-8,16-22.
 A. XXXI. 4:1-4,6,7,8,10-12,19-20a,24-26,29,30b,31.
 A.XXXII. 5:3,5-23,6:1
 A.XXXIII. 7:14-15a,16-17a,ba, 18,20ab,21a,23-25.
 A.XXXIV. 8:1-4,8-15a, 20-32.
 A. XXXV. 9:1-7,13, 17-18, 23b, 24b, 25b, 26-30, 33-34.
 A.XXXVI. 10:1a, 3-11,13(part), 14(part)-15(part),
 15(part)-19, 24-26, 28-29.
 A.XXXVII.11: 4-8
 A.XXXVIII. 12: 21-23, 27b, 29-34, 37-39.
 A.XXXIX. 13: 21-22.
 A. XL. 14:5b, 6(or 7), 9aa, 10bb, 13-14, 19b, 20,
 21ab, 24, 25b, 27ab.b, 30, 31.
 A.XLI. 15: 22ab.b, 23, 24, 25a.
 A.XLII. 16: 4a.ba-5, 29-31, 35a or b.
 A.XLIII. 17: 1bb-2, 7.
 A.XLIV. 19: 9a,10-11a, 12-13a, 14-16aa.
 A.XLV. 34: 1a, 2-8, 27-28.

Passages commonly accepted as Yahwistic.

A.XXVIII. Exodus 1: 8-12, 22.

(a) Analysis.

There is considerable unanimity among scholars as to the presence of the J source in Exodus 1:8-12. There is less agreement about the allocation of 1:22 to the Yahwist.¹

The following reasons are supplied.

Linguistic marks of J can be discerned in 1:8-12 and there are obviously different literary strata in 1:15-21 on the one hand and 1:22 on the other. Features of content are also used to isolate J and E.²

Other writers suggest a more intricate analysis.³ There is however no agreement in their highly individual efforts.

(b) Notable Characteristics.

Exodus 1: 8-12, 22 J.

<u>View of God</u>			
<u>Frank</u>	<u>Promise(of progeny)</u>	<u>Sin</u>	<u>Man</u>

The Israelites were people of a promise. They actually throve under oppression. The promise of

1. Driver, LOT, p.22, not 1:22; Noth, UG, p.31; Kuhl, p.67; Anderson, p.31, not 1:22; McNeile, Exodus, pp.xii-xiii.

2. McNeile, loc.cit.,; Noth, Exodus, pp.22-23.

3. Eissfeldt, Introduction, pp.201(E),199(J),195(L); Pfeiffer, Introduction, pp.144(J),170(E); Simpson, ETI, pp.158-159; Fohrer, pp.124,9-13.

progeny to the descendants of the ancestors was being kept. The growing people were making the nation Egypt restless (1:9,10,12,22). But as in Genesis, the promise of God encounters danger even when it is being fulfilled. It is not the ancestors but the Egyptians who put at risk the lives of the children of the promise (1:22). Representatives of mankind, of the nations, for whose sake the people Israel was being formed (Genesis 12:1-3J) are trying to destroy what will in days to come bless them. Such is man's wilfulness (see the J primeval history especially). The threat to the children is brutally described and there is no attempt to tone the incident down (1:22 compare B.XIII).

Attitude to Foreigners.

Driver¹. suggests that Exodus 1:12 should read that the Egyptians 'felt a loathing for' the people of Israel. This shows the attitude of foreigners to the Israelites clearly enough. The story of the subjection of the foreign population by the Egyptians through forced labour and child slaughter indicates that the situation had quite clearly changed so far as Egypt was concerned. Once friendly it was now an enemy (1:8).

Style

This is another compressed story. The selected details convey a mood of the unconquerable power of

God in the midst of trouble.

Passages commonly accepted as Yahwistic.

A.XXIX. Exodus 2: 1-14, 15-23a.

(a) Analysis.

There would appear to be reasonably good grounds for ascribing the bulk of this chapter to the Yahwist.

The uncomplicated analysis accepted by some scholars is that Exodus 2:1-10 or 1-14, belong to E.¹

McNeile offers linguistic and representational criteria.

Other scholars are inclined to the view that J is present in 2:1-14. Noth allocates Exodus 2:1-3,5,6, 10(part),11-14, to the Yahwist. He finds that 2:4,7-10(part) are later J expansions ². Noth comments that 'the story is not in itself a complete unity. The introduction indicates that the boy was the first-born child of his parents. We are therefore surprised at the sudden appearance in v.4 of an elder sister, who has not only not been introduced earlier but according to v.8 is already a grown girl. Of course this state of affairs does not drive us to assume several 'sources' from which the narrative has been composed, as no continuous succession of doublets is discernible

1. Driver, LOT, p.22; Driver, 'Exodus', p.xviii; Pfeiffer, Introduction, p.144; McNeile, Introduction, p.xiii.

2. UG., p.31

in the narrative. It is much more likely that a simple basic story was afterwards embellished, to heighten the tension for the hearer or reader, by the addition of the special point that the boy was nursed by his own mother. The whole story, including this expansion, belongs to the old Pentateuchal

material and may be assigned to J.³ One obvious reason for the allocation to the Yahwist is that Exodus 2:6 follows on from 1:22 J, rather than from 1:15-21E.³

Kuhl detects J in 2:1-10(partly), 11-14.⁴ Fohrer finds J in 2:11-14.⁵ Fohrer and Simpson, however, disagree with Noth and find a conflation of sources in 2:1-10, which they call J and E.⁶

Fohrer and Simpson offer detailed arguments, but Noth's argument (above) against two sources being found in 2:1-10 seems the more plausible. There is more harmony among scholars in the analysis of Exodus 2:15-23a. These verses are generally assigned to the Yahwist.⁷ There are some secondary additions.

Linguistic criteria are listed by McNeile.

Fohrer finds J,E,N and the work of a redactor in these verses.⁸

3. Exodus, p.25.

4. p.67;

5. p.124; Simpson, ETI, 160-161.

6. Fohrer, pp.18-19.

7. Driver, loc.cit.; Noth, loc.cit.; Noth, 'Exodus', pp.34-35;

Kuhl, p.67; Pfeiffer, Introduction, p.144; Simpson, ETI, p.162; McNeile, Exodus, pp.xiii,xv.

8. pp.124-125, 24-26.

(b) Notable Characteristics.

Exodus 2: 1-14, 15-23a J.

View of GodPromise at risk Miraculous providence.

Following on from 1:22 is 2:3, where the posterity of God's people is put in jeopardy but God is looking after the child (1:5-10), although the activity of God is concealed behind human agencies. There is no theological statement of God's providence, or of Moses' miraculous deliverance.

FrankMoses

The Yahwist quite frankly describes the murder of the Egyptian by Moses in hot blood (2:11,12). His conscience troubles him because his misdeed becomes known (2:14).

Attitude to Foreigners.Nomadism.

The Yahwist does not have a one-eyed view of the Egyptians. He does not conceal their virtues (1:5-10, 19) although he does describe their determined infanticide (1:3) and the policy of brutal suppression (2:11-12). The friendliest of relationships exist here with the Midianites (contrast Judges 6:1ff) (2:15b-23a). Being camel-owners they would be classed as true nomads.

Worship etc.

Moses' father-in-law is the priest of Midian (2:16).

Style

Eissfeldt refers to the 'fairy-tale quality' of 2:1-10.¹ In the analysis it was noted that Noth felt that the Yahwist had heightened the tension by adding the ironic detail that Moses' mother nursed him.

Passages commonly accepted as Yahwistic.

A.XXX. Exodus 3:1a,ba,2,3,4a,5,7-8, 16-22.

(a) Analysis.

Many scholars would find themselves in agreement with Noth. 'We can see how the passage 3:1-16 is formed from both J and E by the strikingly abrupt changes between the divine name Yahweh and the word "God" . An examination of the details leads to the following division:

J: 3:1a,ba,2,3,4a,5; E: 3:1bb,4b,6. At the same time it becomes clear that the E variant has not been preserved in all its entirety, as at least its introduction is no longer intact, having been partially suppressed by elements from the J narrative. In what follows, 3:7f and 3:9ff are again clearly doublets; the divine name Yahweh shows that 3:7f belong to J, while the repeated occurrence of the word 'God' in 3:9-15 is a feature of the Elohist narrative. From 3:16 onwards no further explicit couplets are conspicuous; from now on a single strand of the

1. Introduction, p.42.

tradition, which is certainly that of J, predominates, though there are various secondary additions'.^{1.}

Other linguistic criteria appear in McNeile's Exodus, and in Simpson.

There is less unanimity where 16-22 is concerned. Noth considers that 3:17(part)-22 is a later addition.^{2.}

Driver ascribes 3:16-18 to J and 19-22 to E. Pfeiffer seems to consider that 3:9-22 is secondary in E.

Simpson terms 16-22 J. McNeile favours an analysis that gives 16-18 to J, 21-22 to E and 19-20 to R^{JE}.

Fohrer calls 21-22 N and 16-20 J. Eissfeldt, however, detects only J and E in this chapter.^{3.}

3:20-22 states rather frankly God's instructions to deal fraudently with the Egyptians who were no doubt lending money to the Israelites to help them with their religious pilgrimage. One cannot imagine the Elohist being so unsophisticated. The predictive element in the proclamation(3:18-22) does not justify an assertion that this is a later addition.(see Noth). Simpson offers cogent reasons for the ascription to the Yahwist.

(b) Notable Characteristics.

Exodus 3:1a,ba,2,3,4a,5,7-8, 16-22 J.

1. 'Exodus', p.34.

2. 'Exodus', p.41.

3. Driver, LOT, p.23; Pfeiffer, Introduction, pp.170,144; Simpson, ETI, pp.163-164; McNeile, Exodus, pp.xiii-xv; Fohrer, pp.124-125,28-29; Eissfeldt, Introduction, pp.199,201.

View of GodRevelation Miraculous

God fully manifests Himself in angelic, though mysterious form in a flame of fire vision by day(3:2). When Moses is addressed it is God who addresses Him directly.(3:5,7f,18ff). The angel is therefore identical with Yahweh. The revelation occurs under strange circumstances (3:2-3), yet the Yahwist does not heighten the miraculous. The incident is a means of catching Moses' attention (3:4a). There is a due reverence required of Moses. While it is true that the spot is holy ground, no elaborate precautions are laid down. Moses simply takes off his shoes and with his feet in their natural condition is humbly bared before his God (3:5). In the revelation at Sinai, J narrative mentions the boldness of the people and they need a divine warning as does Moses here. There are anthropomorphisms in 3:7,8 (A.VIII).

Nomadism.Guidance in the Wilderness

'The wanderings of Moses in a land still unknown, as he tends the flock of his father-in-law, which leads to his finding of the place in the wilderness at which he was addressed by Yahweh, appear more clearly in the J version as a special element of the tradition'.¹

1. Noth, 'Exodus', p.38

Place of MosesProvidence of God. Land Promise.

According to the Yahwist Moses is commissioned as God's ambassador. He is to convey to the suffering people news of God's plan for them(3:7-8,16). There is no doubt about the fact that 'all is of God' (3:8,17). The deliverance from Egypt (and the rest of the Moses' story) is due to the direct intervention of God.²

There is a feature of the J narrative which is noted by many scholars. Noth mentions that the divine commission to Moses 'is formulated in the two sources in rather different ways.' In J Moses is simply God's messenger (see above). In E, though Moses is 'no more than an instrument of the divine action and is also described as an envoy(3:10,12,13), Moses is 'given the command to 'bring forth' Israel out of Egypt (vv.10,11,12), whereas according to J it is Yahweh himself who will 'bring up' Israel out of Egypt(vv.8,17)... E presents us with an interpretation of the work of Moses which has already become a shade more substantial. In both cases, however, the sole initiative in the events which now begin clearly remains with Yahweh himself'.³ Von Rad examines the J and E narratives and is amazed to find in the former 'how really slight is the role which the narrator has assigned

2, Simpson, ETI, p.432.

3. Noth, Exodus, pp.40-41.

to Moses in all these manifold events..Moses was no workers of miracles, no founder of a religion, and no military leader. He was an inspired shepherd whom Yahweh used to make his will known to men. There is a noticeable difference in the picture of Moses given by the Elohist(which)... on the whole represents a decided theological advance beyond J.⁴.

The promise of land which Yahweh made to the patriarchs is to be fulfilled. The God of the ancestors(3:16) is still actively working with their progeny and he will bring them out of Egypt into a good and broad land(3:8). The Exodus is not simply a deliverance from bondage,it is the means whereby God can keep His promise to the fathers.

Frankness.

As was noted in the analysis of this section, J states rather frankly (3:20-22) that God has instructed the Israelites to deal fraudulently with the Egyptians, who were perhaps subscribing to a religious pilgrimage (3:20-21). One is reminded of the Jacob stories (A.XV,XIX, XX, XXIV). Such stories telling how one group or person scores off another could be the product of folk-humour, which

4. 'Old Testament Theology', vol.1, Oliver & Boyd, 1962.
pp.291-294.

is often coarse.^{1.}

Worship

God's revelation at a holy place does not require other than a simple act of worship by Moses. God's call to His people to worship Him is also simply stated (3:18). A sacrifice is mentioned.

Passages commonly accepted as Yahwistic.

A.XXXI. Exodus 4:1-4,6,7,8,10-12,19-20a,24-26,29,30b,31.

(a) Analysis

There is agreement among some scholars regarding the analysis of this chapter.

It is thought that the bulk of the chapter belongs to the Yahwist. There are of course differences of opinion as to what is secondary material.

The verses assigned to J are:

4:1-4,6,7,8(see Simpson against Noth),10-12,19-20a,24-26,29,30b,31.^{2.}

The following criteria are employed. McNeile and Simpson refer to material and linguistic criteria.^{3.} Other scholars take up individual positions. Kuhl appears only to consider that 4:19,24-30 is Yahwistic.^{4.} Eissfeldt ascribes 4:18,29,31b to J but calls 4:1-9,19-26,30b-31a L.^{5.}

Pfeiffer allots

1. See Simpson, ETI, pp.467,593.

2. Driver, LOT, p.23; Noth, UG, p.31; Anderson, pp.31,35 on Exodus 2-5; Simpson, ETI, pp.164,166; McNeile, Exodus, p.xv (13-16 redactor), Noth, 'Exodus', p.46 on 4:13-16.

3. Exodus, p.xiv; Simpson, ETI., pp.164-166.

4. p.67.

5. Introduction, pp.199,195.

4:19-20a, 24-26 to J.¹ Fohrer allows 4:18,29,31b to J but allocates 4:1-9, 19-20a, 24-26, 30b-31a to N, which as will be noted is remarkably similar to Eissfeldt's L source.²

(b) Notable Characteristics.

Exodus 4:1-4,6,7,8,10-12,19-20a,24-26,29,30b, 31 J

Place of Moses

Miraculous signs (seal.)

God's ambassador is given the divine authenticating seal, namely the power to perform two 'signs' (4:1-4,6-8). The shepherd's crook(4:2) is to be contrasted with the 'rod of God' in the E portion of the chapter (see below). The 'signs' are no more than a seal. In 4:30b there is no indication that the signs were really needed. There is 'no hint of an initial unbelief'. They are done in order to authenticate God's messenger.³ Moses is not actively by them cooperating with God in the deliverance. Moses is God's mouthpiece. Apart from God, his is a stammerer's tongue(4:10-12). How much more expressive of Moses' real inadequacy is this passage, especially when one contrasts the generalised, brief statement in E (3:11 above). E is less inclined to

1. Introduction, p.145.

2. Fohrer, pp.124,28-30.

3. Noth, Exodus, pp.50-51.

expose his hero's feet of clay.^{1.}

Worship

Anthropomorphism

Place of Moses

The violent assault by God upon Moses (4:24-26) (A.XIX).

the shepherd is at the mercy of a marauding God.

Cultic matters are mentioned. The rite of circumcision is obviously being referred to (4:25-26). Moses had apparently not being circumcised prior to marriage and this dangerous illness (anthropomorphically described in 4:24) is ascribed to this omission.

The child's circumcision and Moses' association with it brought him into the environment of the circumcised (4:25-26).^{2.}

Simpson deals with the passage in an interesting way.^{3.}

The Yahwist does not hesitate to call Moses profane (4:24-26) and once more his less exalted conception of Moses is disclosed.

Attitude to Foreigners

Zipporah is a Midianite and her saving of Moses' life is another expression of the Yahwist's interest in the Midianites with whom the Israelites at that time had friendly relations (see 2:15b-23a J above).

Knowledge of circumcision was not confined to Israel.^{4.}

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1. Noth, Exodus, pp.50-51.
 2. McNeile, Exodus, pp.27-30.
 3. ETI., pp.167, 371, 431-432.
 4. McNeile, loc.cit.

Passages commonly accepted as Yahwistic.¹

A.XXXII. Exodus 5: 3,5-23,6:1.

(a) Analysis.

Nearly the whole of this chapter is from the Yahwist. Only a small number of verses cause a difference of opinion among scholars. The generally accepted analysis is:

5:3,5-23, 6:1 J.¹.

Fohrer's reasons for his analysis (in which he also finds small fragments of E) are as follows. The main part of the narrative gives an impression of being complete in itself and of being derived from one source. He finds turns of speech or expressions which are characteristic of J. Simpson provides a detailed analysis. With regard to 6:1 McNeile comments that there are 'no distinctive characteristics of language. But it is simplest to take it as Yahweh's answer to Moses' complaint in the two preceding verses, and to assign it to J.'

(b) Notable Characteristics.

Exodus 5: 3,5-23,6:1 J.

Place of MosesProvidenceMiraculous

Moses is not mentioned in the account of the

1. Driver, LOT, p.23; Noth, UG., p.32; Noth, 'Exodus', pp.52-53; Kuhl, p.67; Anderson, pp.31,35 on Exodus 2-5; Eissfeldt, Introduction, pp.199,201; Pfeiffer, Introduction, pp.145,170; Simpson, ETI., pp.169-179; Fohrer, pp.124,56-57; McNeile, Exodus, pp.xiv-xv.

negotiations with Pharaoh(5:3,5-19). After the discussions Moses is treated as one who does speak in God's name(5:23). He is assured that God will so work upon Pharaoh that he will be eager to be quit of a people whose God is the Lord (5:20-6:1). J, again, thus refers to Moses as God's messenger and leaves the Exodus to God's direct intervention in the affairs of men, without using human intermediaries such as Moses(contrast E). Moses' lack of success is detailed by J (4:3-23). Moses loses confidence in his mission(5:22-23), with some justification. Moses' frailty is frankly outlined (see 4:10-12 J above).

Attitude to Foreigners

Style

As in Genesis 50:1-11,14 J, the Yahwist shows an interest in things Egyptian. This interest does not necessarily mean that the Yahwist approves of the Egyptians as a race (A.XXII,XXIII,XXV,XXVI). The Yahwist does not portray the Israelites as living side by side with the Egyptians as the Elohist does. The taskmasters, the Israelite foremen, the brickmaking details add to the vividness of the Yahwist's forced labour motif. The Egyptian cruelty is not glossed over (5:3,5-19).

Worship

The Israelites request permission to go to sacrificial worship in the wilderness.

Passages commonly accepted as Yahwistic.

A.XXXIII.Exodus 7: 14-15a, 16-17a,ba, 18,20ab,21a, 23-25.

(a) Analysis.

There are only slight differences of opinion among scholars with regard to the analysis of this chapter. To the Yahwist are assigned Exodus 7:14-15a, 16-17aba, 18, 20ab, 21a,23-25.¹

Driver makes use of literary criteria and differences of representation in separating off the J source.

He also lists linguistic criteria. The plague is announced by Moses and then God causes the plague without any aid from Moses, Pharaoh is described as obstinate.² McNeille, like the other critics, divides the documents mainly using 'differences in the historical representation' but he also employs linguistic criteria.³ Fohrer discovers three different narrative schemes for the plagues and because of this, their styles and peculiarities in the way they treat the traditions they can be assigned to J,E and P. In a most interesting way Fohrer

1. Driver, LOT., pp.24-28; Noth,UG., p.32; Noth, 'Exodus', pp.62,70 for 7:15a; Kuhl, p.67; Anderson, pp.46,30,35 on chapters 7-11; Eissfeldt, Introduction, pp.189,199,195,201; Pfeiffer, Introduction, pp.145,170,189; Simpson, ETI., pp.170-171; Fohrer, pp.124-125,60-72; McNeille, Exodus, p.xxii.
2. Driver, 'Exodus', pp.xx,xxiii-xxiv,55-57, also Noth, 'Exodus', pp.69-70; Simpson, loc.cit.
3. Exodus, pp.44, xv-xvi.

links the purpose of the plagues to the description that Pharaoh was obstinate and to the statement that God hardened Pharaoh's heart. The former description is Yahwistic, therefore the plagues are punishment for his obduracy first of all and then are intended to dissolve this stubbornness. The latter view of Pharaoh is Elohist and in E the plagues are marvels, occurring despite Pharaoh's reactions.

(b) Notable Characteristics.

Exodus 7:14-15a, 16-17a.ba.18, 20ab. 21a, 23-25 J

Place of Moses

God acts without the help of Moses (7:17 part, 25).

In E (below) Moses gives the signal. That Moses is a spokesman for God according to the Yahwist is further shown in the divine command to go to Pharaoh, to tell him who sent him, and to speak 'Thus says the Lord (7:15-17). Moses interviews Pharaoh before the plagues as God's ambassador.

Miraculous

Fohrer (see Analysis) describes the plagues in J as having a paedagogic purpose. The stubbornness of Pharaoh is evident (7:14, 23). The limited success they have permits the several plagues to follow one another. In E, the miraculous element is more pronounced.

Attitude to Foreigners.

The possible natural explanations (death of fish 7:18, 21)

for the plague betray a knowledge of Egyptian conditions (A.XXVII).¹ The stubbornness of Pharaoh is declared (7:14,23).

Worship

The Yahwist states here the immediate reason for the departure of Israel from Egypt(7:16, see 3:10-12E).

Passages commonly accepted as Yahwistic.

A.XXXIV. Exodus 8: 1-4,8-15a, 20-32.

(a) Analysis.

There is general agreement among scholars that the hand of the Yahwist is to be found in Exodus 8:1-4,8-15a, 20-32.²

Linguistic and representational criteria are employed by scholars, in a manner similar to the analysis of A.XXXIII.

(b) Notable Characteristics.

Exodus 8: 1-4,8-15a,20-32 J.

Place of Moses

Miraculous Prayer Judgment Mercy

Moses is described as the almost prophet-like spokesman of God (8:1-4; 20-24). Pharaoh, under pressure, becomes less obstinate and is seen to appreciate Moses' powers and asks him to intercede with God(8:8,12,28,30).

There is also a recognition that the plague is the direct work of God (8:2,3,8,13,21). The religious lessons of the

1. McNeile, Exodus, p.44.

2. Driver, LOT, p.24; Simpson, ETI, p.171; Fohrer, p.124; McNeile, Exodus, p.xvii; Noth, UG, p.32; Kuhl, p.67; Pfeiffer, Introduction pp.145,170, 8:25-7 E.

plagues in J become plain in Exodus 8:10,22b. These are necessary because of the Pharaoh's obduracy (8:15a,32).

Attitude to Foreigners

The Israelites are segregated in Goshen (8:22). Pharaoh is shown as stubborn (above). See Worship below. The plague of frogs shows knowledge of Egypt.¹

Worship

Nomadism

The Yahwist refers to the worship in the wilderness. He emphasises the impossibility of worshipping in Egypt as the nomadic sacrificial customs would be abhorrent to the Egyptians,². There is a hint here that such worship must have been very infrequent (8:20-28).

Style

The Yahwist vividly describes the plague of frogs (8:1-4, 8-15a).

Passages commonly accepted as Yahwistic.

A.XXXV. Exodus 9: 1-7, 13, 17-18, 23b, 24b, 25b, 26-30,33-34.

(a) Analysis

There is little difference of opinion where the analysis of Exodus 9 is concerned. Most of the chapter is generally assigned to the Yahwist,

1. McNeille, Exodus, pp.44-45.

2. Noth, 'Exodus', pp.77-78.

Exodus 9:1-7, 13, 17-18, 23b, 24b, 25b, 26-30, 33-34.¹

Literary and representational characteristics (the latter have already been mentioned in previous plague narratives) are referred to in Driver's Introduction and commentary, by Fohrer, Simpson and McNeile.

(b) Notable Characteristics.

Exodus 9: 1-7, 13, 17-18, 23b, 24b, 25b, 26-30, 33-34 J

Place of Moses

Purpose of Plague (Miraculous) Foreigners Guilt
Prayer Judgment Mercy.

Moses is again the spokesman(9:1,13). Pharaoh again entreats this prophet - like person to intercede for him with God (9:28,33). The power lies with God and this is emphasised in another way still. Moses has no part to play in the bringing of the plague, all is of God (9:6,8,18,23b), even the cessation has to be prayed for (9: 28,29,30,33-34). The plague's pedagogic purpose is also stated (9:29). The stubbornness of Pharaoh(9:7,34-35) and his temporary remorse are pointed out by J. These are of course

1. Driver, LOT, pp.24-25; Noth,UG.,p.32;see 'Exodus', pp.80-81 for difficulties of his allocation of 9:19-21 J; Kuhl, p.67; Anderson, pp.31,35 on chapters 7-10; Eissfeldt,Introduction, pp.189,199,201; Pfeiffer, Introduction, p.145; Fohrer, pp.124-125; 61-65; McNeile, Exodus, pp. xvi-xvii ; Simpson,ETI., pp.171-172; Driver, 'Exodus', pp.55-56, 69.

linked with the intention behind the plagues (see above).

'The Pharaoh this time, impressed, it may be supposed, by the spectacle of the storm, confesses his fault, as he has never done before. His penitence, however, as the sequel shews is not very deep'.¹ It is passing fear not reverence that brings Pharaoh to his knees (9:30).

Nomadism

Attitude to Foreigners.

The Hebrews are described as independent owners of cattle (9:4,6), and they stay separate in Goshen (9:26).

It is typical of the semi-nomadic way of life that there should be suspicion of foreigners. Semi-nomads had no land to call their own and wandered to find pasturage. The semi -nomad would be an independent person on the defensive against strangers, fearful of being raided. Certainly a nomad who begins to raise cattle ceases to be a true nomad but that code of behaviour could remain. The group and its solidarity were very important.² J's attitude to foreigners can be linked with his favourable attitude to nomadism.

1. Driver, Exodus, p.75.

2. Roland de Vaux, 'Ancient Israel'. Darton, Longman & Todd. London, 1961. pp.3-15.

Passages commonly accepted as Yahwistic.

A.XXXVI. Exodus 10: 1a,3-11, 13(part), 14(part) - 15(part).
15(part)-19, 24-26, 28-29.

(a) Analysis.

There is large agreement among scholars about the analysis of Exodus 10. Allocated to the Yahwist are Exodus 10: 1a,3-11,13(part), 14(part)-15(part), 15(part)-19, 24-26, 28-29.¹

The criteria employed by scholars can be found under the references given for A.XXXIII.

(b) Notable Characteristics.

Place of Moses

Guilt Miraculous Purpose of Plagues Prayer

Judgment Mercy

Moses is the spokesman on God's behalf (10:1a).

Pharaoh's heart does not become any softer despite the lessons of the plagues(10:3,10-11). Moses, God's ambassador, is asked by Pharaoh to pray to God for him (10:17-18). As answer to this prayer the plague is removed.

As in the preceding chapter, the Egyptians are not feeling reverence towards God but 'solicitude for the welfare of their country, the misfortunes of

1. Driver, LOT., p.25; Noth,UG., p.32 and Noth, 'Exodus' pp. 83-84 for 23-26 J; Kuhl, p.67; Anderson, pp.31,35 on chapters 7-10; Eissfeldt, Introduction, pp.199,201; Pfeiffer, Introduction, p.145 but 10:8,9,11,20-7 E p.170; Simpson, ETI., p.172; Fohrer, pp.124, 61-65; McNeile, Exodus, p.xvii.

which they attribute to Moses'.^{1.} J does not conceal adverse criticism of Moses (10:7). Pharaoh confesses his sin and asks Moses' forgiveness (10:16-17), but again it is short-lived as further trouble shows.

Nomadism

The necessity for taking cattle indicated that the beasts were needed for the semi-nomadic type of sacrifice in the wilder (10:26).

Passages commonly accepted as Yahwistic.

A.XXXVII. Exodus 11: 4-8.

(a) Analysis.

It is generally claimed that Exodus 11:4-8 belongs to the Yahwist.^{2.} Simpson³ considers that most of 11:4-8 was provided by an author later than J².

Noth comments adversely on the view that 11:5,7 are secondary.^{4.} Fohrer argues against the view that 11:4-8 is an addition or supplement. Linguistic and representational criteria are made use of by Fohrer, Driver, and McNeile. These resemble those already quoted in the above analyses of the plagues.

1. Driver, 'Exodus', p.79 (10:7-11).

2. Driver, LOT, pp.25-26; Noth, UG., p.32; Kuhl, p.67; Anderson, pp.31,46 on 11:1-10; Eissfeldt, Introduction, pp.199,201; Pfeiffer, Introduction, p.145; Fohrer, pp.124, pp.79-81; McNeile, Exodus, p.xvii; Driver, 'Exodus', pp.55-56.

3. ETI., pp.178-179.

4. UG., p.74, note 200.

(b) Notable Characteristics.

Exodus 11: 4-8 J.

Place of MosesMiraculous Plague's Purpose

Moses is again portrayed by the Yahwist as God's spokesman (11:4). The announcement of the plague as in previous J accounts indicates that there is a paedagogic purpose behind the plague (11:4-8).

The plague is the most astonishing of those related by the Yahwist, and yet the very fact of it being announced makes it a less astounding account than one by E, who would have brought the plague on suddenly at Moses' signal. The frank description of Moses' anger as he leaves the interview is typical of J's attitude to Moses (11:8; A.XXIX).

Attitude to Foreigners

There is a distinction made between the Egyptians and Israelites (11:7).

Passages commonly accepted as Yahwistic.

A.XXXVIII. Exodus 12: 21-23, 27b, 29-34, 37-39.

(a) Analysis.

A strong case can be made for the allocation of Exodus 12:21-23, 27b, 29-34, 37-39 to the Yahwist. Many scholars agree substantially with this

allocation.¹ Fohrer provides six reasons why 12: 21-23, 27b could not be J. Two reasons are given for not calling it E. Because of an easy comparison with 4:24-26, which Fohrer calls N (J in above), he terms the verses in question N.² Material and linguistic criteria are mentioned by McNeile.

(b) Notable Characteristics.

Exodus 12: 21-23, 27b, 29-34, 37-39 J.

Worship

Nomadism

The Yahwist provides cultic Passover precautions (12: 21-23, 27b). There is also reference made to a feast of unleavened bread (12: 34,39). The Passover sacrifice 'has its own special cultic pre-history independently of the feast of unleavened bread; for originally it almost certainly belonged to the milieu of nomadic shepherds and thus goes back to the time before they settled in a cultivated region. In this region, where more or less settled possessors of flocks were a not unsubstantial element

1. Driver, 'Exodus', p.xxiv; Noth, UG., p.32, n.106; Kuhl, p.67; Anderson, pp.31,38 note; Eissfeldt, Introduction, pp.195, 199,201, L.J.E; Pfeiffer, Introduction, pp.145, 201, 189 PJE; Simpson, ETI., pp.178-181 individual; McNeile, Exodus, pp.xviii-xix J and E.

2. pp.82-83; see p.124.

of the population, it was still celebrated and combined with the feast of unleavened bread...the Passover sacrifice was already known, in the time before Israel became settled and before the stay in Egypt, as a cultic ceremony performed before the spring departure to the summer pasturage. It then acquired a particular historical reference as a constantly repeated cultic representation of the one great 'departure', namely the departure from Egypt.³ It is this nomadic background to the Passover that perhaps led the Yahwist to mention it where the Elohist who is usually interested in cultic matters, makes no reference to it. The unleavened bread comes into the picture as food for the journey, itself possessing nomadic overtones. Simpson moreover points out that 'greater importance always attached to the feast in the south than in the north'.⁴ That could account for E's silence.

View of God

Revelation.

McNeile quotes 2 Samuel 24:16 in support of his comment that the destroyer (12:23) 'is a personal manifestation of Yahweh's power, but in no sense

3. Noth, 'Exodus', pp.87-92.

4. ETI., p.437 and n.6.

distinct from Yahweh Himself'.¹ One can compare 11:4 J. It is unlikely that Noth's view will overturn that comment. 'The account of the Exodus as now handed down at the Passover sacrifice was shaped along the lines of the Passover rite... the 'destroyer' for whose appearance no reason is given and whose relationship to Yahweh remains obscure.. we must clearly regard the 'destroyer' as an old element, derived from the thought-world of the Passover sacrifice, which has not been completely integrated with the remarks about Yahweh's personal action against the Egyptians. Therefore 'destroyer' will have been the original name for the demonic power which the Passover sacrifice had the effect of keeping away.'² Fohrer sees a comparison with the blood-rite in A.XXXI and certainly the picture of God as a destroyer is present as it is also in A.XIX. Both are passages which Noth allocates to the Yahwist. The Passover rite obviously could not shape these other stories and so it is unnecessary ascribe this marauding description to that fact. God is also described as the protector (12:23) and worthy of the people's devotion (12:27b).

1. Exodus, p.73.

2. 'Exodus', pp.91-92.

Attitude to Foreigners.

Unexpectedly the Yahwist portrays the Israelites living side by side with the Egyptians(12:23). Whether the neighbours were Egyptian guards it is not stated. It is difficult to imagine why the Israelites, living in Goshen, required to mark their houses. Moreover, a 'mixed' crowd left with the Israelites-Egyptians who had intermarried, prisoners of war and later immigrant Semites,¹ or as Noth. 'We can no longer make out who the accompanying 'mixed multitude' are thought to be (v.38; cf. also Num.11:4). Perhaps at the root of it lies the quite correct idea that other elements beside the Israelites were customarily employed as forced labour in Egypt and that they now took the opportunity to escape in similar fashion'.²

The discussion on nomadism(above) has relevance in this section.

Numbers

The numbers of those involved in the Exodus has been exaggerated by the Yahwist (12:37 see 1:15 E above). The reason for this is hard to find for the Yahwist is normally frank and not given to exaggeration in order to give God the greater glory. In the plagues

1. Driver, 'Exodus', p.101; also McNeile, Exodus, p.75.

2. 'Exodus', p.99

it was the Elohist who heightened the miraculous. See also Numbers 11:21 J. Simpson considers that the actual number has been substituted for a much smaller number by R^P to bring the figures into agreement with Numbers 1:46 P. Numbers 11:21 is similarly accounted for.¹

Place of Moses

Miraculous Plague Worship Prayer

Judgment Mercy

Moses gives the instructions for the worship(12:21). He had announced the plague as God's spokesman (11:4-8 J above), and, without any contribution from Moses, God destroys all the first-born (12:29-30). Pharaoh learned his lesson at last and released the Israelites (12:31-32). In the past Pharaoh had asked Moses, God's ambassador, to intercede for him. Now he asks that in the act of worship Moses should not forget him (12:32).

Style

The vividness of the Yahwist's narrative is easily seen (12:21-27; 29-34).

Passages commonly accepted as Yahwistic.

A.XXXIX. Exodus 13: 21-22

(a)Analysis.

There is unanimity about the allocation of Exodus

1. ETI., pp.179, 225.

13: 21-22 to the Yahwist.¹ Noth provides linguistic and material criteria,² as do McNeile and Fohrer.

(b) Notable Characteristics.

Exodus 13: 21-22 J

View of God

Wilderness Guidance

Revelation

Miraculous

The naturalness of the theophany is similar to that described in A.XLIV. Possibly the guiding cloud and fire are reminiscent of the Yahwistic Sinai narratives. The revelation of God in fire can be seen above (A.XXX). God is moreover described as one who guides the Israelites in their wilderness journey (13:21-22). It is also a reaffirmation of the Yahwist's view of the Exodus as being an unaided act of God (see the J plague narratives above A.XXX -XXXV).

Passages commonly accepted as Yahwistic.

A. XL. Exodus 14: 5b,6(or 7), 9aa, 10bb, 13-14, 19b, 20, 21ab, 24, 25b, 27ab.b., 30,31.

(a) Analysis

There is little difference of opinion among scholars as to the extent of J in this chapter. Noth's

1. Driver, LOT, p.28; Noth,UG., p.32; Kuhl, p.67; Anderson, pp.31,35; Eissfeldt, Introduction, p.199; Pfeiffer, Introduction, p.145; Simpson,ETI., p.181; Fohrer, pp.124,98; McNeile,Exodus, pp.xix,xxi.

2. 'Exodus', p.105.

analysis does not reflect much uncertainty. 'The characteristics of the different sources are so clear and numerous that we can complete the literary-critical analysis with relative certainty'. Noth detects the hand of the Yahwist in:

Exodus 14: 5b, 6(or 7), 9aa, 10bb, 13-14, 19b, 20,21ab, 24, 25b, 27ab.b, 30,31.

Noth is unsure whether to assign 14:11-12 and 14:25a to J or E. It may be noted that elsewhere, in an earlier work, Noth allots definitely 14: 7,11-12, 25a to the Elohist.¹ However, in his commentary Noth is unsure whether to assign 14:11-12 and 14:25a to J or E.² After the straightforward separation of the P source, Noth employs linguistic and material criteria to distinguish J and E in the remainder which lacks uniformity. Noth's analysis is very similar to Fohrer's. Fohrer is less sanguine than Noth about the 'relative certainty' of the analysis prior to Exodus 14:16.³ Fohrer uses similar criteria to Noth.

Simpson offers a highly detailed analysis and considers 14:10bb to be redactional, 14:30 to be a later addition to J and 31 to be R^D. 14:5a he believes to be J¹ and 14:5b, a doublet, to be a later addition

1. UG., p.39.

2. 'Exodus', pp.104-106.

3. Fohrer, pp.99-101, 124.

'by one(J^S) who felt that the description of the exodus as a flight, 5a, was inadequate'.

14:11-12 is out of context and is due to a later hand. Otherwise there is substantial agreement with Noth's analysis.⁴.

Other attempts at analysis may be consulted.⁵.

McNeile and Driver call 14:11-12 J while Kuhl does not call the verses Yahwistic.

Driver rightly points out that the narrative shows 'the same, or similar characteristics to that of the Plagues',⁶.

In view of the difficulties surrounding Exodus 14:11-12 and 14:25a it is wiser to leave the matter of their allocation open. The allocation of 14:6 or 7 is not very important for the purposes of this thesis.

The allocation is thus: Exodus 14:5b, 6(or 7), 9aa, 10bb, 13-14, 19b, 20, 21ab, 24, 25b, 27ab.b, 30,31 J.

(b) Notable Characteristics.

Exodus 14: 5b,6 (or 7), 9aa, 10bb,13-14, 19b, 20, 21ab, 24, 25b, 27ab.b, 30, 31 J.

View of God

<u>Miraculous</u>	<u>Attitude to Foreigners</u>	<u>Guidance</u>	<u>Moses</u>
<u>Revelation</u>	<u>Fearful People</u>	<u>Holy War.</u>	

The Yahwist's description of Pharaoh changing his

4. ETI., pp.182-186.

5. McNeile, Exodus, pp.xix-xxi; Pfeiffer, Introduction, p.145; Eissfeldt, Introduction, pp.195(L),199(J); Anderson, p.31 (J and E); Kuhl, p.67; Driver, LOT, p.29.

6. 'Exodus', pp.113ff.

mind (14:5b) is in line with the previous view of Pharaoh as disclosed in the plague narratives, where the purpose of the plagues was to soften an obstinate man. There too Pharaoh would give concessions and later have second thoughts. The Elohist's attitude to the Plague tradition was quite different (above). The Sea crossing impressed itself on the Yahwist's mind as the great instance of God's guidance of His people.

Fearful people.

In the Sea miracle once more, God works on His own. This may be seen in Moses' exhortation to the fearful Israelites (14: 13-14), in the description of God's rearguarding presence (14:19b-20), in God's sending of the powerful east wind (14:21 ab), in His looking down at the panic induced by His miracle and the Egyptian acknowledgment that their adversary was God (14: 24,25b), in His completion of the rout of the pursuers (14: 27ab.b) and, finally, in the affirmations that this was God's mighty act (14: 30-31). It is typical of the Yahwist that the miraculous element in the story is not exaggerated. The 'naturalness' of the east wind is not eliminated or elaborated in order to show that an act of God required a greater show. There is no

signal from Moses. The return of the sea to its usual ways in the morning also appears natural. Moses appears as secondary to God as is indicated by the above comments on the working of the miracle. The final verse of the chapter, however, indicates the respect of the people for God and for Moses, in that order. The Yahwist has earlier depicted Moses as a prophet-like spokesman(above). Moses is like the rest. He simply stands firm and watches God at work(14: 13-14). One could remark that Moses' divine commission is, however, reiterated by Exodus 14:30-31.

God's presence is described under the figures of cloud and fire (14: 20,24). The cloud guides and protects and together with fire, it throws the Egyptians forces into confusion. Driver comments.¹

'In E the pillar of cloud is not spoken of as a guide, but it descends from time to time and "stands" at the entrance to the Tent of Meeting, and Jehovah speaks in it to Moses'.

There is also a vivid anthropomorphism in Exodus 14:24. God's throwing into confusion of the Egyptians is reminiscent of many Joshua passages relating to Holy War (14:24). They recognise the nature of their opponent (14:25b), and this knowledge leads to their self-destruction (14: 27ab).

1. 'Exodus', p.113

Passages commonly accepted as Yahwistic.

A.XLI. Exodus 15: 22ab.b, 23, 24, 25a.

(a) Analysis.

It is generally recognised among scholars that Exodus 15:1-19 is a passage that cannot be classified in a literary way. Eissfeldt points out that 'while it is the documentary hypothesis which most readily succeeds in explaining the difficulties of unravelling the composition of our Pentateuchal narrative, everything cannot be done by the application of this hypothesis alone. We must also reckon with a number of amplifications...Exodus xv, 1b-18, an elaboration of the ancient Hymn of Miriam in xv,21. This may not derive from the exilic or post-exilic period but may be older. It was hardly placed in the narrative by one of the authors of the sources but was inserted into it secondarily'.¹

Exodus 15: 1-18 is a fragment which 'cannot possibly have belonged originally to any of the larger sources'.²

Different views are possible regarding the analysis of the rest of the chapter, 15:20-27. Exodus 15:20-21 is perhaps better dealt with separately. Noth

1. Introduction, pp.210-211.

2. Kuhl, p.90; also Noth, UG., pp32 n.107; Driver, LOT, p.30; Noth, 'Exodus', p.123; Anderson, pp.31,50; Pfeiffer, Introduction, p.281; Simpson, ETI., p.186; Fohrer, pp.125,112; McNeile, Exodus, pp.xx-xxi,88-89.

considers that these verses have no recognisable literary connections with their surroundings. Its relatively great age does not justify allotment to the J source.³ Fohrer allocates the verses to his source N and he finds that the account of God plunging the Egyptians into the Sea contrasts with the view of J and E where the Sea rushes over them.⁴ Others are able to allocate the verses to J or E.⁵ There is rather more agreement over the analysis of Exodus 15:22-27. Noth allocates 15:22ab.b, 23,24,25a to the Yahwist.⁶ McNeile uses linguistic criteria. Simpson employs material criteria. The notable characteristics outlined below afford representational criteria in support of this analysis. Other analyses are put forward by scholars.⁷

3. UG., p.32 n.107; 'Exodus', p.121.

4. p.111.

5. Driver, LOT, p.29 E; Anderson, p.35 E; Eissfeldt, Introduction, p.195 L; Pfeiffer, Introduction, p.170 E; Simpson, ETI., p.186 J; McNeile, Exodus, pp.xx-xxi E.

6. UG., p.30; 'Exodus', pp.127-129; Driver, LOT, p.29; Pfeiffer, Introduction, p.145; Simpson, ETI., pp.187-188; McNeile, Exodus, pp.xxi,xxiv.

7. Anderson, p.35 E; Eissfeldt, p.195 L.

(b) Notable Characteristics.

Exodus 15: 22ab.b, 23, 24, 25a : J

Place of MosesGuidance in the Wilderness Miraculous

Moses is described as the recognised intercessor for the people before God. This office was one he had on occasion to fill for Pharaoh (J above). With the help of God the undrinkable water became sweet (15:23-25a). The miracle is not for purposes of demonstration (see E above) but it is to nourish the people whom God is guiding in the wilderness. Moses is not an agent in the miracle in the way that he was in the plague miracles described by the Elohist. The 'naturalness' of the miracle is an obvious feature of the story and the miraculousness is not heightened in this legend.¹

Like the Elohist (B.XXVI) J speaks frankly of the rebelliousness of the people.²

Passages commonly accepted as Yahwistic.

A.XLII. Exodus 16: 4a.ba - 5, 29-31, 35a or b.

(a) Analysis

Noth refers to 'the lack of literary unity in Ex.16' which 'is chiefly apparent from the occurrence of striking repetitions' which 'lack the linguistic

1. Eissfeldt, Introduction, p.42.

2. see references in McNeille, Exodus, p.94; Driver, 'Exodus', p.142.

and stylistic characteristics of P which otherwise appear throughout, and therefore they (i.e. Exodus 16: 4a.ba - 5, 29-31) would seem to derive from the older traditional material and should certainly be regarded as fragments from J. Moreover there are also apparent doublets in v.35a and 35b which say the same thing; of these one is to be assigned to P and the other to J'.^{1.}

Simpson provides linguistic and material criteria for the J analysis of 16:4f. He agrees with Noth over 16:35. Simpson's further analysis depends on a different view from Noth of where the homogeneity of the chapter breaks down.^{2.} Although Noth offers no criteria for his allocation of Exodus 16:29-31 it is likely in view of the substantiation given by Simpson to the analysis of the earlier passage and 16:35 that his allocation is correct.

Other allocations to J are proposed^{3.} Pfeiffer speaks of the difficulty of analysis.^{4.} McNeile would ascribe Exodus 16:4, 15 to the Elohist. The remainder of the verses is the work of the Priestly writer and a redactor from the same school.^{5.}

1. 'Exodus', pp.131-132.

2. ETI., pp.188-189.

3. Driver, LOT, pp.30-31; Kuhl, p.67 similar to Noth; Anderson, pp.31,46; Eissfeldt, Introduction, pp.195 L, 199 J.

4. Introduction, pp.145,170.

5. Exodus, pp.xx1-xxiv.

(b) Notable Characteristics.

Exodus 16: 4a.ba-5, 29-31 , 35a or b J

View of GodProvision in the Wilderness Miraculous Promise

God's care of the people is focused in the story of His provision of food for them. God is the protagonist in the miracle. He activates the miracle of bread-from-heaven (16:4a.ba,31). The doublet in 16:35 emphasises that God's providence was a continuing one until, in fact, the promised land was reached.

CultDivine Ordinance of the Sabbath

The extra manna (16:5) is used by the Yahwist to introduce the ordinance of resting on the seventh day(16:29-30) 'which God wills to be valid for Israel both now and even after they have left the wilderness',⁶.

Passages commonly accepted as Yahwistic.

A.XLIII. Exodus 17: 1bb-2,7.

(a) Analysis.

It is recognised by scholars that J and E are present in this chapter. There are clearly two parts to the chapter, 17:1-7 and 17:8-16. The first part has proved difficult to analyse. Exodus 17:1bb, 2,7 belong together because of the catchword 'find fault'. Exodus 17:3 is a doublet to 17:1bb-2. Simpson

6. 'Exodus', pp.135-136.

gives linguistic reasons for allocating 17:3,4,5,6 in the main to E.¹ Noth would allocate 17:3 only to E.² The notable characteristics outlined below would seem to indicate that the analysis of Simpson and the others of E is the more likely. Exodus 17:8-16 is dealt with under the analysis below.

(b) Notable Characteristics.

Exodus 17: 1bb-2,7 J.

Place of Moses

Wilderness

People

- The people grumble at the lack of water. The complaints are directed against Moses, thereby giving him the status of someone who is responsible in some way. They doubt the presence of God with them.

Passages commonly accepted as Yahwistic.

A.XLIV. Exodus 19: 9a,10-11a,12-13a, 14-16aa, 18

(a) Analysis.

Scholars are agreed on the difficulty of analysing Exodus 19. Eissfeldt says that 'it is exceptionally difficult to analyse'.³ Pfeiffer talks of 'the chaotic state of J'.⁴ When faced with the difficulty of the task, Simpson offers an analysis which is 'admittedly highly conjectural'.⁵

1. ETI, p.192 also Driver; McNeile, Exodus, p.xxiii except 17: 3 J.
2. 'Exodus', pp.138-140.
3. Introduction, p.193.
4. Introduction, p.146.
5. ETI., p.198.

The most recent commentator consulted, Beyerlin, finds that Exodus 19: 9a,10-11a,12-13a,14-16aa,18 are part of the J tradition as are the later additions 19:20-24 and 19:11b, and that Exodus 19: 2b-3a, 3b-8,16ab-17, 19, 25 are Elohistie. After establishing the compositeness of Exodus 19, Beyerlin allocates the different traditions to sources. Although the Elohist uses the name Yahweh for God after the revelation described in Exodus 3:15, Beyerlin notes that all the passages using Elohim in this chapter belong to the same unit of tradition. Beyerlin points out that this divine name 'reminds us of the way in which God and man stand over against each other, and has overtones of mysterium tremendum. Might not this emphasis, however, have led the Elohist to refrain from using the name of Yahweh at this point although the name had been revealed and was at his disposal? A marked awareness of the distance between God and man is undoubtedly a recognised characteristic of the Elohist.' Another criterion that Beyerlin uses to allocate the above verses, excepting Exodus 19:3b-8, to the Elohist is 'the fear of the people who are brought to the foot of the mountain to meet God.' The other tradition describes the restraining of the people. 'The idea that God dwells on the mountain and does not just

descend on it is also characteristic of the Elohist.' 'The absence of the name Sinai also points to E.' So far as Exodus 19:3b-8 are concerned the criteria of God dwelling on the mountain and the 'theologically reflective style of Yahweh's speech: exclusive claims are made upon Israel and its position is defined in relation to other nations.' In order to isolate the Yahwistic source, Beyerlin quotes Yahweh's descending on the mountain, the use of the term 'mount Sinai', the people's lack of fear, and the vivid description in Exodus 19:19. Exodus 19:20-24 'grew out of the Yahwistic tradition' and with 19:11b which has 'a clearly marked Yahwistic character' were added later.¹

Martin Noth comes closest to Beyerlin's analysis of the Yahwist's contribution. He calls Exodus 19:2b, 10-12a, 14, 15a, 16aa, 18 Yahwistic. 19:12b, 13a, 15b, 20-25 he thinks are secondary in J. E, Noth finds to be present in 19: 3a, 13ba, 16ab.b, 17, 19. 19:3b-9a(9b) he calls an addition in deuteronomio style.² Beyerlin would agree with Noth that the language and style are reminiscent of Deuteronomy. He, however, has von Rad's support³ for the observation that 'as far as substance

1. Beyerlin, pp.6-11.

2. UG, pp.32 n.112, 33, 39.

3. Von Rad, 'The Problem of the Hexateuch and Other Essays', Oliver & Boyd, 1966, p.40, n.53.

goes there are no specifically Deuteronomic elements' in Exodus 19:3b-8. Noth's criteria¹ include the different names for God and the fear or lack of it on the part of the people. Noth's commentary on Exodus mentions 19:3b-9a(9b) and calls it a later addition 'because it anticipates the theophany and, as early as v.5, speaks of the keeping of the covenant which has not as yet been concluded.'

Comparing Beyerlin and Noth:

J	2b N	9aB	10-11aB/10-12a N	12-13a B
E	2b B 3aBN	3b-8B		13ba N
J	14BN15a	16aa N	14-16aaB	18 BN (11b 20-24 later J B)
E		16 ab.b.N	16 ab.B	17 BN 19BN 25B

Any decision made with regard to the analysis of chapter 19 must be treated with considerable scepticism. From previous analyses made in this thesis and examination of notable characteristics it would appear that Beyerlin has identified, as correctly as anyone can, the peculiarities of the two sources. It is, therefore, with considerable hesitation that Beyerlin's analysis of Exodus 19 is being accepted. Simpson², finds 'considerable redactional material' in a chapter which

1. Exodus, p.154.

2. ETI., pp.197ff.

is 'the result of a conflation of at least two accounts, which differed markedly from each other.' Simpson calls 19:9a redactional, 19:10-11a E (with a redactional beginning), 19:14 is accordingly E as it depends on 19:10, 19:12-13a J, 19:15 a gloss, 19:16 E, 19:18 J.

All of which goes to show how cautious one must be in deciding on the analysis of this chapter. Various analyses can be examined.¹

(b) Notable Characteristics.

Exodus 19:9a, 10-11a, 12-13a, 14-16aa, 18 J

View of God

Revelation

God reveals Himself in the cloud (19:9a). Though not anthropomorphically revealed, it is still personally that God comes to men for the people were to hear what was said (19:9a). J describes God as coming down onto the summit of the mountain. The miraculous nature of the revelation is not stressed. Indeed, like the J account of the Red Sea Crossing, the natural circumstances are mentioned, the fire, the smoke and the movement of what could be a volcanic mountain.(19:18). The holiness of God, who does not live on the mountain (contrast E), is emphasised by

1. Driver, LOT, p.31; Exodus p.xxvii; Kuhl, pp.68,73; Anderson, pp.31,35; Mowinckel, Pent., pp.75,81,19:20b-25 later, 'not a genuine parallel account', pp.85-87; Eissfeldt, Introduction, pp.193,190,195; Pfeiffer, Introduction, pp.146, 131,198n.119; McNeile, Exodus, p.xxvii.

the covering of the cloud of smoke, by the preparations the people had to make to purify themselves (19:10-11a, 14-16aa) and also the setting-apart for sacred use of the mountain (19:12-13a), with death as the penalty for defiling it.

Worship

The Yahwist records the cultic preparations necessary for the people to observe before God's self-revelation (19:10-11a, 14-16aa).

Style

19:18 is reminiscent of the vivid passage earlier in the Yahwist's narrative when the destruction of Sodom and Gomorrah is described (19:27-28).

View of Man

Worship

The E account, as shall be seen, illustrates the fearfulness of the Israelites (19:16). In J the people participate in the theophany (19:9a). It is with confidence that they appear before God. Indeed they have to be warned to keep away from the sacred mountain (19:12-13a).

Moses

In J, Moses is not given such a special place as in E. Certainly, God comes to Moses, but the people share in the revelation with him (19:9a and other verses). The whole people prepare themselves for the event.

Passages commonly accepted as Yahwistic.

A.XLV. Exodus 34: 1a,2-8, 27-28.

(a) Analysis.

There is little doubt among scholars that the hand of the Yahwist is to be detected in this chapter.

There is difference of opinion as to exactly where the Yahwistic source surfaces.

Beyerlin suggests the following allocation:

Exodus 34: 1a,2-8,27-28 belong to the Yahwist. So also does 34:9(part). Beyerlin considers that 34:10-26, 'the predominantly legal passage' has been inserted into the Yahwistic complex.¹ Among the linguistic and other criteria used, the more striking include the points that the Elohist makes Yahweh write the commandments (24:12b, 31:18b, and 32:15f) whereas 34:27-28 refer to Moses as the writer, and the controlling of the eager crowd before the awesome mountain is shown to be similar to the description in the Yahwistic verses in Exodus 19.² Noth would agree that the major part of Exodus 34 should be assigned to J. He considers that the chapter is of great importance. 'The main narrative about the tables, their contents and their significance stands only in ch.34'. He is in substantial agreement with Beyerlin, though he is at greater pains to

1. p.81 & n.282.

2. pp.25-26

identify secondary additions, particularly references which harmonise with the 'broken tables' of Exodus 32 and extensions of the 'commands'.³

Simpson offers his usual detailed examination and his solution is quite like Noth's. He, too, isolates secondary features. Exodus 34:6-9 is the work of a redactor.⁴

Other emphases have been made.⁵

Like Beyerlin, Noth does not think that J collected together the series of sentences in 34:10-26. He 'took over the whole from the tradition which he knew as a collection of the basic divine commands laid upon Israel and understood it as the foundation of the Sinai covenant'.⁶ It is only loosely that one could call Exodus 34:10-26 Yahwistic. It is therefore unlikely to yield notable J characteristics, especially when there is no longer possible a contrast between the so-called 'Ethical Decalogue' (see analysis of Exodus 20:2-17) and this 'Ritual Decalogue'. Simpson, moreover, speaks with caution. 'What parts of 10-26 formed the original J code must be uncertain. All commentators are agreed

3. Exodus, pp.243,244, 260-263; see UG.p.33.

4. ETI., pp.198,210-211,215.

5. Driver, LOT, p.32, Exodus pp.xxviii,363ff; Anderson, pp.31,33; Kuhl, p.68; Mowinckel, Pent. pp.65-74, 94ff; Eissfeldt, Introduction, pp.195,200,214-217; Pfeiffer, Introduction, p.146; McNeile, Exodus, pp.xxix, xxxiv, xxxvii.

6. Exodus, p.265.

that the section has been extensively edited'.¹
 Von Rad follows Alt. 'What we now read at vs.10ff
 is a "secondary composite account". Probably J
 had its own version of the actual decalogue, which
 understandably was obliged to give place to the
 present one when the sources were conflated.'²

(b) Notable Characteristics.

Exodus 34: 1a, 2-8, 27-28 J

View of God

The Name Cloud Mercy and Justice

The Yahwist describes how God proclaims His Name
 and he adds a theological interpretation of the
 Name (34:5-7). Yahweh's self-revelation is by the
 proclaiming of His Name. The correlation of mercy
 and justice in the interpretation of the Name is
 typically Yahwistic (see above especially Genesis
 1-11).³

The distance of God from the rest of the people is
 maintained by the Yahwist.(34:2,3).

The cloud is again the symbol of God's presence
 out of which God converses with Moses (34:5).

Moses

Covenant Worship

Moses is given an important place in the making of
 the covenant (34:2-4) which is portrayed as a uni-

1. ETI., p.211.

2. 'The Problem of the Hexateuch and other essays' Oliver &
 Boyd. 1966. p.16.

3. McNeile, Exodus, p.217

lateral enactment of God (34:27-28). It is Moses who is definitely stated to write the words of the covenant upon the tables (34:27). Moses humbly worships the God who reveals His Presence (34:8). The act of worship is unadorned. The people do not appear to be overawed by the sacred mountain (34:3).

DOCUMENT J.Book of Numbers.Passages commonly accepted as Yahwistic.

- A.XLVI. 10: 29-32
- A.XLVII. 11: 4-15, 18-23, 31-35.
- A.XLVIII. 21: 1-3
- A.XLIX. 22: 3b, 4-7, 11, 17-18, 22-35, 37, 39, 40.
- A.L. 24: 1, 3-11.
- A.LI. 25: 1b, 2, 3b, 4.
- A.LII. 32: 39, 41, 42.

Passages commonly accepted as Yahwistic.

A.XLVI. Numbers 10: 29-32.

(a) Analysis.

A survey of the analyses suggested by various literary critics leads one to the tentative conclusion that only Numbers 10: 29-32 can be ascribed to the Yahwist.¹ The allocation is made on linguistic and material grounds.

Other scholars would not attempt to separate the verses further among sources than to declare that they are JE,²

Kennedy, Anderson, Pfeiffer and Simpson find traces of the Elohist source in 10:33(34),35-36.

Simpson thinks that Num.10:34 is R^P. Some of the scholars referred to would term 10:33 J. Gray is less certain of its ultimate source. Numbers 10:35-36 is treated by many as fragmentary. Simpson thinks it is late or secondary.

(b) Notable Characteristics.

Numbers 10: 29-32 J.

		<u>View of God</u>
<u>Promise of Land</u>	<u>Guidance</u>	<u>Nomadism.</u>

The land promised by God is referred to by Moses (10:29). God's care of Israel is mentioned also.

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1. Kennedy, Nums., pp.17,245-246; Noth, UG., p.34; Binns, Nums.pp.xxviii-xxix; Kuhl, pp.68,89; Anderson, p.31; Eissfeldt, Introduction, pp.195,200; Pfeiffer, Introduction, p.146; Simpson, ETI, pp.220,222; Gray, Nums.pp.xxxi,92-93.
 2. Driver, LOT, p.62; Marsh, IB., pp.192-193, and 138.

John Marsh comments on 10:30-31 and states that they are 'in some contrast to the later report of divine guidance through the desert, for Moses pleads with his father-in-law to accompany the Israelites through the desert, since he knows the camping places.'³ There is clearly present the marks of nomadic life.

Attitude to Foreigners.

Universalism.

The Midianites have the friendliest of relations with Moses (10:29,32). The Midianites welfare is sought by Moses and he is quite willing to follow the new leader (10:31). Marsh makes an interesting point. 'Part of Moses' persuasion consists in the assertion that the Lord has promised good to Israel, and this may serve to strengthen the assumption that Yahweh was the God of the Midianites as well as of Israel.'³

Yahweh, according to the Yahwist, was not perhaps a national deity.

Passages commonly accepted as Yahwistic.

A.XLVII. Numbers 11: 4-15, 18-23, 31-35.

(a) Analysis.

Driver makes what would seem to be a just comment about the analysis of this chapter. The chapter

shows marks of composition' though, as is often the case in JE, the data do not exist for separating the sources employed with confidence.' Other writers however support the analysis Driver accepts, namely that Numbers 11:4-15, 18-23, 31-35 belong to the Yahwist.¹

There are little positive criteria to identify J and it is mainly by eliminating E (below) that allocation to the Yahwist is possible. The linguistic data are of little help according to Gray, although Simpson thinks otherwise. The notable characteristics listed below would indicate that the verses are fairly typical of the Yahwist's work.

The whole chapter has been attributed to the Yahwist.² Noth considers that Numbers 11 is not a literary-critical but a traditio -historical problem. The now existing unity has resulted from a fusion of different materials and they cannot be isolated. Kennedy and Gray would agree with Noth that 11:6(7)-9 is a foreign body.

Marsh identifies the chapter as JE.³ Eissfeldt

1. Driver, LOT, p.62; Kennedy, Nums., pp.247-248; Binns, Nums., p.xxix; Pfeiffer, Introduction, pp.132,171; Simpson, ETI., pp.223-227 in the main; Gray, Nums., pp.xxxi, 98-99.

2. Noth, UG., p.34 and n.119; Kuhl, p.68.

3. IB, p.193.

classifies 11:1-3 as L, and finds L, J and E in 11:4-35.¹

(b) Notable Characteristics.

Numbers 11: 4-15, 18-23, 31-35 J

View of God

<u>Revelation</u>	<u>Judgment</u>	<u>Moses</u>	<u>Miraculous</u>
	<u>Providence</u>	<u>Promised Land.</u>	

God is described as having the anger of a human being (11:10,33). On the second occasion it is in angry judgment of the people's craving. The people will be supplied with flesh, but because of their grumbling they will eat nothing else so that they will become sick of it(11: 18-20). Another element in God's judgment of the people is a plague (11:33-34). God provides miraculously for a people tired of plain fare, who wanted garnished dishes(11:4-6).² God used the wind to further His plans. The 'naturalness' of the miracle is typically Yahwistic (11:31-32). Although there is no exaggeration in the mechanics of the miracle, the 'magnitude of the miracle' is stressed.³(11:21-23). These verses also allow Moses no part in the miracle. It is the Lord who provides(11:18,31). Moses appears in a poor light. He cracks under the strain of leading such a querulous crowd(11:11-15). He questions his commission by God.

¹1. Introduction, pp.195,200,201.

²2. Marsh, IB., p.194.

³3. Simpson, ETI., p.554.

It appears as if Moses has everything to do.
Moses questions God by bringing up the question of
who promised the ancestors a land (11:10).

Frankness about Israel.

Providence

Attitude to Foreigners.

The people's taste in food is ungratefully expressed
to Moses. God is providing for them (11:4-6). The
grumbling is frankly described. The people are
rebuked by God because they doubt the worthwhile-
ness of the rescue from Egypt (11:20), itself a
mighty act of God's providence. There is also an
interest in things Egyptian, particularly the way
in which food was prepared (11:5). 'We have here a
very vivid and true picture of Egyptian life; and,
in particular, of the life of the lower orders'.¹

Numbers

As in A.XXXVIII the number of Israelites totals
600,000 (11:21). One contrasts the Elohist's much
smaller number. The large total is surprising in
a source not given to exaggeration.

Worship

The people have to consecrate themselves before
the miraculous work of God takes place (11:18).

Passages commonly accepted as Yahwistic.

A.XLVIII. Numbers 21: 1-3

(a) Analysis.

Many critics allot Numbers 21: 1-3 to the

1. Gray, Num., p.104.

Yahwist.¹ It is generally agreed that the verses have been displaced. Simpson and Gray make use of linguistic criteria in their analysis. Others term the verses JE.² Eissfeldt finds L present,³ and Anderson makes the general statement that J and E are both found in the whole chapter.⁴

(b) Notable Characteristics.

Numbers 21: 1-3 J.

View of God.

Providence

Holy War

Frank

After a defeat at the hands of the Canaanites, during which prisoners were taken, Israel vowed that their cities would be put to the ban, if God should give Israel the victory (21:1-2). In God's providence the Canaanites were beaten and the vow was kept(21:3). Interesting is the frank account by the Yahwist of an Israelite defeat in war. Equally frank, to modern readers, is the account of the atrocious 'devotion'. The praiseworthy thought behind the act of devastation is that what opposed God had to be broken down and torn out.

1. Driver, LOT, p.66 possibly; Noth, UG, p.34 n.122; Binns, Nums., pp.xxxiii-xxxiv; Kuhl, p.69; Pfeiffer, Introduction, p.132; Simpson, ETI., p.236; Grays, Nums., p.272.
2. Kennedy, Nums., p.307; Marsh, IB., p.241.
3. Introduction, p.195.
4. pp.31,35.

Passages commonly accepted as Yahwistic.

A.XLIX. Numbers 22: 3b, 4-7, 11, 17-18, 22-35, 37,39,40.

(a) Analysis.

Numbers 22:41 is best taken with Numbers 23.

Numbers 22 is composite. Eissfeldt¹ detects parallel narratives in 22:2-19, in 22:36-40 and considers 22:22-35 to be parallel to 22:20-21, which is classed as Elohistie. Most scholars have little hesitation in calling 22:22-35 Yahwistic. It is obvious that difficulties in disentangling the sources will occur in the two passages first named. So far as the analysis of 22:2-19 is concerned the bulk of the verses in 22:8-19 is Elohistie. 22:11 and possibly 22:17-18 being Yahwistic. The main difficulty lies in the analysis of 22:2-7. A probable solution is that 22:3b,4-7 are Yahwistic and 22:2-3a may be called E.

The analysis of 22:36-40 is also disputed.

A likely solution is that Numbers 22:37,39,40 are Yahwistic and 22:36,38 are Elohistie.² Driver uses linguistic criteria. Binns makes use of the divine name criterion in 22:23-35, and the fact of

1. Introduction, p.190.

2. Kennedy, Nums., p.316; Noth, UG.,p.34; Binns, Nums., pp.xxxiv-xxv; Kuhl, p.69; Simpson,ETI., pp.257-262; Gray, Nums., pp.309-313; Marsh, IB., pp.248-249. Driver, LOT, pp.66-67.

the animal speaking(AI). Binns sees the references to God speaking in the night as reminiscent of E. Simpson offers a careful analysis well supported by relevant data. Apart from 22:17-18 he substantially agrees with the above analysis and employs various criteria, especially linguistic and material. Gray also lists criteria similar to that already mentioned.

Not all scholars would find the work of the Yahwist outside 22:22-35. Driver thinks there is possibly a sign of a compiler's hand in earlier verses. Kennedy, on the other hand, finds earlier verses which show affinity with 22:22-35 but what these verses are he does not state. Marsh goes no further than describing 22:36-40 as JE although the previous verses he allocates as above, with the exception of 2-3a J and 3b-4 E.

Very different analyses have also been put forward. Mowinkel³. considers that the E account is a variant of the J account, later thinking altering the Yahwistic version. Driver's view of the compiler has been noted, but he does not find J in 22:35-40.⁴ General statements about Numbers 22-24 containing J and E are made by Anderson⁵. and Eissfeldt.⁶

3. Pent., pp.98-99.

4. Compare Pfeiffer, Introduction, pp.133,171.

5. pp.31,35.

6. Introduction, pp.200-201.

(b) Notable Characteristics.

Numbers 22: 3b,4-7,11,17-18,22-35,37,39,40 J

View of God

Providence Revelation (Judgment) Miraculous

Universal God

Marsh comments that the real point of the story of Balaam is 'the conviction that it is folly to oppose Yahweh's providence, whoever one may be, to whatever nation one may belong.'¹ God's care and protection of His people is shown in his turning aside the foreign soothsayer(22:22-35). As in the primeval history curse becomes blessing. The view of divine providence here presented is reminiscent of the J account of the plagues. There Pharaoh was given opportunity to accept or reject God's will. The Yahwist emphasises Pharaoh's stubbornness and the pedagogic purpose of the plagues.

The revelation of Yahweh is 'a temporary appearance of Yahweh in human form'.² (22:22-27,31-35). The kindling of God's anger against Balaam is an anthropathism (22:22). Balaam was proceeding without God's permission. The judgment of God is seen in 22:33, the threat to slay Balaam. Mauchline³ points

1. IB., p.248; also Gray, Num., p.316.

2. Gray, Num., p.333.

3. Trans., p.88.

out that one of the features of the ass episode is that it 'proves that the whole spirit world is controlled by God... This does not involve the conclusion that the ass episode, being in this way a counterblast to narrow nationalism, must, therefore, be late; it may simply be another example of that prelogical thought which is characteristic of an early stage of human culture, according to which man can, at one and the same time, believe in high god and in spirits or national gods who are declared to be gods of the whole universe (cf. in J Exod.viii,22; ix, 16,29).'. . .

In 22:18 Balaam can call Yahweh is God!

The talking ass is reminiscent of the serpent in that other mythical story of Paradise. It is not really miraculous.

Attitude to Foreigners.

Numbers

Exodus

This has been partly dealt with under universalism (above). Balaam is shown to be not very responsive to the presence of God - the beast is quicker than he(22:22-35). However finally he does react in the right way. There is a definite disparaging of Moab, who fear the Israelites, whose numbers seem so vast that a curse is necessary (22:3b-6,11). Simpson refers to the view of Mowinckel that the story of

Balaam 'took its rise during a period when Moab was becoming a serious danger, and was intended to give reassurance to Israel.'⁴.

The reference to the Exodus (22:5,11) could simply mean that because Israel escaped from Egypt, they must be a people to be reckoned with.

Worship

There is a sacrifice (22:40).

Style

Simpson⁵ refers to the suspense of 22:22-35.

Passages commonly accepted as Yahwistic.

A.L. Numbers 24: 1,3-11.

(a) Analysis.

When scholars identify the components part of Numbers 24 in terms of individual sources, there is agreement that J is present.

It is probable that J is found in Numbers 24:1,3-11.

The second song belonging to J, 24:15-19, has been shown by Mauchline to be late, because of the Messianic ideas and the hostility to Moab and Edom.

Its provenance could be the time of the Babylonian Exile. It has also been shown that 24:2 belongs to R^{JE} because 24:1 is a smooth sequel to 22:34(35) and in that verse Balaam went back home to the wilderness

4. ETI., pp.560-561.

5. ETI., p.259.

and the blessing would be uttered with only the king's messengers as witnesses. Numbers 24:20-24 are seen to be separate from what precedes them and the text and meaning are often difficult.¹ So far as the rest of the chapter is concerned there would be broad agreement that this could be allocated to J.²

Various grounds are supplied for this allocation. If Numbers 23 belongs to the Elohist, A.XLIX, which has obviously a different author,³ could come from J. Material reasons are given⁴. Gray and Simpson also offer linguistic evidence.

Driver is unwilling to identify source further than stating that Numbers 24 is JE.⁵

Anderson, Eissfeldt and Mowinckel have views which have been considered in the analysis of Numbers 22.

(b) Notable Characteristics.

Numbers 24: 1,3-11 J.

View of God

God's care

Foreign Prophet

Universalism

God is powerful in the defence of His people. The theme of the previous narratives about Balaam is continued here. Balaam blesses at God's behest (24:1,3-9).

1. Trans. ,p.90.

2. Kennedy, Nums., p.316; Noth,UG.p.35; Binns, Nums.,p.xxxv; Kuhl,p.70; Pfeiffer,Introduction,pp.171,147 for 24:3-9; Simpson,ETI.,pp.257,264-266; Gray,Nums.,pp.312-313; Marsh, IB., p.259.

3. Gray,Nums., p.309.

4. Simpson,ETI.,p.265; Binns,Nums., p.xxxv; Gray (loc.cit.)

5. LOT. p.67.

Israel will spread afar(24:7). It will flourish and stand firm(24:5-6). It shall be victorious (24:8-9). Israel has universal significance.

Monarchy

Mauchline comments on 24:7. 'The preceding song, in speaking of Yahweh as king, expressed the theocratic point of view. Here the expectation is of an earthly ruler. Just as the first song was found to be parallel in outlook with that document in 1 Samuel i-xv which exalts Samuel, so the latter is parallel in outlook with that document in 1 Samuel i-xv which emphasizes Saul and David, and which is regarded by some as a continuation of J. It certainly has the nationalist spirit of J (cf. Pfeiffer, 'Introduction to the Old Testament', p.148).'¹

Exodus

The mighty act of God in bringing Israel out of Egypt is referred to (24:8).

Passages commonly accepted as Yahwistic.

A.LI. Numbers 25: 1b, 2, 3b, 4.

(a) Analysis.

Most scholars would allow that Numbers 25:1-5 is composite. Some would analyse no further than

1. Trans., p.84.

calling the verses JE.¹ Two scholars allot 25:1b-5 to the Yahwist.² Simpson calls 25:1a R^P.³ The probable analysis is that 25:1b,2,3b,4 are Yahwistic. 25:3a,5 clearly are linked to one another and the reference to 'judges' could indicate E (B.XXIII). 25:3a is also a doublet of 1b-2 which for geographical reasons must come from J; 25:3b is then Yahwistic as is 25:4 a doublet to 25:5.⁴ Kennedy would in the main agree with the above analysis.⁵

Less specific is Eissfeldt's analysis in which he finds L and J present.⁶

(b) Notable Characteristics.

Numbers 25: 1b,2,3b,4 J

Attitude to Foreigners

<u>Worship</u>	<u>Judgment</u>	<u>Revelation</u>
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After immoral dealings with Moabite women, the Israelites were enticed to the worship of Chemosh (25:1b,2). The Yahwist apportions no blame for the immorality, yet the implication is clear that foreigners are immoral. Purity of worship is seen as an obligation and the divine reaction is one of anger (25:3b). The worshippers are to die violently (25:4)

1. Driver, LOT, p.67; Binns, Nums., p.xxxvi; Pfeiffer, Introduction, p.171; Marsh, IB., p.263; Anderson, pp.31,35.

2. Kuhl, p.70; Noth, UG, p.35 and n.125. 25:1a late.

3. ETI., p.270. 4. Gray, op.cit., pp.380-381; Simpson (loc.cit.)

5. Nums., p.334.

6. Introduction, pp.195,200.

Passages commonly accepted as Yahwistic.

A.LII. Numbers 32: 39,41,42.

(a) Analysis.

A possible analysis is that Numbers 32:39,41,42 belong to the Yahwist. Many scholars would agree with such an analysis.^{1.}

Mowinckel allocates the verses to J on the basis of a similarity to notes in Judges 1 and in Joshua. Binns and Gray mention the affinity also.^{2.}

Gray compares the phraseology of the verses with Judges 1.

Other solutions are provided^{3.}

(b) Notable Characteristics.

Numbers 32: 39,41,42 J.

Gradual Annexation of Land.

There is no whirlwind invasion by all-Israel.

Instead certain groups make small gains in the land promised the ancestors. This will be discussed further later.

1. Noth, UG., p.35; Binns, Nums., pp.xxxvii-xxxviii; Kuhl, p.70; Mowinckel, Pent., pp.102-104; Pfeiffer, Introduction, p.146; Simpson, ETI., pp.312-313; Gray, Nums., pp.437-439.
2. see too Simpson, ETI., p.329; Marsh, IB., p.293.
3. Driver, LOT, pp.68-69 JE; Kennedy, Nums., p.371 'independent fragment'; Anderson, p.31 whole chapter, partly J; Eissfeldt, Introduction, pp.189,195,200,201 chapter 32 LJEP; Marsh, IB, pp.293-294 'isolated fragment'.

DOCUMENT E.Book of Genesis.Passages commonly accepted as Elohistie.

- B.I 20: 1b-17.
- B.II 21: 8-21.
- B.III 22: 1-14,19.
- B.IV 28: 10-12, 17-18, 20-22
- B.V 31: 2,4-16.
- B.VI 32: 13b-21
- B.VII 35: 1-8
- B.VIII 40: 1-23
- B.IX 41: 1-30
- B.X 42: 13-26,29-37
- B.XI 46: 1b-5a
- B.XII 50: 15-26.

Book of Exodus p.180.

Book of Numbers p.212.

Passages commonly accepted as Elohistic.

B.I Genesis 20: 1b-17

(a) Analysis.

There can be little doubt that this is an Elohistic passage. Scholars are in complete agreement.^{1.}

Only Mowinckel puts forward a different solution.

He cannot discover a separate source but considers that this chapter is a secondary development of traditions which already occur in J. Using symbols Mowinckel would designate this chapter J^{v.2}.

The following criteria are used in apportioning the passage to the Elohist. The divine name, other linguistic peculiarities, the dream revelation together with material differences from 12:10ff are suggested by Skinner and Simpson.

(b) Notable Characteristics.

Genesis 20: 1b-17 E

Moral SensitivityReligiousSanction

The Elohist offers certain justifications for Abraham's action in passing off his wife as his sister(20:11-12). The Yahwist (12:11-15) offers a lengthier description of the ancestress' entering

1. Driver, LOT, p.15; Anderson, p.35; Noth,UG.,p.38; von Rad, Gen., p.221; Kuhl, pp.73-74; Skinner,Gen.,p.315; Eissfeldt, Introduction, p.200; Pfeiffer,Introduction, p.168; Simpson, ETI., pp.79-80.

2. Pent., pp.99-102.

the ruler's house (20:2). Abraham's deceit is certainly frankly mentioned(20:2) but the Elohist makes it quite clear that no harm came to Sarah (20:4,6,17 contrast 12:10-20 J). Religion is shown to be the sanction of morality(20:11). The matter of Abimelech's guilt is dealt with below.

God

Revelation

God revealed His will by a dream(20:3). 'This mode of revelation is peculiar to E (21:12,14; 22:1ff; 28:12; 31: 11,24; 37:5; 46:2; Nu.12:6; 22:9,20), and probably indicates a more spiritual idea of God than the theophanies of J.¹

Judgment

Promise, Providence.

The Elohist formulates the judgment of God in terms of sickness(20:3-7,17). In 20:17 the sterility is explicitly mentioned. The mechanics of the judgmental miracle are not entered into. It is a miraculous providence which safeguards the wife of the bearer of the promise although the Yahwist makes more of the theme of the jeopardy of the ancestress. Despite all failure on the part of the recipient of the promise Yahweh safeguards the ancestress of the race. The providential note is clearer than in

1. Skinner, Gen., p.316; see von Rad, Gen., p.25.

J in one respect at least. It was God who caused Abraham to travel (20:13) not famine.(A.IX).

Prayer Prophet Style Guilt

Von Rad makes a relevant point. 'Many stories actually rise to heights of moving dramatic quality just because they unfold the problem of the subjectively guiltless sinner - generally men of high position - with such naïveté.'² Von Rad actually refers to Genesis 20:3ff. In another book he compares the Elohist's powers of theological reflection with those of the Yahwist, when he comments on 20:4-6. 'The particularly complicated question about guilt is the centre of interest, and thus the emphasis is shifted to another level. In the Yahwistic version the concern, with strange exclusiveness, was with Yahweh's dealing with Abraham, Sarah, and the foreign king without any serious consideration of the guilt question. Our narrator is at least just as interested in the human aspect of the affair, in the guilty-innocent Abimelech and his deliverance and in Abraham's strange role as the guilty mediator.' The 'objective' guilt of Abimelech is admitted but there is also 'advanced reflection over the subjective ignorance that caused Abimelech to act in good faith.'

2. 'Old Testament Theology', vol.1, p.267.Oliver & Boyd,1962.

The Elohist moreover 'thinks of Abraham as the bearer of an office of mediator and prophet by virtue of which he has special access to God. Abraham apparently has authority for this effective intercession for the objectively guilty, subjectively innocent Abimelech without any regard for his own large share in the guilt. How complicated are the theological ideas that the narrative thus suggests!'¹.

Attitude to other Nations.

Monarchy.

Abimelech the Canaanite King comes out of the incident comparatively unscathed in the Elohist's eyes. Indeed the theological discussion (see above) indicates sympathy for him. In comparison Abraham is shown in a poorer light. His generous attitude (20:14-16) is contrasted with the dismissive tone of 12:17-20 J. (A.IX).

Abraham as mediator.

Intercessory Prayer

The Elohist's description of Moses as a mediator between Israel and God in the Sinai narratives especially, is similar to his description of Abraham here. Abraham is a prophet who has the gift of effective prayer(20:7,17). 'The gift of effective

1. Gen., pp.222-223.

intercession , according to an older conception,
 was what made a man a real prophet(Num.12:13, 21:7;
 Deut.9:26; 1 Sam.12:19-23.¹

Passages commonly accepted as Elohistic.

B.II. Genesis 21: 8-21 E.

(a)Analysis.

The scholars referred to are in agreement that
 Genesis 21:8-21 belong to the Elohist source.²
 Various criteria are used. Skinner and Simpson
 refer to the divine name and other linguistic
 peculiarities. Simpson refers to the J parallelism
 in Genesis 16. This feature of the narrative has
 value in a cumulative argument for E derivation.
 Skinner also mentions the nocturnal revelation and
 the voice from heaven (see under (b)).

(b) Notable Characteristics.

Genesis 21: 8-21 E.

Parallel Passage.

The Yahwistic parallel passage is contained in A.XL.
 The occurrence of parallels highlights the differ-
 entiae.

View of God

Revelation

God reveals His will to Abraham during the night
 (21:12-14). God is manifested in the form of an

1. von Rad, Gen.p.224.
 2. Driver, LOT, p.15; Anderson, pp.35, 46; Noth, UG.p.38; von Rad,
 Gen., pp.229-230; Kuhl, p.74; Skinner, Gen., p.321; Eissfeldt,
 Introduction, p.200; Pfeiffer, Introduction, p.168;
 Simpson, ETT, p.81

angel(21: 17-20). God is not using the angel as messenger, He is revealing Himself. The communication is from heaven(21;17). The Elohist pictures God as being more remote from the earth than the Yahwist conceives Him to be.

Miraculous Providence

The plight of Hagar and her son (21:14-16) is not outwith the concern and care of God(21:17-20).

Miraculously He meets their need, providing water for them in the wilderness(21:19). Or is the interpretation rather that Hagar, strengthened by a

new found trust in God, saw what, in her hopelessness, she had previously overlooked? The Elohist leaves room for either view of the matter. Would the Yahwist have been so theologically reflective? Would he have been so indefinite? God's care of the lad was a continuing one. God was 'with him' (21:20).

Moral Sensitivity

The Elohist speaks less bluntly than the Yahwist about the patriarch's conduct. Abraham makes a religious decision(21:11-14). 'His compliance here was not the result of weakness but of obedience to God's plan for history'.¹

Attitude to Foreigners

Universalism Nomadism.

E's picture of Hagar is far removed from J's. The

resourceful, unbiddable woman(16:4,7) is now a weak,helpless person. 'In E the appeal is to universal human sympathies rather than to the peculiar susceptibilities of the nomad nature'.¹, This could be 'due to the influence of the peasant culture of the land'.², A great future is foreseen for Hagar's child, a foreign people, though kin to Abraham (21:13,18). They too are within God's care.

Style

The Elohist unerringly describes the pure emotion present in the refugee's predicament(21:14-16).

Passages commonly accepted as Elohistic.

B.III. Genesis 22: 1-14, 19.

(a)Analysis.

There is substantial agreement as to the allocation of 22:1-14,19 to the Elohist.³ Anderson calls the whole chapter Elohistic,⁴ while Eissfeldt finds J and E there.⁵

An examination of the conflicting views(22:20-24) would serve little purpose as these verses only enumerate descendants of Nahor and would not precipitate notable characteristics. 22:15-18,

however, contain a divine promise and a close study

1. Skinner, Gen., p.324. 2. Simpson, ETI., p.585.
 3. Driver, LOT, p.15; Noth, UG, p.38; Kuhl, p.74; Skinner, Gen., p.328; Pfeiffer, Introduction, p.169 although he calls 22:14 redactional; Simpson, ETI. pp.83-84.
 4. p.35. 5. Introduction, pp.199-200.

of the conflicting allocations to source is necessary. Driver¹ thinks that they belong to J but may have been 'expanded or recast by the compiler'. Other scholars consider that they are secondary.² Skinner refers to the verses' loose connection with the previous narrative, 'the combination of Elohistie conceptions with Yahwistic phraseology, the absence of originality', and certain linguistic usages. Von Rad comments on 22:15-19. 'This second speech of God is certainly an addition to the ancient cultic legend, though scarcely a later one, for the primary concern here is to link our narrative with the motif of promise, that motif which now thematically unites all Abraham narratives. Stylistically too there is a great difference here from the distinctly restrained representation of the narrative... the promise that Abraham's seed "will possess the gate of their enemies" is an idea still foreign to the basis of the promises'.³

There seems no sound reason for certainty about the allocation of 22:15-18.

The following criteria are made use of in the separating of E. Skinner suggests the use of language

1. LOT, p.16.

2. Noth, loc.cit.,; Kuhl, loc.cit.; Skinner, Gen., p.331; Pfeiffer, loc.cit.; Simpson, ETI. p.84.

3. Gen., pp.237-238.

(as does Simpson), the nocturnal revelation and the angel calling from heaven.

(b) Notable Characteristics.

View of God

Revelation

God reveals Himself by night(22:1-3). God's remoteness is further emphasised by the angel's call from heaven(22:11). As in 21:17 the angel is a manifestation of God.

Miraculous Providence

The sacrificial animal is found (22:13,8) and as in B.II a natural explanation is possible.

Religious Sensitivity

God instructs Abraham by testing him and Abraham's religious obedience is surely meant to provide a model (22:2,8,12) (B.II.)

Promise

The moving references to the fact that Isaac is the only son(22:2,12) is a reminder that Abraham is the recipient of God's promise of numerous progeny. On this occasion when his son is put in jeopardy(and not his wife) Abraham does not falter.

Worship

The Elohist is interested in the details of the ritual(22:9-10). The sacrifice was to take place at a certain spot(22:2).

Style

Making full use of silent anticipation, the Elohist tells a dramatic story (22:5,8).

Passages commonly accepted as Elohistie.

B.IV. Genesis 28: 10-12, 17-18, 20-22.

(a) Analysis.

The allotting of 28:10-12, 17-18, 20-22 to the Elohist would be accepted with slight modifications by the following scholars.¹

Genesis 28:10-22 is obviously composite.

Using language and modes of representation as criteria Skinner, Simpson and von Rad have allotted the strands in this chapter to J and E.

(b) Notable Characteristics.

Genesis 28:10-12,17-18,20-22 E.

J.Variant

The Yahwistic variant is A.XVII.

View of GodAwesomeRevelation

God reveals Himself to Jacob in an awe-inspiring-dream vision(28:11-12,17-18). The divine messengers, the angels, are present in the dream(28:12). The Yahwist emphasised the earthly theophany and the

1. Driver, LOT, p.16; Anderson, pp.31,35,46; Noth, UG.p.38; von Rad, Gen., p.278; Skinner, Gen., p.376; Eissfeldt, Introduction, p.201; Pfeiffer, Introduction, p.169; Simpson, ETI., p.97.

promise, the Elohist shows the distance between the heavenlies and mankind.

The Elohist expresses the fear felt by Jacob(28:17).

In the Yahwist's account Jacob does not react so strongly(28:16). The Sinai narratives indicate that these are recurring characteristics of J and E.

Providence

God's care of the wanderer lies behind the vow(28:20-21).

Interest in Worship

The Yahwist dealt briefly with the founding of the sanctuary Bethel. The Elohist describes the incident in more detail, the erecting of the stone, the anointing, the vow and the tithe(28:18,20-22).

Passages commonly accepted as Elohistic.

B.V. Genesis 31: 2,4-16.

(a) Analysis.

There is substantial agreement among scholars concerning the attribution of Genesis 31:2,4-16 to the Elohist.¹

Linguistic usages (including the distinctive naming of God), the dream-revelation, references to other parts of the E source (28:20-22; and 31:11 compare 22:1,7,11) are given as reasons for the allocation

1. Driver, LOT, p.16; Noth, UG, p.38; von Rad, Gen., p.300; Kuhl, p.74; Skinner, Gen., p.394; Eissfeldt, Introduction, p.201; Pfeiffer, Introduction p.169(except 31:12); Simpson, ETI, p.105; Anderson, p.35(whole chapter E).

by Skinner and Simpson.

One is faced with many scholarly attempts to tease out J and E from a conflation of sources in 31:17-55. There is however little agreement².

(b) Notable Characteristics.

Genesis 31: 2, 4-16 E

Moral Sensitivity

Providence

The patriarch Jacob does not play an active part in resisting the roguery of Laban (31:5,7). The Yahwist's view of Jacob is quite different as was seen in A.XV, A.XIX, A.XX. According to J Jacob is well able to look after himself and is not the type of person who could in the face of provocation leave room for God to work. The Elohist shows Jacob resting on the providence of God and acquiring property which was the rightful inheritance of his two wives. There is no question at all of the honesty or otherwise of Jacob (31:4-16). There is a moral toning down by the Elohist. Jacob is quite the hero.

2. Driver, loc.cit.; Anderson, loc.cit.; Noth, loc.cit.; Von Rad, loc.cit.; Kuhl, pp.65,66,74; Skinner, Gen., pp.394-397,399-400; Eissfeldt, Introduction, pp.194, 199,201; Pfeiffer, Introduction, pp.144,169; Simpson, ETL., pp.106-111.

View of GodRevelation

God is revealed to Jacob in a dream. He is in angelic form and He speaks to Jacob (31:10-13).

MiraculousProvidence

The companionship of God and Jacob is the way in which the Elohist chooses to describe the loving care of God. God was with Jacob (31:5,7,9).

Miraculously Jacob's interests are protected from the unscrupulous Laban's assaults(31:8-12). It was not purely for human reasons that Jacob left Laban (31:2) but also because God had guided him so(31:13).

Interest in worship

The Elohist refers to the details of worship at Bethel(31:13).

Attitude to Foreigners

Laban's daughters justify their going with Jacob by the remark that the father has treated them like foreigners (31:15).

Passages commonly accepted as Elohistic.

B.VI. Genesis 32: 13b-21.

(a) Analysis.

Scholars agree in allocating Genesis 32:13b-21 to the Elohist.¹ Anderson and Eissfeldt disagree.²

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1. Driver, LOT, p.16; Noth, UG, p.38; von Rad, Gen., p.313; Kuhl, p.74; Skinner, Gen., p.404; Pfeiffer, Introduction, p.169; Simpson, ETI, p.111.
 2. Anderson, p.31; Eissfeldt, Introduction, pp.199-200. J and E.

No positive criteria are presented by Skinner and Simpson for apportioning these verses to the Elohist. Because the passage is parallel to the previous Passage(J) it is termed E. Noth, however, does not italicise this passage in his list (loc.cit.) and therefore must feel that there are positive criteria for discerning a relationship to the E source.¹ Certainly the more moral approach of the parallel could lead one to suppose that it was possibly Elohistic.

(b) Notable Characteristics.

Genesis 32: 13b-21 E

Religious Sensitivity

Guilt

Jacob is described by the Yahwist as being sorry for the harm he had done to Esau(32:20). Preparing a gift for Esau, Jacob showed his ability to swallow his pride. The J parallel shows Jacob as a cunning rascal (32:4-5).

Passages commonly accepted as Elohistic.

B.VII. Genesis 35:1-8.

(a) Analysis.

Genesis 35:1-8 is in the main attributed to the Elohist. 35:6a is P.²

1. UG., p.37 n.129.
 2. Driver, LOT., p.16; Anderson, p.35; Noth, UG., p.38; Von Rad, Gen., p.332; Kuhl, p.74; Skinner, Gen., p.423; Eissfeldt, Introduction, pp.194, 201, 35:5 L; Pfeiffer, Introduction, pp.169, 160, 35:5 S; Simpson, ETI., pp.121-2.

Simpson and Skinner give as reasons for the allocation, the use of the divine name, allusions to E passages in B.IV and further linguistic occurrences.

(b) Notable Characteristics.

Genesis 35: 1-8 E.

Worship

There is a concern for pure worship. The danger of alien worship is clearly stated in 35:2,4. The cult is purified at Shechem(35:2-4) before the pilgrimage is made to the Bethel sanctuary. The story 'appears, especially in view of the recurrence of the motif in Josh.24:14-18, to be based upon a local tradition accounting for the imageless character of the cult' at Shechem.¹ The objects referred to would reach the worshippers as imported goods.²

Interest in Worship

There is an obvious link between 35:1,3,7 and B.IV. Jacob performs the vow he had made to God. Not only the vow but the altar also is mentioned by the Elohist who is interested in such matters.

Religious Portrayal of Jacob.

'E, having completed the process of clearing Jacob's character, now connected this tradition with him.'³

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1. Simpson, ETI., p.599.
 2. Von Rad, Gen., p.331.
 3. Simpson, ETI., p.599.

The foregoing examination of the Elohist's work supports this statement. Jacob is one who obeys God's command, he establishes monolatry and is to stay at the Bethel sanctuary (35:1,2-4).

View of God

Providence Miraculous Foreigners 'Holy War'

God's presence with Jacob in time of trouble (35:3) and His 'terrorising' of the cities (35:5) illustrate the Elohist's belief in God's providential attitude. The 'terror from God' is 'really an event that Israel knew from her holy wars, a sinister paralysis or panic in which enemies lost the simplest use of their senses and powers and in which they sometimes destroyed themselves (Ex.23.27; Josh.10.10; Judg. 4.15; 7.22; 1 Sam.14.15,20 etc.)¹. The Elohist states the fact of the miraculous intervention of God. There is no elaboration. The awesomeness of God is conveyed to the reader.

Passages commonly accepted as Elohistie.

B.VIII. Genesis 40: 1-23.

(a) Analysis.

It is generally accepted that this chapter is in the main from E.². The J account describes matters

1. von Rad, Gen., p.332.

2. Driver, LOT, p.17; Anderson, p.35; Noth, UG., p.38; von Rad, Gen., pp.364-365; Kuhl, p.74; Skinner, Gen., p.460; Pfeiffer, Introduction, p.169; Simpson, ETI., p.135; see Eissfeldt, Introduction, pp.199-201.

differently. There is present distinctive E phraseology. A further reason for the allocation of the chapter to E is the stress on prophetic dreams and their interpretation. Such criteria are used by von Rad, Skinner and Simpson.

Mowinckel allocates the main part of the chapter to the Yahwist. He does not accept that there are two sources. Mowinckel refers to variants in the tradition.¹

(b) Notable Characteristics.

Genesis 40: 1-23 E

View of God

Charismatic Interpreter

Revelation

Von Rad mentions a peculiarity of the Elohist.

'Related to this removal of God from men and from anything earthly is the great significance given to dreams. They are now the spiritual plane on which God's revelation meets men. The more neutral sphere of the dream is to some extent the third place where God meets man. But even here man is given no direct access to God's revelation, for man cannot simply interpret the dream except through the power of special inspiration which comes from God.(Gen.40:8; 41:15f.)² The dreams occur in 40:5,8,9-12,16-19.

Moral Sensitivity

The Elohist takes moral obligations seriously. He

1. Pent., pp.61-63.

2. Gen., p.25.

explicitly mentions the importance of keeping one's word. The chief butler shows the forgetfulness of ingratitude (40:14,23).

Cultivation & Nomadism

The neutral references to drink in the butler's dream contrast with the Yahwistic story of Noah (A. VL) and his attitude to a settled existence (passim).

Style

The practised storyteller's art in providing an interesting introduction to the account of the dreams is exemplified by the Elohist (40:6-8). One contrasts the Yahwist's more vivid style in A.XXII. The dreams themselves have a stylised, rather long-winded, form and one contrasts the brevity of much of the Yahwist's work.

Passages commonly accepted as Elohist.

B.IX. Genesis 41: 1-30.

(a) Analysis.

There is a large measure of agreement among scholars regarding the allocation of Genesis 41:1-30, in the main, to the Elohist.¹ Simpson and Skinner give as reasons for the allocation to E, linguistic usages, the use of dreams and the connection with the preced-

1. Driver, LOT., p.17; Anderson, p.35; Noth, UG, p.38 and n.134; von Rad, Gen., p.370; Kuhl, p.66; Skinner, Gen., p.465; Pfeiffer, Introduction, pp.144,169; Simpson, ETI., pp.137-138 very detailed.

ing chapter. Mowinckel and Eissfeldt analyse this chapter in the same way as B.X.

The remainder of Genesis 41 is not analysed with any large measure of agreement by scholars. In it, 'there are slight diversities of expression and representation which show that a parallel narrative(J) has been freely utilised..taken cumulatively they suffice to prove that the passage is composite, although a satisfactory analysis cannot be given.'² An examination of the authorities referred to above will indicate the difficulties that one has in trying to reach an agreed analysis.³

(b) Notable Characteristics.

Genesis 41: 1-30 E.

View of God.

Charismatic Interpreter

Revelation

God reveals His will in dreams(41:1-4,5-7) (B.VIII). Again, the Elohist ascribes the power of interpretation to God. Both dream and interpretation illustrate the need of revelation and the impossibility of human discovery about God's will(41:8,15,16,25,28).

Joseph's charisma is one of wisdom.

Pure Religion

On 41:8 Skinner comments 'The motive-the confutation

2. Skinner, loc.cit.

3. Noth,UG.,p.31; Kuhl,p.66; Simpson,ETI.,pp.138-140.

of heathen magic by a representative of the true religion - is repeated in the histories of Moses (Ex.7-9) and Daniel (chs.2,5); cf. Is.47:12 etc.¹.

Moral Sensitivity

The butler belatedly remembers his indebtedness to Joseph (41:9) (B.VIII), and is sorry.

Style

The repetitiveness and the prolixity of the narrative is similar to B.VIII.

Passages commonly accepted as Elohistie.

B.X. Genesis 42: 13-26, 29-37.

(a) Analysis.

There is general agreement among scholars that Genesis 42: 13-26,29-35 or -37 are unified passages and should be assigned to the Elohist.²

Linguistic and material reasons are given by Skinner and Simpson.

(b) Notable Characteristics.

Religious and Moral Sensitivity

Guilt

It is a moral view of God that is given by the Elohist in 22:1 E, where God tests Abraham. In this chapter Joseph tests his brothers (42:16,20,33-34).

1. Gen., p.466.

2. Driver, LOT, p.37; Anderson, p.35; Noth,UG.,p.38; von Rad, Gen.,p.376; Kuhl,p.75; Skinner,Gen.,pp.473-474; Pfeiffer, Introduction, p.170; Simpson,ETI., p.141.

42:21-22 the brothers experience guilt at their treatment of Joseph (B.VI). Sin and its reckoning is mentioned (42:22). Joseph is a religious wise man. His life is based on the fear of God(42:18).¹.

Passages commonly accepted as Elohistie.

B.XI. Genesis 46: 1b-5a.

(a) Analysis

Scholars generally ascribe Genesis 46:1b-5a to the Elohist.².

Linguistic reasons are given by Simpson and Skinner. They also refer to the night vision.

(b) Notable Characteristics.

Genesis 46: 1b-5a E.

Worship

Jacob sacrifices to his father's God (46:1b).

View of God

<u>Promise</u>	<u>Revelation</u>	<u>Providence</u>	<u>Theologically reflective</u>
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God reveals Himself to Jacob in night visions and speaks to him(46:2). The promise of Jacob's becoming a great nation(46:2) appears again after not being mentioned in the Joseph story. It is the promise of progeny not of land. Jacob is told not to be afraid

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1. Von Rad, 'The Problem of the Hexateuch and Other Essays', Oliver & Boyd. 1966, p.295.
 2. Driver, LOT.p.17; Anderson,p.35; Noth,UG.,p.38; von Rad, Gen., p.396; Kuhl,p.74; Skinner, Gen.,p.491; Pfeiffer, Introduction, p.170; Simpson,ETI., p.146.

but to enter Egypt. It is not simply famine but obedience to God's will that brings Jacob into Egypt. God will accompany Jacob (46:4).

Passages commonly accepted as Elohistie.

B.XII. Genesis 50: 15-26.

(a) Analysis.

There is general agreement among scholars that Genesis 50: 15-16 should be ascribed to the Elohist.¹

Skinner makes use of linguistic and material criteria.

Mowinckel attributes this section to the Yahwist.²

Simpson offers a detailed analysis which mentions E, J and the redactor.³ Skinner also finds traces of J in 50:15-26 but he calls them 'insignificant'.

(b) Notable Characteristics.

Genesis 50: 15-26 E

View of God

Theologically reflective

Commenting on A.XXVII von Rad writes: 'Here, with the mention of Joseph's return with his brothers to Egypt, the Yahwistic Joseph story seems to have ended. Were we to read it without its interweaving with the Elohistie version, we would be struck by what is characteristic of all Yahwistic narratives, namely,

1. Driver, LOT., p.17; Anderson, p.35; Noth, UG., p.38; von Rad, Gen., p.425; Kuhl, p.75; Skinner, Gen., p.536; Pfeiffer, Introduction, p.179.
2. Pent., p.61.
3. ETI., p.157.

the strict precedence given to naked event as against all reflection, i.e. as against all subtle hidden "meaning" or doctrine or any other attitude of the narrator to the events themselves. In this respect the Elohist's conclusion to the Joseph story is quite different.¹

Providence Promise Guilt and Forgiveness.

The brothers experience a sense of guilt(50:15,17-18). They ask for Joseph's forgiveness(50:17-18). Joseph lifts the whole question of forgiveness out of the realm of brotherly relationships and into the area of spiritual relationship to God (50:19-21). A hint of this is barely contained in 50:17. By his retrieving providence God has already forgiven the brothers. Transforming the evil God has used it to preserve both Joseph and his brothers (50:20). God also promises land as he had promised to the fathers, Abraham, Isaac and Jacob(50:24). The linking of Joseph with the ancient promise and with the fathers is also emphasised by the fact that the story of his death is primarily(but see 50:26) the story of the death of a father's son and not of an important Egyptian official (50:22-25).

Moral Sensitivity

The importance of keeping one's word is mentioned by the Elohist(50:16 and oath 24-26). The magnanimity of Joseph's faith is apparent (50: 19-21).

1. Gen., p.426.

DOCUMENT E.Book of ExodusPassages commonly accepted as Elohistie.

B.XIII.	1:15-21
B.XIV.	3:1bb, 4b, 6, 9-15
B.XV.	4:17-18, 20b.
B.XVI.	7:15b, 17bb, 20b [*]
B.XVII.	9: 22-23a, 24a, 25a, 35a.
B.XVIII.	10: 12, 13 [*] , 14 [*] , 15 [*] , 20-23, 27
B.XIX.	11: 1-3
B.XX.	13: 17-19
B.XXI.	14: 5a, 6(or 7), 19a.
B.XXII.	17: 3-6, 8-16
B.XXIII.	18: 1a, 2a, 3a, 5-8aa, 8ba, 12-27
B.XXIV.	19: 2b-3a, 3b-8, 16ab - 17, 19, 25.
B.XXV.	20: 18-21
B.XXVI.	32: 1-6, 15-20 (in the main)
B.XXVII.	33: 3b-4, 5-6, 7-11.

* = partially.

Passages commonly accepted as Elohist.

B.XIII. Exodus 1: 15-21

(a) Analysis.

The analysis of A.XXVIII has shown the diversity of view regarding this chapter.

Most of the authorities consulted agreed that Exodus 1:15-21 (some 15-22), see A.XXVIII) could be allotted to the Elohist.^{1.}

Criteria used included the following, although Noth did state that 1:15-21 were a variant of J but there were no positive criteria for allocation to the Elohist.^{2.} In his commentary however he makes use of the Elohist divine name to allocate it to E.^{3.} Other linguistic signs pointing to E are referred to by McNeile.

Fohrer finds 1:15-21 (without 1:20a) to be the work of a redactor.^{4.} Simpson would term 1:15-21 J¹.

The 'unsophisticated tone' of the story together with linguistic occurrences lead him to this conclusion. There is a surprising assertion that the occurrence of the divine name in 1:17,20 is 'an instance of J's

1. Driver, LOT, p.22; Noth, UG., p.39; Kuhl, p.73(1:15-20); Anderson, p.35; Pfeiffer, Introduction, p.179; McNeile, Exodus, pp.xii-xiii.
2. UG., pp.37-38 n.129.
3. 'Exodus', p.23.
4. pp.125, 11-13.

delicacy of expression... in describing Jahveh's dealings with foreigners.' He also mentions that the Yahwistic divine name is not used in the Joseph story after Genesis 39.⁵

(b) Notable Characteristics.

Exodus 1:15-21 E

View of God

Promise Numbers Moral

The more theologically reflective Elohist makes explicit mention of God. Fear of God is the basis of morality(1:17). God treated the midwives well because of their humanitarian action(1:20). One can contrast the Yahwist's franker treatment of the jeopardy of the children. He does not soften the horror(1:22). There is no modifying human factor. The Elohist indicates that it is God who has used the midwives to preserve alive the children of the promise(1:20a). It is interesting to note that the number of Israelites could not have been very large in the Elohist's account, if only two midwives were required (1:15). The Yahwist's account gives a rather different impression.

Passages commonly accepted as Elohistie.

B.XIV. Exodus 3: 1bb, 4b, 6, 9-15.

(a) Analysis.

The analysis is dealt with under A.XXX.

(b) Notable Characteristics.

Exodus 3: 1bb, 4b, 6, 9-15 E

View of GodUniversalism (J) Revelation The Name (to Israel)

God reveals Himself to Moses on Horeb, the mountain of God(3:1bb). In E God lives on the mountain (B.XXIV).

In the Sinai narratives of J God descends onto the mountain. The Elohist brings in the sacred mountain to Exodus 3, as that would be the expected place for God's revelation to take place.

Because the Elohist emphasises the distance between God and man he 'represents men as fearful when they are honoured with a theophany, whereas J pictures them rather as attracted by it. In the narrative of the burning bush(Exod.iii), Moses appears in E as fearful(v.6), but in J as too bold, so that he has to be warned by Yahweh(v.5)'.¹ The Elohist also describes the revelation of Yahweh's Name.

'According to ancient ideas, a name was not just "noise and smoke": instead, there was a close and essential relationship between it and its subject. The subject is in the name, and on that account the name carries with it a statement about the nature of its subject or at least about the power pertaining

1. Eissfeldt, Introduction, p.184

to it. For the cultic life of the ancient East, this idea was of quite fundamental importance'.²
 If Moses could tell the Israelites the Name of the God who had commissioned him that would be final proof that Moses was no charlatan. J has used the Divine Name Yahweh right from the beginning of his narrative, and His Name is known among men. The Elohist however has the Name revealed to Israel. The ancestor's God is more fully revealed.³

Providence

Charismatic leaders

Moses has the conviction that God will be 'with him'. Lacking J's poignancy, E can still however give voice to Yahweh's concern(3:9) (A.XXX).

Worship

Promise

Whereas J gave as the immediate reason for the Exodus the desire of God to deliver them and to give the Israelites a land to live in, E declares that deliverance and worship on the holy hill are the twofold reason for the Exodus(3:10-12). Though the Yahwist mentions worship it is subsidiary to the aim of Exodus.(A.XXX). Although E mentions the God of the ancestors he fails to mention the fact of the promise of land to them.

2. G. von Rad, 'Old Testament Theology', vol.1. Oliver & Boyd. 1962, pp.181-182.

3. but see also Mowinckel, Pent., pp.64-65.

(b) Notable Characteristics. (contd.)

Exodus 3: 1bb, 4b, 6, 9-15 E

Place of Moses

In the description of the notable characteristics of the Yahwistic source in this chapter, reference was made to the Elohist's view of Moses. The importance of the office to which Moses was called was vastly enhanced by the revelation of the Divine Name to him. This is also an indication of the important place that the Elohist gives to Moses(3:14). Moses is attractively described. His decent backwardness is most appealing(3:11). He is the kind of person who can be filled with the power of God(3:12).

Passages commonly accepted as Elohistic.

B. XV. Exodus 4: 17-18, 20b.

(a) Analysis.

There is a measure of agreement among scholars about the allocation of Exodus 4:17-18, 20b to the Elohist.¹

Criteria arising out of the material, especially the reference to the 'rod' and 'signs', are made use of.² Fohrer³ and Eissfeldt⁴ allocate much more to the Elohist, 4:10-17, 20b-23(Eissfeldt only), 27-28, 30a.

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1. Driver, LOT, p.23 and 4:21, 27-28; Noth, UG, p.39; Kuhl, p.74; Anderson, pp.31, 35 on Exodus 2-5; Simpson, ETI, p.166; McNeile, Exodus, p.xv and 4:27-28.
 2. Driver, 'Exodus', pp.30-31; Simpson, ETI, pp.165-166; McNeile, Exodus, p.xiv; Noth, 'Exodus', p.47.
 3. pp.124, 28-30.
 4. Eissfeldt, Introduction, p.201.

Pfeiffer allots 4:1-17, 18, 20b, 27-31 with 21-23 later in E.¹

(b) Notable Characteristics.

Exodus 4: 17-18, 20b E

Place of Moses

Miraculous

In J the crook is used for a single sign (4:1-4), but in E the mysterious rod is to be made use of for many wonder-working signs (4:17, 20b). 'E has pushed Moses much more into the foreground as the instrument of God in effecting the deliverance. As was seen long ago, the great importance of the rod which Moses was given by God Himself is characteristic of this. Moses is now the miracle-worker, in fact almost to the point of being a magician: it is through his intervention with Pharaoh and at the Red Sea and elsewhere that the history receives its momentum. The J source does not seem to have known the rod at all, at any rate not in this function by which the miracles were delegated by Jahweh to Moses'.² Driver refers to the view of J.E. Carpenter and G. Harford-Battersby. 'The rod was one of the ancient elements in the tradition. Here, (i.e. 4:2), in J it

1. Introduction, p.170.

2. G.von Rad, 'Old Testament Theology', vol.1. Oliver & Boyd. 1962, pp.292-293.

is represented as the shepherd's staff which was naturally in Moses' hands, and it becomes the medium of the display of the divine power to him. In E it is apparently given him by God(v.17), and consequently bears the name 'rod of God' (v.20b): as such, it is the instrument with which Moses achieves the wonders'.¹

Attitude to Foreigners.

Numbers

Moses asks his father-in-law's permission to go back to Egypt(4:18). One contrasts the effusiveness with which the Yahwist describes relations between the nomadic Jethro and Moses (A.XXIX).

There is an implication behind Moses' request(4:18) that the numbers of the Israelites in Egypt were small (B.XIII).

Passages commonly accepted as Elohistie.

B.XVI. Exodus 7: 15b, 17bb, 20b(part)

(a) Analysis.

Noth writes: 'The general state of the plague narrative speaks more for the hypothesis that only the sources J and P are to be detected in the plague narrative'.² Mowinckel is also unable to find E in the plague narrative. 'After the separation of the P-passage, there is no occasion for a further division

1. Exodus, p.27.

2. 'Exodus', p.70.

of sources... an account made up of many originally separate narratives can scarcely ever appear without inconsistencies and seams. Some secondary filling-out occurs, which is mostly connected with the working together of J and P and could receive the denotation $R^{JP}, 1$.

With slight differences many scholars detect the presence of E in Exodus 7:15b, 17bb, 20b(part).²

The fact that it is Moses' rod and not the immediate act of God that has brought about the plague assigns 7:17, 20 parts to E.³ The rod also appears in 7:15b('which was turned into a serpent' is redactional).⁴

The references to Fohrer in the J part of this chapter also apply here.

(b) Notable Characteristics.

Exodus 7:15b, 17bb, 20b(part).

Place of Moses

Miraculous

Moses is pictured as God's agent. He uses the divine

1. Pent., p.64.

2. Driver, LOT., p.24 and notes; Anderson, pp.35, 46, 30 on chapters 7-11; Eissfeldt, Introduction, p.195 attributed to L; Pfeiffer, Introduction, p.170; Simpson, ETI., pp.170-171; Fohrer, pp.70, 124(misprint); McNeile, Exodus, p.xxii.

3. Driver, LOT, pp.26-27.

4. Simpson, loc.cit.

rod. In contrast to J, he does not see Pharaoh beforehand, for he is not a spokesman for God, he is a miracle-worker for God. The turning of the Nile into blood is consistent with the non-paedagogic approach to miracle by the Elohist. The miracle is God's display. J offers the death of fish as a reason for the river's pollution.

Passages commonly accepted as Elohist.

B.XVII. Exodus 9: 22-23a, 24a, 25a, 35a.

(a) Analysis.

There is general agreement among scholars that the following verses should be allocated to the Elohist, Exodus 9: 22-23a, 24a, 25a, 35a.¹

Similar criteria to the above E passage in B.XVI. are employed by Driver.²

(b) Notable Characteristics.

Exodus 9: 22-23a, 24a, 25a, 35a E.

Place of Moses

Revelation

Miraculous

Moses is again prominently associated with the occurrence of the miraculous plague. It is at his signal that the plague comes (9:22-23a, 24a). An

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1. Driver, LOT, pp. 24-25; Noth, UG., p. 32 for a different view and Exodus 7 above; Anderson, p. 35; Eissfeldt, Introduction, p. 201; Pfeiffer, Introduction, p. 170; Simpson, ETI., pp. 171-172; Fohrer, pp. 124, 61-63, 65-67; McNeile, Exodus, p. xvii
 2. LOT, pp. 26-28; Driver, 'Exodus', p. 56; Fohrer, loc. cit., Simpson, loc. cit., McNeile, Exodus, p. xvi.

interesting comparison can be made with the E passages in the Sinai narrative in B.XXIV and B.XXV. Driver writes 'in a thunderstorm the Hebrews imagined Jehovah, enveloped in light, to be borne along in the dark thunder cloud; the flashes of lightning were glimpses of the brilliancy within, caused by the clouds parting; and the thunder was His voice.'³.

Attitude to Foreigners

Purpose of Plagues Theologically reflective.

E appears more theologically reflective than J as far as Pharaoh's non-cooperation is concerned. The Yahwist puts this down to stubbornness, whereas the Elohist states that Pharaoh's heart was hardened (the implication here is that it was God who had done it) (9:35a).

The close relationship between the description of the hardening of Pharaoh's heart and the use that the Elohist makes of the plague tradition has already been referred to in B.XVI. Noth comments: 'Rather is it Yahweh himself who again and again brings about Pharaoh's unwillingness so as to display his wonderful power in Egypt and to the Egyptians in manifold ways.' Noth however does not see any difference

3. 'Exodus', p.74.

between the formulae used to describe Pharaoh's refusals. Noth cannot discern an E source in the plague narratives. One must disagree with Noth and state that the E description, rather than the J one also, means that 'Pharaoh is thus as much a tool of the divine action on the one side, by acting with it without realizing this while following the dictates of his will.... as is Moses on the other; all this happens so that many wonderful signs may take place in Egypt.'¹ J calls the Egyptian stubborn. The Elohist is less personal. He finds Pharaoh caught up in the mighty purpose of God.

Passages commonly accepted as Elohistie.

B.XVIII. Exodus 10: 12,13(part), 14(part),15(part),20-23,27.

(a) Analysis.

Exodus 10: 12,13(part),14(part),15(part),20-23,27 are usually allotted by scholars to the Elohist.²

Distinguishing marks of the sources can be found in the references in B.XXVII.

(b) Notable Characteristics.

		<u>Place of Moses</u>
<u>Miraculous</u>	<u>Purpose of plagues</u>	<u>Foreigners</u>
Moses gives the signal for the plagues (10:12,21-22).		

1. Noth, 'Exodus', pp.67-68.

2. Driver, LOT, p.25; Anderson, p.35 on Chapters 7-10; Eissfeldt, Introduction, p.201 on chapters 7-11; Pfeiffer, Introduction, p.170 with 10:8,9,11 to E; Simpson, ETI. p.172; Fohrer, pp.124,61-63,65-67; McNeile, Exodus, p.xvii.

Pharaoh's heart is hardened(10:20,27). The uncanny plague of darkness only occurs in E and is perhaps typical of this source's heightening of the miraculous (see 10:23). The plagues have appeared to have been able to have had a natural explanation.^{1.}

Passages commonly accepted as Elohist.

B.XIX. Exodus 11: 1-3

(a) Analysis.

There is some difference of opinion among scholars regarding the allocation of Exodus 11:1-3 to the Elohist.^{2.}

Criteria that may be used to support this allocation include the unannounced plague, the sensitive portrayal of the 'despoiling' and the exaltation of Moses. Other scholars consider the verses either secondary or belonging to another source.^{3.}

(b) Notable Characteristics.

Exodus 11: 1-3 E

Place of Moses.

Miraculous Plagues Attitude to Foreigners
E and Nomadism.

The only announcement made about this plague is made by God to Moses (11:1). This is emphasising the

1. McNeile, Exodus, pp.44-6.
2. Driver, LOT, p.25; Eissfeldt, Introduction, p.201; Pfeiffer, Introduction, p.170; McNeile, Exodus, p.xvii.
3. Noth, UG, p.32; Kuhl, p.67; Anderson, pp.31,46; Simpson, ETI, pp.179-180; Fohrer, pp.81-82.

special place of Moses where the action is concerned. Simpson refers to the difference of representation as to the nature and purpose of the plagues between the earlier and later stages of the development of the legend. In J 'the plagues are strokes sent by Jahweh to bring about a change of heart in the Pharaoh'. He quotes the announcement with the request for permission, the temporary concessions granted and the angry row after the locust plague(10:7-11). In E there are no concessions, no requests no announcements. 'Stroke simply follows upon stroke, so that each one is little more than a display of miraculous power, intended to accomplish nothing except the hardening of Pharaoh's heart.'³ (B.XVI.)

There is also the clearest statement yet of the Elohist's high regard for Moses (11:3). Moses is very great in the land of Egypt (contrast A.XXXVI). The Israelites are also well treated in Egypt (11:3). The Israelites live side by side with the Egyptians (11:2). The Yahwistic view is quite different(A.XXXV).

Moral Sensitivity

The Elohist account(11:2) of the silver and gold jewellery acquired by the Israelites is very different

from the Yahwist's (3:20-2 above). Moses' standing (11:3) meant that the request for valuables was met.

There is no hint of any despoiling or sharp practice.

Passages commonly accepted as Elohistie.

B.XX. Exodus 13:17-19.

(a) Analysis.

With the exception of C.A.Simpson there is no disagreement among the scholars consulted about the allotment of Exodus 13:17-19 to the Elohist.^{1.}

Linguistic and representational criteria are outlined.^{2.}

(b) Notable Characteristics.

Exodus 13: 17-19 E.

View of God

Guidance in Wilderness

Attitude to Foreigners

The obvious route is not taken by the Israelites. The central plain of Palestine, even before the Philistines, was held by strong cities. God's wise guidance is particularly noted by the Elohist (13:17-19) although he lacks the imagination of the Yahwist in dealing with the theme (A.XXXIX). The Elohist is aware of the lack of steadfastness of the Israelites (13:17). They would even return to Egypt where they

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1. Driver, LOT, p.28; Noth, UG., p.39; Kuhl, p.73; Anderson, p.35; Eissfeldt, Introduction, p.201; Pfeiffer, Introduction, p.170; Simpson, ETI., p.181 not 13:18b-19; Fohrer, pp.124, 98; McNeile, Exodus, p.xxi.
 2. Noth, 'Exodus', pp.105-106; Fohrer, p.98; McNeile, Exodus, p.xix.

were oppressed (B.XIV.)

Genesis 50:25 is put into effect when Joseph's remains are taken from Egypt(13:19). The Yahwist has a similar type of narrative relating to Joseph's father(A.XXVII). Neither narrative betrays any special attitude of either Yahwist or Elohist to the land of Egypt.

Passages commonly accepted as Elohistie.

B.XXI. Exodus 14: 5a, 6(or 7), 19a.

(a) Analysis.

E is present only in fragments. There is broad disagreement as to where they occur. Noth finds E in 14:5a, 6(or 7),19a. He uses linguistic criteria.¹ The remarks made regarding A.XL apply here. What other scholars may regard as Elohistie Noth describes as Priestly.²

There would appear to be agreement regarding 14:19a.

A case can be made for allocating 14:5a to the Elohist also. The analysis of A.XL should be referred to for 14:6(or 7).

(b) Notable Characteristics.

Exodus 14: 5a, 6(or 7), 19a E.

View of God

Revelation Theologically reflective Guidance

Instead of by a cloud, the Elohist depicts Yahweh's

1. 'Exodus', pp.105-106.

2. Fohrer, pp.124,99-101; Simpson,ETI.,pp.182-184; McNeile, Exodus, pp.xix-xxi; Pfeiffer,Introduction,p.170; Driver, LOT, p.29; also Kuhl, p.73; Eissfeldt,Introduction,p.201; Anderson, p.35; Noth,UG., pp.39,26.

presence in angelic form (14:19a). 'The substitution of the angel for the pillar of cloud of the earlier narrative, Ex. 14:19b, 13:21f, reflects a more sophisticated, if less imaginative, theology.'¹ In a footnote, Simpson draws attention to the absence of the burning bush from the E account of Moses' commissioning. Again the manifestation of God's presence guides and protects.

Miraculous Attitude to Foreigners.

The Elohist surprisingly mentions the 'flight' of the Israelites.² Pharaoh's reactions to particular plagues were of no interest to the Elohist. All that mattered was that God's performance be complete. The departure of the Israelites was not a concession from Pharaoh, it was a flight.

Passages commonly accepted as Elohist.

B.XXII. Exodus 17: 3-6, 8-16.

(a) Analysis.

The analysis of Exodus 17:3-6 has been dealt with in A.XLIII. Noth suggests that 17:8-16 'may derive from J.' He however offers no criteria which would permit the allocation to be assessed.³

1. Simpson, ETI., p.620. 2. see Noth, 'Exodus', pp.111-112 also
 3. Exodus, pp.141-144; also Kuhl, p.67; Eissfeldt, Introduction, p.195; Pfeiffer, Introduction, pp.145, 170.

Some scholars would allot 17:8-16 to the Elohist.^{1.}
 Criteria employed include the rod. One could add
 the miraculous powers of Moses to the criteria.

(b) Notable Characteristics.

Exodus 17: 3-6, 8-16 E

Place of Moses

Foreigners Nomads

Holy War

Worship

Prayer

Provision in the Wilderness

People Miraculous

Moses shares in the miracle. He brings water from the rock with his rod, and the people were provided for. The people murmured against Moses and were almost ready to stone him(17: 3-6). The contrast favours Moses and emphasises his powers with the unruly people. In the battle with Amalek Moses again makes use of the rod(17:9). Moses possesses miraculous powers and at the dropping of his hands the Amalekites prevailed (17:11). The mowing down of the enemy and the blotting out of them is reminiscent of holy war. It is a war in which Joshua is involved. The war ends with the building of an altar(17:13-15), an act of devotion to God. Simpson quotes the above E passage in Exodus 17 as examples of how the Elohist emphasises 'the position of Moses as the sole channel of divine

1. Driver, LOT, p.30; Anderson, p.35(whole chapter); Simpson,ETI., p.193; McNeile,Exodus,p.xxiii.

power.¹ The Amalekite war can be termed a hero saga.² (see B.XXVI).

The foreign invader was defeated. Towards the nomadic Amalekites, the Israelites would have an undying enmity (17:14-15).

Passages commonly accepted as Elohist.

B.XXIII. Exodus 18: 1a,2a,3a,5-8aa, 8ba, 12-27

(a) Analysis.

There is agreement among scholars that the bulk of this chapter is to be attributed to the Elohist. Noth considers that 18:13-27 is a 'smooth, self-contained narrative sequence.' In 18:1-12, however, he finds 'striking discrepancies and repetitions. The basis of this first part is in details and language so clearly connected with the second part that we must derive this basis along with the second part from one and the same source. As the word 'God' (and not the divine name Yahweh) is used in particularly important places (especially v.12) in the first part, and exclusively throughout the second part, the chapter is in essentials to be derived from E. The question now is only whether another source - which could only be J - is recognisable in the repetitions

1. ETI., p.618.

2. Eissfeldt, Introduction, p.42.

of the first part, especially where the divine name Yahweh appears (vv.1b,8 end, 9-11). In fact the repetitions which have been indicated appear to be so little elements of a continuous narrative, even one which is only partially recognisable, that we do better to regard them just as secondary 'J' expansions of the E material.^{1.}

McNeille finds traces of the work of a redactor in 18: 1b,2-4, 10b. He cannot separate 18:7-11 JE. The rest of the chapter is Elohist. Linguistic criteria are made use of.^{2.}

Although Simpson can speak of a conflation of J and E throughout Exodus 18, he nevertheless agrees substantially with Noth's allocation to the Elohist in 18:1-12. He employs linguistic and material criteria.^{3.}

Driver also detects the compiler of JE in parts of 18:2-4,8-10 but the rest of the chapter is Elohist.^{4.}

The dominance of the Elohist is asserted by Kuhl.^{5.}

Some scholars do not name specific verses although they assert the presence of J and E. Pfeiffer is not hopeful about the possibility of success in separating sources.^{6.} Noth's analysis is a tenable one.

1. 'Exodus', p.146; also 'UG.' . . ,p.39 and n.138.

2. Exodus, pp.xxiii-xxiv.

3. ETI., pp.194-197. 4. LOT, pp.31, 126.

5. Kuhl, p.75 except 18:9-11 later; Anderson, p.35.

6. Pfeiffer, Introduction, pp.145,170; Eissfeldt, Introduction, pp.200-201.

(b) Notable Characteristics.

Exodus 18: 1a,2a,3a,5-8aa,8ba,12-27 E

WorshipAttitude to ForeignersNomadismProvidence

The reference to Moses' father-in-law being the priest of Midian sets the theme of the chapter.

'The main section deals with sacral matters, for which it is less important that the man is related to Moses than that he is a priest of Midian.'¹

The mountain of God was not the place of God's self-revelation rather the narrative describes it simply as the meeting place of man and man. As it was a Midianite sanctuary it was the priest who conducted the service of sacrifice(18:1a,5,12). Details of the worship and of the congregation(Aaron and the elders, and Moses?) are given. The relationship of Exodus 18: to the Sinai tradition is discussed by Noth.²

The Midianite hears of what God has done for Moses and Israel(18:1a,8 part) and the non-Israelite worships Israel's God(18:12). There is warmth in Moses' reception of his father-in-law(18:7 compare A.XXIX).

The non-Israelite's wise advice is openly accepted by Moses(18:24), who has been rebuked(18:17,23).

1. Noth, 'Exodus', p.147.

2. UG, pp.150ff; 'Exodus', pp.147-148; also, von Rad, 'The Problem of the Hexateuch and other essays'. Oliver & Boyd, 1966, pp.13-14.

The tradition 'may have arisen at a very early period, in which there were probably still friendly and neighbourly relations between the southern Israelite tribes and the Midianites.'³ The administration of justice in this fashion is borrowed from the Midianites.

Place of Moses

The Elohist exalts the position of Moses despite a rebuke. His decisions are directions from God(18:16,20). He is the people's access to God. Moses is to codify past decisions and appoint laymen who will follow these precedents(18:20-22). However he will still bring before God any completely new matter(18:19,22,26). The Elohist is in no way detracting from the special relationship of Moses and God.⁴

Moral

The Elohist's sensitivity is apparent in the description of the qualities of Moses' assistants(18:21).

Passages commonly accepted as Elohistie.

B.XXIV. Exodus 19: 2b-3a, 3b-8,16ab-17,19,25.

(a) Analysis.

Beyerlin's criteria for the above analysis have already been given in A.XLIV. The references given there are relevant here.

3. Noth, 'Exodus', p.150.

4. Simpson, ETI., p.628.

(b) Notable Characteristics.

Exodus 19: 2b-3a, 3b-8, 16ab-17, 19, 25.

Without ignoring the uncertainty of the analysis, one must notice that the same incident is being described by the two sources. This heightens the characteristic differences of the sources.

View of GodRevelation

E lessens the 'naturalness' of God's appearance. The trumpet-blast is given prominence. The possible volcanic eruption becomes in E a violent storm, thunder and lightning and thick clouds on the mountain (19:16ab,19). In E, God lives on the mountain(19:3a, 17,19). God's gracious action on Israel's behalf is referred to and the covenant obligation is laid upon the people. They become God's own people(19:3b-8).

Worship

The trumpet-blast was a summons to a cultic assembly and ceremony.¹ E characteristically makes clear the cultic detail.

Covenant - people.

There is a proper reverence before God. In E no restraint is necessary. The people tremble at the trumpet summons (Exodus 19:16b). The people's observance of the covenant, their obedience, is necessary

1. Noth, 'Exodus', p.159.

in order that they retain their special place in the purpose of God as a holy nation.

Moses

In E Moses is God's spokesman to the people(19:3a-7,25).

He is also their representative before God(19:8,17).

Passages commonly accepted as Elohistie.

B.XXV. Exodus 20: 18-21.

(a) Analysis.

Few scholars would deny that the Decalogue, 20:2-17 is homogeneous. It is secondary in E. Framed by Elohistie passages, it is loosely inserted into the narrative.¹ It was not in the original old narratives about Sinai. Using the following criteria most scholars allot 20:18-21 to the Elohist.

20:18 compares with 19:16ab,19. 'The smoking mountain' is an addition. The fear of the people is consistent with the Elohist's attitude. Other linguistic arguments support an allocation to the Elohist.²

(b) Notable Characteristics.

Moses

Moses is the intermediary between Israel and God (20:19,21).

View of God

For fear of their lives, the people keep their distance

1. Noth, 'Exodus', pp.154-155.

2. See especially Beyerlin, pp.12-14, Simpson, ETI. p.203.

from the awesome theophany(20:18(part),19). In E, God is seen to be distant from His people and a mediator is required.

Worship

The people shake with fear before God.

Passages commonly accepted as Elohistis.

B.XXVI. Exodus 32: 1-6,15-20.(in the main).

(a) Analysis.

Scholars are agreed that the Elohist has made a contribution to this chapter. The most recent statement of this view is made at length by Beyerlin. He assigns the following verses to the Elohist: 32:1-6, 15-20, 7-14,30-34 with later accretions in E, namely 32:25-29, 21-24, 35. Beyerlin uses various criteria. He finds an old, northern Israelite tradition behind 32:1-6 'probably, therefore, the Elohist handled this material.' The emphasis on northern Israel also occurs in 32:17-18. The position of the camp at the foot of the mountain is also seen as an Elohist trait, Ex.32:19a. He uses the idea of God dwelling on the mountain and linguistic evidence to allocate 32:30-34 to E. In 32:7-14 Moses is represented prophetically as intercessor. This is as in 32:30-34. Because E has been seen to be close to the prophetic movement (B.I.). 32: 7-14 is allotted to

the Elohist.¹ Beyerlin calls Exodus 32:1-6, 15-20, 35 the older tradition and Exodus 32:7-14, 21-24, 25-29, 30-34 mostly younger.²

Noth considers the Golden Calf incident to be literarily and tradition-historically, secondary within J since the tables of the Law appear plainly for the first time in Exodus. Noth is concerned to allow that his analysis is only an attempt. He discovers the work of the 'Elohist' in 32: 1b-4a, 21-24. He offers, however, no positive criteria for the allocation.³ Notably he allocates 32:1a, 4b-6, 15-20, 30-34 (mainly) to the Yahwist. Noth emphasises how tentative the analysis is.⁴ After the removal of secondary elements and the consideration of a number of variants, Noth comments: 'The situation rather favours the presence of a basic narrative which has been expanded into several strata by secondary additions, none of which prove themselves to be the fragmentary remains of a second, originally complete variant narrative. The basic narrative is certainly - if only in view of its connection with the main part of

1. pp.20-22.

2. p.132.

3. UG., pp.39,37 n.129.

4. UG., p.33 and n.115.

ch.34 - to be related in some way to J.,^{1.}

Simpson also finds the original narrative in 32:1-6, 15-20. He does not find anything of J in 32:1-6.

Likewise he allots 32:15-20 to the Elohist.^{2.}

Other attempts at analysis have been made.^{3.}

Beyerlin has presented a good case for the older Elohistic tradition. One can echo Driver's view of chapters 19-24, 32-34. 'The writer can only claim to have given the analysis which seems to him to be relatively the most probable.'^{4.}

(b) Notable Characteristics.

Exodus 32:1-6,15-20(in the main) E.

Worship

Attitude to Foreigners.

The Elohist here concerns himself with the purity of the worship of Yahweh and sets his face against any disloyalty by Israel. The northern kingdom was frequently the scene of struggles with alien religious traditions. There is available much interesting discussion on the history of the tradition.^{5.}

Beyerlin shows how the cult of the calf-image was once

1. Exodus, pp.245-246.

2. ETI., pp.204-207.

3. Driver, LOT, pp.32,39,40; Kuhl, p.74; Anderson, pp.31,35,38;

4. Mowinckel, Pent., pp.97-98; Eissfeldt, Introduction, pp.195, 201; Pfeiffer, Introduction, p.170; McNeile, Exodus, p.xxxvii.

4. LOT, p.39.

5. Beyerlin, pp.20,126-133,156; Simpson, ETI, pp.206,599,600, 625; Noth 'Exodus', p.246; UG, pp.157ff.

an approved form of Yahweh worship which later came to be condemned at Bethel and elsewhere (B.VII). What was once a legitimising of that form of worship is now seen in a revised Elohist form in Exodus 32.

View of God

Mystery

The mysterious origin of the tables is well described by 32:16. It is not necessarily implied that the tables and the writings were the work of God.¹

View of Human Nature

Guidance

Moral

The Elohist describes frankly the rebelliousness of the people whom Moses had to lead into the Promised Land(32: 1,4,6,18-20). The Elohist takes a moral approach to the disturbance. The junketing and the sexual orgies are explicitly mentioned for condemnation(32:6,19).

Place of Moses

The Elohist reaffirms the important place of Moses in the Sinaitic narratives. Moses is the mediator between Israel and Yahweh and despite faithless fears(32:1) he cannot be bypassed. To oppose Moses is equivalent to breaking the Sinai covenant(32:29). The alien worship had not been authorised by Moses. Moses stands close to God. The Elohist presents a rounded portrait of Moses. He is shown as a human being, blazing with anger(32:19) (A.XXIX).

1. Noth, 'Exodus', p.249.

Passages commonly accepted as Elohistic.

B.XXVII. Exodus 33: 3b-4,5-6,7-11

(a) Analysis.

Beyerlin allocates Exodus 33:3b-4,5-6 to the Elohist. Yahweh remains on the mount of God; he does not journey with them. Dismissal from Yahweh's dwelling in the punishment for their apostasy. 33:7-11 is also allocated to the E source. Linguistic evidence is quoted. Moses is also described as a prophet (analysis B.XXVI). Exodus 33:1,3a are allotted to J though no positive criteria are suggested. Exodus 33:12-23 are later parts of the J source.^{1.} Simpson allocates 33:3b-4a to the Elohist. 33:5-6 he thinks are secondary, because they have not a Yahwistic tone and because they are a doublet to Ex.^{2.} 33:7-11 is in the main from E and Simpson provides linguistic arguments. He finds the hand of the Yahwist in 33:1-3a and 12-23. Like Beyerlin he considers these to be later Yahwistic passages.^{3.} It would appear from the above analyses that there is only certainty of a kind where the Elohist is concerned.

Some scholars are content to state how difficult it is to even attempt an analysis.^{4.}

1. pp.22-24.

2. Beyerlin, p.23, candidly recognises two variants yet allocates to the Elohist.

3. ETI., pp.213-216.

4. Noth, UG., p.33 note 114; Exodus pp.243ff; Kuhl, p.68; Mowinkel, Pent., p.97

Some offer tentative analyses.^{1.}

Beyerlin's and Simpson's analyses, so far as the Elohist is concerned, are accepted as being based on reasonable criteria.

(b) Notable Characteristics.

Exodus 33: 3b-4,5-6, 7-11 E.

View of God

Judgment Providence Worship Revelation

According to the Elohist, Israel is punished for apostasy by being banished from the presence of God (33:3b). Yahweh resided at the sacred mountain of Sinai. His lodging at the Tent was purely temporary. The pillar of cloud, which denoted Yahweh's presence, would descend and be at the door of the Tent(33:8-10). It is a remote God who required such a place of meeting. Noth then states that from this point of view 'the concept of the tent is quite substantially different from the concepts associated with the ark according to which the latter was a place for the constant (invisible) presence of God(cf.Num.10:35).'^{2.}

According to Beyerlin the Elohist had to find a way through the problem raised by the refusal of Yahweh to accompany His stubborn people. Behind the two

1. Driver, LOT, p.32; Eissfeldt, Introduction, pp.200,201,195, 211; McNeile, Exodus, pp.xxxiv-xxxvii.

2. 'Exodus', pp.256,254.

variant Elohistie passages in 33:2b-6 he strongly favours an account of the making of the Ark. Preparations for its manufacture can be detected in 33:5b (cf. Exodus, 32:2f, Judges 8:24f) (B.XXVI). This 'would mitigate the punitive effect of Yahweh's decision to remain behind and would accompany Israel to Canaan.¹ Beyerlin also studies the history of the tradition in 33:7-11 and he concludes that there is much to support the thesis that the Ark and the Tent were connected with each other.² By testifying the presence of Yahweh with Israel the Elohist is affirming the concern of Yahweh for a wayward flock. The Elohist has modified the note of judgment. Yahweh has refused to go forward with the people 'lest I consume you in the way' (33:3). The institution of the impermanent Tent, however, shows that the divine wrath was not a fleeting thing. How could it have been when the Elohist had already expressed his strong opposition to the soiling of Yahweh worship in Exodus 32?

View of God

Moses

According to Simpson E is in 33:7-11 as in B.XXIII 'establishing the uniqueness of Moses' relationship'

1. p.110

2. pp.118,112-126; see a different view in Von Rad 'Old Testament Theology', vol.1 Oliver & Boyd,1962,pp.235-6.

with Yahweh.¹ This intimacy is most evident in 33:11. Moses 'had been admitted to God's intimate circle and taken into his confidence.'² Moses is the sole mediator of God's Presence among His people (B.XXVI). As in B.XXV, God is distant. The Tent is outside the camp(33:7) and Israel should not come too near.

Attitude to Foreign Gods

In B.VII, the Elohist has dealt with the theme of putting aside ornaments, and linked it with the renunciation of foreign gods. Beyerlin suggests that in Exodus 33: 3b-6 the two variant accounts of the putting aside of ornaments is meant to symbolise the same thing and propitiate Yahweh.³

1. ETI., pp.629,618 and n.1.

2. Eric Heaton 'The Old Testament Prophets'. Penguin, 1958.
p.45.

3. pp.111-112.

DOCUMENT E.Book of Numbers.Passages commonly accepted as Elohistie.

- B.XXVIII. 11:1-3,16-17, 24-30.
B.XXIX. 12: 1-15.
B.XXX. 20: 14-18, 21.
B.XXXI. 21: 4b-9, 12-13, 16, 19-26
B.XXXII. 22: 2-3a, 8-10,12-16,19-21,36,38.
B.XXXIII. 22: 41, 23: 1-25.
B.XXXIV. 25: 3a, 5.

Passages commonly accepted as Elohistic.

B.XXVIII. Numbers 11: 1-3, 16-17, 24-30.

(a) Analysis.

Numbers 11:1-3,16-17,24-30 have been ascribed to the Elohist by certain scholars.¹ Gray, Simpson, Binns and Kennedy give the following reasons. The Elohist represents the tent of meeting as being outside the camp. The part played by Joshua in this chapter is distinctively Elohistic (B.XXVII). Anderson finds E present in 11:1-6,16-30(partly)². The views of Noth, Kuhl, Eissfeldt, Marsh have already been referred to in the analysis of J above. (A.XLVII)

(b) Notable Characteristics.

Numbers 11: 1-3,16-17,24-30 E.

View of GodRevelation Judgment Guidance

God's attitude to the complaining Israelites is described in terms of human feelings (11:1). The tent, cloud and fire are associated with the theophany. 'In E, the fiery appearance of the cloud is not mentioned, and the cloud was not a guide, going in front of the people. It came down from time to time,

1. Driver, LOT, p.62; Kennedy, Nums.,pp.18,247-254; Binns, Nums.,pp.xxix,64-74; Pfeiffer,Introduction, p.171; Simpson,ETI, pp.223-227, except 11:1-3; Gray, Nums., pp.xxxi,99,98.

2. p.35.

and stood at the door of the 'tent of meeting', which was outside the camp.'³ (B.XXVII). It is possible to interpret 11:1 as meaning that the fire came from the Tent. However that may have simply been an instrument of judgment and not revelatory in the same sense as the cloud(11:25). As has been seen above the Tent and the descending cloud indicate the remoteness of God and also the impermanence of the Presence. The latter is a consequence of the rebelliousness of the people (B.XXVII). On the other hand Tent, cloud and possibly fire are meant to show that God was guiding the people. Marsh thinks that 11:1-3 is not only a laying claim to Taberah but 'is an attempt to acknowledge in story form the religious assurance that Yahweh had brought them there.'⁴ The difficulties of leading such a people are not concealed. (11:1).

Place of Moses

Prayer

Prophecy

Moral

Moses is seen at his best in this Elohistie narrative. He is the effective intercessor(B.I, 11:2), and the divine judgment passes. The very close relationship

3. McNeille, Exodus, p.81.

4. IB., p.193.

existing between Moses and God is emphasised by the account of the dividing the spirit which is upon Moses among the chosen elders. The spirit is God-given and God distributed (11:17,25).

(b) Notable Characteristics.

Numbers 11: 1-3,16-17, 24-30 E.

Moses is magnanimous (11:29). 'The whole episode is an important illustration of the belief that Yahweh did not confine His gifts to particular persons or classes... the belief in the free range of the spirit, in the possibility of all men irrespective of class or place, coming under its influence and so into close relation with God, is one of abiding value....',¹.

The Elohist has an obvious interest in prophecy. Early prophecy is derivative of Moses' spirit - thus is ecstasy legitimised. Simpson would link the present passage with B.XXIII, B.XXVII and considers that it refers to the autonomous authority of the rulers or elders, in particular their independence of the priesthood.² This would be a further indication of the Elohist's favourable attitude to the prophets.

1. Gray, Nums., p.115.

2. ETI., pp.623 and footnote, 630.

Passages commonly accepted as Elohistic.

B.XXIX. Numbers 12: 1-15.

(a) Analysis.

Numbers 12:1-15 have been allocated to the Elohist.¹ Kennedy, Binns and Gray have stated the grounds for their analyses. The theophanic cloud, the position of the tent, the mode of revelation(dreams), the portrayal of Moses as in B.XXVIII all point to the Elohist as the author.

Other scholars detect the presence of the Yahwist.² Marsh goes no further than calling the chapter JE.³

(b) Notable Characteristics.

Numbers 12: 1-15 E.

View of God

Revelation Attitude to Foreigners Guidance

Prayer Judgment Place of Moses

The indirectness of God's revelation is apparent in the references to the descending cloud which betokened God's presence at the holy tryst or tent of meeting (12:5,10) (B.XXVII). God speaks from the cloud (12:5-6; 11:25). Also indirect is the vision-dream mode of communication between God and prophet(12:6).

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1. Driver, LOT, p.62; Kennedy, Nums., pp.18, 254-255; Binns, Nums., p.xxix; Anderson, p.35; Eissfeldt, Introduction, pp. 195, 201(L and E); Pfeiffer, Introduction, p.171; Gray, Nums., pp.98-99.
 2. Kuhl, p.68; Noth, UG, p.34, n.120; Simpson, ETI, pp.228-230.
 3. IB, p.200.

It is in terms of revelation that the Elohist exalts Moses in this chapter. He receives a direct revelation(12:8). He is the greatest of the prophets(12:7). 'Moses' special position over against the prophets is determined,... in that Yahweh makes himself known to them in visions and dreams, whereas Moses had personal contact with him and might look at his form'.⁴ McNeil⁵ quotes Driver's definition of the 'form' as an 'intangible, yet quasi-sensual manifestation of the Godhead'. Moses is also a very meek man(12:3). Moses' uniqueness had been challenged and an excuse to find fault with him was found in the fact that his wife was foreign(12:1-2). Moses is vindicated in the face of the claims of the ecstatics to be equal in authority to him.⁶ Miriam comes under judgment(12:6-8,10,14). She is miraculously and horribly smitten by leprosy and shamed(12:14). The punishment shows the unchallengeableness of Moses' position. Moses again intercedes successfully though her return to society is delayed(12:13-15). The difficulties connected with guiding the quarrelsome people are well depicted in this chapter(12:1-2).

4. Eissfeldt, Introduction, p.54:

5. McNeile, Exodus, p.77.

6. Simpson, ETI, p.630.

Passages commonly accepted as Elohist.

B.XXX. Numbers 20: 14-18, 21.

(a) Analysis.

There is a measure of agreement among scholars regarding the allocation of Numbers 20: 14-21 to the Elohist.¹ It is generally agreed that 20:10-20 is a parallel derived from the Yahwist. McNeile, Kennedy and Gray describe the criteria employed. The vividness of the passage permits scholars to make the general statement that it is JE. The mention of the angel(B,XXI) and certain linguistic features associate the passage with the E. source. Simpson gives linguistic reasons for allotting most of the verses to J and 20:19-20 he calls an E. parallel. The reference to the angel is 'a gloss, dependent on the E representation.' Anderson does not identify the verses in which J,E and P are present. Marsh is prepared to describe the passage as JE.²

(b) Notable Characteristics.

Numbers 20: 14-18, 21 E.

Attitude to Foreigners.Monarchy

That a close relationship existed between Edom and

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1. Driver, LOT, p.66; Kennedy, Nums., pp.305-306; Noth, UG, p.39; Binns, Nums., pp.xxxiii-xxxiv; Kuhl, p.74; Eissfeldt, Introduction, pp.195,200,201(L,J and E); Pfeiffer, Introduction, p.171; Gray, Nums., pp.xxxi,264-265,268.
 - 2 .Simpson, ETI.p.249; Anderson, pp.35,31,46; Marsh, IB, pp.239-240.

Israel is affirmed by the Elohist.(A.XV also).

Because of this relationship Moses expected Edomite sympathy. Moses wished permission to take the Israelites through Edom(20:14-17). The request, couched in tender, moderate language is resisted(20:21).

The story of Jacob and Esau in Genesis displays the same brotherly antagonism. Kingship is present in neighbouring nations long before Israel had a monarchy (20:14).

View of God.

Providence

Revelation

Moses refers to the Exodus, when God met the need of a captive people(20:14-16). The angel is E's representation of what in J is a cloud. The angel prevents the recapture of the Israelites.

Passages commonly accepted as Elohistie.

B.XXXI. Numbers 21: 4b-9, 12-13, 16, 19-26.

(a) Analysis.

Numbers 21: 4b-9, 12-30 can be allotted to the Elohist.¹ There would be little opposition to Gray's comment that the poetical passages (21:14-15, 17-18,27-30) 'in view of the manner in which they are introduced, are obviously older than the narrative with which they have been incorporated.'²

Binns, Simpson and Gray make use of linguistic criteria.

1. Driver, LOT, p.66; Kennedy, Nums., pp.308,310,312; Binns, Nums., pp.xxxiii-xxxiv; Pfeiffer, Introduction, p.171; Simpson, ETI., pp.250-257; Gray, Nums., pp.274,280.

2. Nums., p.279.

Simpson can find few expressions distinctive of either of the sources in Numbers 21:21-31, but on other grounds, mainly J's representation elsewhere, he considers that the story of the war with Sihon is derived from E. Marsh appreciates the composite-ness of the chapter but does not refer to individual sources, 21:1-9 JE, 10-20 PJE (11b-15 E), 21-32 JE.³ Anderson does not detail where J and E are to be found in Numbers 21.⁴ Eissfeldt states that L, J and E are present in 21:10-35. However, he terms the legend of the origin of the cultic snake kept in the Jerusalem Temple, Elohist.⁵ Noth cannot find a source for 21:10-20 but calls it 'debris of the most secondary kind.' Parts of 21:4-9 are secondary in J, although he is doubtful about the source. The Elohist's work is apparent in 21:21-31.⁶ Kuhl's analysis is again very similar to Noth's. 21:4-9 were added later to J. E can be traced in 21:21-31, 32-35. 21:32-35 are seen by Noth to be secondary in E.⁷

3. IB, pp.241-243,245.

4. pp.31,35.

5. Introduction, pp.195,200,201,44.

6. UG, p.34 and n.123,124,p.39,n.142.

7. Kuhl, pp.69,75.

(b) Notable Characteristics.

Numbers 21: 4b-9, 12-13, 16, 19-26 E.

Numbers 21:4b-9

View of God

Guidance

Judgment

Guilt

Moses

Prayer

Miraculous

Worship

The people complain against God and Moses, thus stressing the difficult task Moses had as their leader (21:4-5). The people doubt God's providence. As judgment serpents bite and many die of fever(21:6). The people confess their fault, feeling guilty - a sign of the Elohist's theological reflectiveness(21:7). Again Moses intercedes successfully for a people under judgment (21:7). Moses is the agent of the miraculous healing. The bronze serpent is made and erected by him, and it has power to heal (21:8-9). The Elohist displays an interest in cultic details(see (a).) Simpson refers to a purification of worship.¹

Numbers 21: 16, 19-26

View of God

Providence

Attitude to Foreigners

Religious
Sensitivity

Numbers 21:16 tells of another instance of God's provision for the people in the wilderness. The Amorites respond to Israel's reasonable request with force of arms. Israel, with little difficulty, win a victory and occupy the Amorite territory(21:19-26). One contrasts the franker account in A.XLVIII.

1. ETI., p. 634.

Passages commonly accepted as Elohistic.

B.XXXII. Numbers 22: 2-3a, 8-10, 12-16, 19-21, 36, 38.

(a) Analysis.

The analysis of the Elohistic passages in Numbers 22 has to be considered in conjunction with the analysis of A.XLIX. Many scholars agree substantially with the allocation of 22:2-3a, 8-10, 12-16, 19-21, 36, 38 to the Elohist.¹ Linguistic criteria, the manner of revelation, material matters, are made use of by scholars in reaching the above analysis.

Driver finds E in 22:2-21, 35b-41.² The views of Mowinckel, Anderson, Pfeiffer and Eissfeldt have been referred to in the analysis of A.XLIX.

(b) Notable Characteristics.

Numbers 22:2-3a, 8-10, 12-16, 19-21, 36, 38 E.

View of God

<u>Foreign Prophet</u>	<u>Revelation</u>	<u>Providence</u>	<u>Style</u>
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The prophetic nature of Balaam's task is heightened in E. Unlike J (A.XLIX:AL) he does not consult with God, but prophetically waits for God. God reveals Himself through dreams (22:8, 13, 19, 20). Balaam has no illusions about the authenticity of his prophetic calling (22:38). Some scholars have maintained that

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1. Kennedy, Nums., p. 316; Noth, UG, p. 39; Binns, Nums., pp. xxxiv-xxxv; Kuhl, pp. 73-74; Simpson, ETI, pp. 257-262; Gray, Nums., pp. 309-313; Marsh, IB, pp. 248-251.
 2. LOT, pp. 66-67.

Moses is presented as a prophet by E. As in J, though described with less suspense¹, God exercises care for Israel(22:10,12,13,20).

Attitude to Foreigners

The foreigner is impressed by the victory over the Amorites and by the number of the people, which is again described in a less picturesque way than J (22:2-3a). Moab is in great dread of Israel.

Passages commonly accepted as Elohist.

B.XXXIII. Numbers 22: 41; 23:1-25.

(a) Analysis.

Some scholars agree that Numbers 23:1-25 is mainly Elohist.²

Numbers 22:41 is generally allocated to the Elohist (see analysis of B.XXXII).

Numbers 23:26-30 and 23:22-23 receive special attention from scholars. Binns calls 23:27-30 JE(as also 23:22-23). Simpson, Noth and Kuhl allot 23:28 to J. According to Simpson, 23:26-27, 29-30 are transitional inserts on the part of R^{JE} and P. Gray and Marsh call 22:27-30 JE. Marsh terms 23:22-23 J.³ Mauchline argues for the unity of 23:18-24. There is a case for treating 23:26-30 as an R^{JE} passage which

1. Simpson, ETI, p.259.

2. Kennedy, Nums., p.316; Noth, UG, p.39; Binns, Nums., p.35; Kuhl, pp.70,74; Simpson, ETI, pp.262-265; Gray, Nums., pp.309-313; Marsh, IB, pp.248,256,258.

3. Gray, Nums., p.358; Marsh, IB, pp.256-258.

introduces altars and offerings for harmonizing purposes so as to incorporate the first J song.¹

Noth treats 23:27,29,30 as secondary in E.

Grounds for the analysis that has been accepted include the fact, which Noth has reemphasised, namely that the divine name in 23:3,5,12,16 should be altered to the Elohistie divine name which is found in the Septuagint and other textual witnesses.² Linguistic and material criteria are referred to by Gray and Simpson. Mowinckel's hypothesis of a J and a J^v together with Elssfeldt's and Anderson's general statements have been referred to in A.XLIX. Pfeiffer considers that 23:1-30 with minor omissions belongs to the Elohist. He does not believe that the poetic oracles were composed by the J and E authors of the stories of Balaam.³ Mauchline has argued that 'the songs and the Balaam-Balak saga cannot be regarded as independent the one of the other.'

1. Trans. p.89.

2. UG., p.39, n.141.

3. Introduction, p.171.

(b) Notable Characteristics.

Numbers 22: 41; 23:1-25 E.

View of GodForeign Prophet Providence Theocratic

God gives the foreign prophet words to utter(23:3-5, 7-10,12,15-25). So great is God's providence that cursing becomes blessing (see A.XLIX, B.XXXII).

A foreigner becomes God's prophet. Balaam cannot curse a multitudinous nation, so obviously blessed of God whose position was secure (23:7-10,22,24). God is described as the divine King. When He acts on Israel's behalf, He will receive the glory. Israel will serve Him and will not seek aid from the occult(23:18-24). 'In other words, this song has exactly the same point of view as that document in I Samuel i-iv which glorifies Samuel and expresses a similar theocratic point of view, and in which the desire for a temporal king is condemned. By almost all scholars I Samuel xxviii 3-25, which tells how sorcery and necromancy were suppressed in Israel, is regarded as part of this document. Whether the document is a continuation of E is disputed; it certainly has the same point of view and illustrates that conservatism which may very well have expressed itself first in the clash between Samuel and Saul(I Samuel viii 7; cf.x,19; xii,7) and was to express itself no less emphatically in the later

clash between Ahab and Naboth(I Kings xxi). That it was expressed then by an ordinary Israelite proves that its roots were deep.¹ Below one sees perhaps a sense of Israel feeling itself different from others, who perhaps had monarchies.

Numbers

The numbers are again huge (23:10). There is no reference to the promised blessing of progeny.

Attitude to Foreigners.

Reference should be made to what has been written above regarding the foreign prophet and theocracy.

23:9 does not mean that Israel felt herself isolated by distance or felt superior to other nations. Israel had a special privilege namely closeness to God. Israel was subject to God's kingship and was God's people.

Worship

The Elohist emphasises the details of worship (23:1-6, 14-17).

Passages commonly accepted as Elohistie.

B.XXXIV. Numbers 25: 3a, 5.

(a) Analysis.

The analysis has been dealt with in the Analysis of A.LI.

(b) Notable Characteristics.

Numbers 25: 3a, 5 E

Place of Moses

Judges

Worship

Moral

In J the divine command to Moses is explicitly

1. Mauchline, Trans. pp.80-81.

mentioned (A.LI). In E Moses commands without any preamble. The judges have moral responsibility for purity of worship(25:5 see B.KXIII). The apostasy has no sexual preliminary in E. It is Baal-Peor a local deity who is worshipped.

Differential Characteristics of J and E.

GOD - Revelation.

The Yahwist portrays God anthropomorphically(A I,V,VIII,XI, XII,XVII,XIX,XXX,XXXI,XXXVIII,XL,XLIX,LI). God can even be described as a marauder(A.XIX,XXXI,XLIX). This intensely personal manner of describing God's self-disclosure is associated with a deep awareness by the Yahwist of the otherness of God. God's majesty is also apparent in the Yahwist's descriptions of less personal modes of revelation (A.I,XI,XIII,XIX,XXX,XXXIX,XL,XLIV,XLV)¹. Occasional references are made to God's self manifestation in angelic form. This can mean that God is present in human form (A.XI,XII,XLIX). The angel may be a reference to God's providence(A.XIV). An unusual divine disclosure described in angelic terms occurs when Moses encounters God in a mysterious fiery vision, which took place during the day(A.XXX Cloud and fire also reveal the presence of God(A.XXX,XXXIX, XL,XLIV,XLV). It is still a personal God who reveals Himself. In contrast to the Yahwist the Elohist portrays God as being remote from the world.

1. J.Bright, 'A History of Israel', S.C.M.1960, pp.140-141.

God reveals His will in dreams(B.I-V,VIII,IX,XI,XXIX,XXXII). These require special interpretation(B.VIII,IX).

God also manifests Himself in the form of an angel(B.II,III,V,XXI,XXX). On occasion, the angels are described as divine messengers (B.IV). It is explicitly stated by the Elohist that divine communication to men is from heaven(B.II,III). A feeling of awe is conveyed by certain passages (B.IV,VII,XIV,XXV,XXVI). People are fearful in God's presence (B.XIV,XXV). Such a remote God requires a meeting place on earth. A tent, placed outside the camp, is chosen for the secluded holy tryst (B.XXVII,XXVIII). Moses' special relationship to God is emphasised by the Elohist in the description of the closeness of Moses and God(B.XXVII). Moses is exalted in that he receives a direct revelation. Moses had personal contact with God and might look at His form (B.XXIX). It is to Moses also that the revelation of the divine Name comes (B.XIV). The Yahwist makes use of the divine Name from earliest times. The intimacy existing between Moses and God does not imply that God is not a remote God. Rather the implication is that Moses is someone special.

GOD - Judgment, Mercy.

The Yahwist describes the origin and spread of evil among men. Evil comes under the judgment of God. The judgment is almost always followed by an act of His mercy(A.I,II,III,V,IX,XII,XIII,XIX,XXXIV, XXXV,XXXVI,XXXVIII,XLV).

The merciful actions of God described in the primeval history are surpassed in depth of insight only by the description of God's righteousness. The Yahwist asks 'does Yahweh's "righteousness" with regard to Sodom not consist precisely in the fact that he will forgive the city for the sake of the innocent ones... even a very small number of innocent men is more important in God's sight than a majority of sinners and is sufficient to stem the judgment. So predominant is God's will to save over his will to punish.'¹. The rhythm of judgment and mercy is interrupted on one occasion (A.VIII). The subsequent call of Abraham is, however, God's act of mercy (A.IX).

Incidents in Numbers lead to a judgment that is without mercy. An ungrateful people are punished (A.XLVII).

Balaam is threatened (A.XLIX). Apostate worshippers who had previously been immoral are put to death (A.LI).

The Elohist refers to fire which emanates from the tent of meeting in divine judgment of the people's complaining (B.XXVIII). Miriam is supernaturally smitten by leprosy for judgment (B.XXIX).

The Yahwist emphasises both the judgment and the mercy of God. This emphasis could derive from his convictions about man's sinfulness and God's providence.

GOD - Providence

The Yahwist trusts in the providence of God (A.I,II,V,IX,X, XI,XV,XVI,XVII,XIX). Von Rad refers to the hidden providence

1. Von Rad, Gen., pp.208-209

of God (A.XIV,XXII,XXIII). This contrasts with 'the notion that Yahweh acted primarily in miracles, in the charisma of a leader, or in a cultic event'.¹ These further points are dealt with under other differentials (below). Hidden providence is also at work in Exodus (A.XXIX). God's provision for His people is a continuing one (A.XXX, XXXII-XXXVIII,XLII,XLVII). Notable is His guidance of Israel in the wilderness(A.XXXIX-XLIII,XLVI). God provides protection(A.XLVII-L). The Elohist also has a keen sense of the providence of God(B.1-V,VII,XI,XII,XIV). God guides the people in the wilderness(B.XX,XXI,XXVII). The actual deliverance from Egypt is due to and illustrates God's loving care(B.XVI,XVII,XIX). The Elohist refers to what God has accomplished for the people in the Exodus(B.XXIII,XXX). God also provides for the people in the wilderness(B.XXII, XXXI) and protects them(B.XXII-XXXIII).

In the light of the above evidence it is difficult to agree with the view propounded by Pfeiffer: 'The chief interest of J was the achievement of Israel under the guidance of its god; that of E was rather the religious history of his people... our surmise that the author of E was a priest.'² Anderson would appear to be nearer the evidence. 'The core of the religious teaching of E is identical with that of J: the story of God's special purpose for Israel, of their deliverance from Egypt, and His providential leading of them

1. Von Rad, Gen., p. 255.

2. Introduction, p. 175.

to Canaan.,^{1.}

Von Rad refers to the crisis in Jahwism occasioned by 'the transformation of the old clan alliance into a state.'

This was 'the beginning of a new era in Israel's spiritual life'.^{2.} 'In a word, the main emphasis in God's dealings with his people is now to be sought outside the sacral institutions.... the providence of Yahweh is revealed to the eye of faith in every sphere of life, private or public. This view of the faith did not regard the activity of God as tied to the time-honoured sacral institutions of the cultus, holy wars, charismatic leaders, the ark, and so on, but undertook to discover it by looking back on the tangled skein of personal and political destinies.'^{3.} Von Rad's reference to a 'hidden providence' is of considerable importance. The Yahwist could subscribe to the substance of the statement by Archbishop Soderblom 'History for the Christian is the workshop of revelation'.^{4.} There is an unceasing pressure of God through things that happen.

GOD - Promises.

In Genesis 12:1-4a(A.IX) there are three divine promises - promise of land and promises of becoming a nation and a missionary people. The final promise is discussed below

1. p.36.

2. von Rad, 'Old Testament Theology', vol 1, Oliver & Boyd, 1962. pp.36,38.

3. von Rad, 'The Problem of the Hexateuch and Other Essays', Oliver & Boyd. 1966. pp.68-74; also 'Genesis', S.C.M. 1961, pp.27-30.

4. quoted by Raymond Abba 'The Nature and Authority of the Bible'. James Clarke & Co., 1958, p.74.

under the head of universalism. Two promises - land and progeny - are discussed in this section. The two promises are made together (A.IX Genesis 12:1-4a,7, X,XVII). Land alone is promised (A.VI,XXX,XLVI,XLVII). Progeny are promised (A.XII,XVI,XVIII,XIX,XXI,XXVIII,XXIX) frequently the promises occur in narratives describing how near is the end of the line. The Yahwist mentions the fact that the promise of land was not easily fulfilled (A.VI,XLVIII,LII). The Yahwist vast numbers of progeny (A.XXVIII,XXXVIII,XLVII,XLIX). The Elohist suggests smaller numbers (B.XIII,XV). On one occasion large numbers occur in E (B.XXXIII). This could indicate a desire by the Elohist to give God greater glory should success attend the small group or else a placing of less importance on the promises. The Elohist certainly does mention the promise of progeny and its coming into jeopardy (B.I,III,CI). The promise of land is mentioned (B.XII). A comparison of J and E (A.XXX, B.XIV) indicates that the Elohist seems to be less interested in the promise of land. In E the main reason for the Exodus would appear to be worship. J would appear to be the more realistic document as regards the fulfilment of the promise of land. This is in accord with the Yahwist's view of providence (above) The Elohist, however, describes whirlwind victories in a Holy War (B.VII,XXII op. A.XL,XLVIII). Where quick victories by invaders of Palestine are described one would

be inclined to speak of an influence or source, other than Yahwistic. Where the difficulties of occupation are stressed then there is a likelihood that the Yahwist's hand is present. In an account of the promises of God to Israel special regard must be paid to the Patriarchs. In this connection Pfeiffer perhaps attributes greater order to the work of the Yahwist than it merits. He treats Abraham's call (Genesis 12:1-4a, A.IX) as if it were a table of contents for the J document. 'The three divisions of the work correspond to the three initial promises: the first part shows how the twelve tribes of Israel grew out of Abraham's seed (Gen. 12-33), the second how, through Joseph, the Egyptians and other peoples were saved from starvation (Gen. 37-50), the third how, after being delivered by Moses from Egyptian bondage, Israel conquered Canaan, the land of Promise (Ex. 1 - Judg. 1).'¹ From Promise to Fulfilment, under the guidance of God, is the Yahwist's overarching theme; that much is assured. Von Rad has argued that it was the Yahwist who incorporated the Patriarchs into his work. Von Rad describes how the Yahwist, by his incorporation of the patriarchal history with the Settlement tradition, makes the patriarchal period a time of shadow occupation of the land, thus changing the clear impression that the fulfilment of the ancient promise had taken place when the patriarchs entered the land. 'The whole patriarchal

1. Introduction, p. 142.

period has ceased to be regarded as significant in itself; it is now no more than a time of promise pointing to a fulfilment outside itself, a fulfilment spoken of only at the very end of the Yahwist's work.¹ The promise - fulfilment theological pattern was not present in the cultic creed of Deuteronomy 26:5ff.² 'The question therefore arises, where did the Yahwist find this new element? How did he come to include the whole mass of patriarchal saga within the scheme of the promise of land in this way? Alt has given us the answer in his book on the God of the patriarchs: it is because the promise of the land is an original element of the pre-Mosaic cultus of the God of the patriarchs (footnote, Alt, 'Der Gott der Vater' in 'Kleine Schriften zur Geschichte des Volkes Israels', Leipzig, 1953, vol.1, pp.66.). The promise of land is extended to include all-Israel 'for it applied originally only to the smaller association of worshippers of this patriarchal deity.'³

The above Biblical references have shown the importance for the Yahwist of the promise of land. The structure of J demonstrates the same fact. D.T.Niles comments on the plan of the book of Revelation. 'John has delivered his message, but that message is not fully understood when it has simply been read. It has also a meaning which is

1. 'The Problem of the Hexateuch & Other Essays'. Oliver & Boyd
 2. op.cit., pp.50ff.
 3. op.cit., pp.82-84. 1966, pp.60-62

conveyed only as its form is seen. The design and pattern of the book of Revelation are themselves part of what the book is about. Its message is also in the form in which the message is articulated.⁴ One understands more clearly why Noth and von Rad stress the importance of treating Exodus and Genesis as part of the Hexateuch.⁵ Both are parts of a larger promise-fulfilment narrative. While it is certain that land was promised and granted in both J and E the above arguments support a position in which greater emphasis is given to that promise and fulfilment in the Yahwist. The following should be noted also. It is part of the Yahwist's creative art that it is not only the line of descent that is brought into jeopardy. The fulfilment of the land promise is also put at risk through military set-backs (see above). This is a sub-theme to the promise-fulfilment theme. 'For the Yahwist, then, the patriarchs were wanderers towards a goal that Yahweh had set before them. Their history was a nomadic movement from promise towards fulfilment. Yet it was not easy for them to live by the promise, for again and again they found themselves in situations that made the promise seem incredible. At such times their trust in Yahweh was put to a severe test, and they were moved to the verge of despair. In

4. 'As Seeing the Invisible', S.C.M. 1962, p.101.

5. Noth, Exodus, pp.9-12; von Rad, Gen., pp.13-23.

episode after episode the Yahwist builds up a sense of dramatic suspense, only to resolve it by showing how Yahweh intervened at the critical moment, just when everything seemed lost, and renewed the promise.¹ The promise of progeny would appear to be separate from the promise of the land and in the Yahwist anyway would appear to have been fulfilled or 'lost some of its relevance once an account had been given of the birth of the nation in Egypt.'²

GOD - Miraculous.

Yahwist and Elohist would agree that 'God is not merely interested but also operative' in human affairs (Phythian Adams, 'Call of Israel', OUP.1934, p.81). The manner of God's operation has already been referred to in the section on God's providence (above). A closer study may however be made of the place of the miraculous in both documents. The Yahwist exercises considerable restraint in his descriptions of miraculous activity. Miracles are performed unseen (A.I). Often the miracle can only be deduced (A.XIV, XXII, XXIX) and one recalls the 'hidden providence' of the Yahwist (above). God performs miracles for the purpose of deliverance (A.IX Genesis 12:10-20; XIII, XXXII-XXXIV, XXXVI-XXXVIII, XL). It is purposive activity and is described in an unvarnished way (A.XXX, XXXI, XXXIII, XXXIV, XXXVI-XXXVIII, XL). There are providential miracles

1. B.W.Anderson, 'The Living World of the Old Testament', Longmans, 1958, p.176.

2. von Rad, 'The Problem of the Hexateuch and Other Essays'. Oliver & Boyd. 1966. p.84.

(A.XII,XV,XIX, XLI,XLVII).

Untypical is the miraculous intervention of the God of judgment in the deaths of Er and Onan(A.XXI). The talking ass (A.XLIX) and serpent(A.I) are not instances of the miraculous. These belong to the world of myth. A myth includes existential truth.

The Elohist heightens any miraculous element there may be. Especially is this so in the narrative concerning Moses. For the Yahwist, the plagues serve a pedagogic purpose. The Elohist, on the other hand, allows no scope for Pharaoh's freedom of choice. Pharaoh is a stage prop for divine self-display. Moses, holding a wonder-working rod, is the agent of the miracles(B.XV-XIX,XXI). The miraculous and horrible transformation of Miriam into a leper is presented by the Elohist(B.XXXIX). Moses is also described as the agent of miraculous healing (B.XXXI). The Elohist leans to the spectacular. There are instances of miraculous provision (B.II,III,V) and of miraculous support in battle(B.VII).

The contrasts between the Yahwist and the Elohist with regard to providence, the promise of land and its fulfilment and the miraculous all disclose two distinct points of view.

GOD - Universalism.

By the incorporation of the primeval history the Yahwist has given a universal setting, a sense of mission, to the Settlement tradition. 'The opening words of the story of

redemption provide the answer to the problem posed by the early history of the world, that of the relationship of God to the nations as a whole.' (A.IX. Genesis 12:1-3). Von Rad continues: 'The ultimate purpose of the redemption which God will bring about in Israel is that of bridging the gulf between God and the entire human race.'¹ There is no difference of outlook or approach between Genesis 1-11 and Genesis 12. The primeval history is the story of Everyman. The revelation of the divine name is for the whole world(contrast B.XIV). The universalist outlook is especially present in certain passages (A.I.Genesis 3,V-VIII). The Yahwist universalises the meaning of Israel's history. Other signs of a universalist attitude occur outside the primeval history (A.IX,XI,XII,XIV,XVII,XXXIV,XXXV,XLVI,XLIX,L). The few references to universalism in E (but see B.II, XVII-XXI) would tend to indicate that universalism is distinctive of the Yahwist. Certainly in the Joseph story both J and E recount how Joseph saved Israel and others from famine, but that is not strictly relevant to the theme of universalism. The story is perhaps best dealt with when the Yahwist's and the Elohist's attitude to foreigners is being considered. Porteous however sees Israel in the person of Joseph serving the world, exhibiting the qualities which made Israel capable

1. 'The Problem of the Hexateuch and Other Essays'. Oliver & Boyd. 1966, pp.65-66.

of that service.^{2.}

The third promise to Abraham (A.IX, Genesis 12:1-4a) is not in the patriarchal sagas. A special contribution by the Yahwist, the promise was inserted in a programmatic passage. It was thus given considerable emphasis. If von Rad is right that this 'unique notion finds few echoes in the later parts of the Yahwist's work' it is because the Yahwist had certain duties as a collector of traditions and these 'precluded any further infiltration of his own fundamental concept.'^{3.} In J there is no conflict between universalism and a particularised history of redemption.^{4.}

Kuhl comments interestingly on Genesis 18:25(A.XII).

'These words raise his concept of God above all national boundaries and all racial limitations. The guilt of man is set up against the promise of God: and that promise prevails and proceeds to fulfilment in spite of all the obstructions which are constantly looming up in its path.'^{5.}

Two reasons are suggested for the Yahwist's universalism. Henton Davies considers this feature of universalism more native to the Yahwism of the south than to the north.

He refers to Amos 9:7 which is a polemic of southern

Yahwism against the exclusive nationalism of the north.^{6.}

2. 'Peake's Commentary on the Bible', ed. by M. Black & H.H. Rowley, Nelson. 1962. p.154.

3. Von Rad, Gen., p.67.

4. Von Rad, Gen., p.156.

5. p.72.

6. 'Studies in Old Testament Prophecy'. T. & T. Clark. 1950. pp.37ff.

Noth finds the reason in the political situation of the day. 'For J not merely the cultic sphere but the whole of history is the province of the divine action. It would seem an obvious assumption that the time of David, which involved Israel in a train of events which led to far-reaching commitments in "foreign policy", did not fail to influence the theology of the Yahwist, and that at the same time the necessary conditions arose for the Pentateuchal tradition to be made into literature.'¹ B.W.Anderson amplifies: 'In the era of David and Solomon, Israel was breaking out of her parochial ways of thinking, and was welcoming influences from the farthest parts of the world. In the very time when Israel's distinctive faith was in danger of being drowned by the new cosmopolitanism, advocated especially by Solomon, an unknown prophetic writer re-interpreted the Mosaic tradition in such a way as to make it profoundly relevant to the larger world in which Israel was to fulfil her special task in the unfolding drama of history.'²

Attitudes to Foreigners.

The Yahwist's attitude to foreigners is disclosed by his antagonistic attitude to an alien culture(A.II, Kenite (Midianite) pure nomadism; III, civilization; IV, civilization; VI, Canaanites; XIII, Canaanites; XIV, Canaanites; XIX, Edom pure nomadism; XX, Edom pure nomadism; XXI, Canaanites;

1. Exodus, p.15.

2. 'The Living World of the Old Testament'. Longmans, 1958.
p.182

XXII, Egyptians; XXV, Egyptians; LI, Moab). The faith and life of the Canaanites was particularly alien. The Yahwist is opposed to many nations (A.VI, Philistines; XV, Edom; XXIII, XXVI, XXVII, Egyptians, XXVIII, XXIX, XXXII-XXXV, XXXVII, XL, Egyptians, XLVIII-L, Moab). He is favourably inclined to some (A.XI, Ishmaelites; XXIX, XXXI, XLVI, Midianites). The Ishmaelites and Midianites were pure nomads, the latter could have worshipped Yahweh (A.XLVI). The precariousness of nomadic life (see Numbers 9 and Nomadism) could colour one's attitude to others. The Yahwist, however, despite his opposition can show interest in things foreign (A.VII, XXXII-XXXIV, XLVII). Unexpectedly the Yahwist describes the Israelites as living side by side with the Egyptians. He has already spoken of race segregation in Egypt (see above and A.XXXVIII). A foreign prophet employed by Moab becomes a prophet of Yahweh (A.L).

The Elohist has a not unfriendly attitude to other people (B.I, Canaanites; II, Hagar; VIII, Canaanites; XVII-XXI, Egyptians under God). E's account of the Midianites is less effusive than the Yahwist's (B.XV) but he mentions how a Midianite's advice is accepted. Again it is said that the Midianite worshipped Israel's God (B.XXIII see A.XLVI). The Elohist depicts the brotherly antagonism of Edom and Israel (B.XXX see A.XV). He mentions the defeat of the Amorites (B.XXXI), the fear felt by Moab and the calling of a foreign prophet (B.XXXIII).

In two places the question of foreigners arises. The Aramaean Laban's daughters justify their going with Jacob by the remark that the father has treated them like foreigners (B.V Genesis 31:15). Opposition to Moses's ascendancy finds a focus in the foreignness of his wife (B.XXIX). The Elohist is using incidents involving important figures in Israel's religion to point to the folly of discrimination.

The Yahwist appears to contradict the universalism which was seen to be distinctive of his thought. The Elohist with a more favourable approach to outsiders seems to belie his little interest in mission. What is present could be examples 'of that prelogical thought which is characteristic of an early stage of human culture, according to which man can, at one and the same time, believe in high gods and in spirits or in national gods who are declared to be gods of the whole universe.'¹. In the section on universalism reference has already been made to the Yahwist's duty to his inherited material. Moreover Judah's population was fairly homogeneous and Judah itself was comparatively isolated. The Elohist would have experienced life among the mixed population of the north. The North contained a large Canaanite population and was by reason of geography more open to outside influence.².

1. Mauchline, Trans. p.88

2. J.Bright, 'A History of Israel', S.C.M. 1960. p.216.

Nomadism.

As was seen in the discussion on Providence both Yahwist and Elohist confess faith in God's guidance and protection through the wilderness. Both provide accounts of complaining by the people in the wilderness. There is, however, a definite nomadic strain in J. He would be opposed to the completely nomadic way of life (A.II,XV,XIX,XLVI) although he can show admiration for it(A.XI,XXIX). The semi-nomadic way of life with its attendant virtuous living is commended (A.XIII,XV,XVI,XVIII,XIX,XXV,XXVI,XXX,XXXIV-XXXVI,XXXVIII). The Elohist does not picture Hagar as a resourceful nomad (B.II). He is not as opposed to viticulture as the Yahwist (B.VIII compare A.VI). Nomadic Amalekites suffer a defeat(B.XXII), but friendly relations exist with the nomadic Midianites(B.XXIII).

By virtue of geography a nomadic or wilderness way of life would be a reality for the Judaeen author of J. The North on the other hand was more commercialised and urbanised.

Place of Moses.

There is a considerable difference in viewpoint in J and E as to the significance of Moses. The Yahwist speaks frankly of the murder committed by Moses(A.XXIX), and also of his anger(A.XXXVII). Moses is God's ambassador(A.XXX), a spokesman but not an agent(A.XXXI-XXXV,XXXVII,XXXVIII , XL,XLI). Furthermore Moses is described as being frail(A.XXXI,XXXII,XLIII), indeed a failure (A.XLVII).

He has certainly the gift of intercession(A.XXXV,XXXVIII, XLI). But the revelation which Moses receives is shared with the people(A.XLIV). However in the making of the covenant Moses has a special place (A.XLV).

The Elohist handles the traditions differently. Moses' human qualities are attractively described(B.XIV.) A rounded portrait of Moses is offered. He can blaze with anger in defence of pure worship(B.XXVI). He is magnanimous(B.XXVIII). The Elohist exalts Moses by allowing him an active part in miracles(B.XV-XIX). Moses is also said to be very great in the land of Egypt(B.XIX contrast A.XXXVI). His decisions are to be accepted as directions from God(B.XXIII,XXXIV). He is the sole channel of divine power(B.XXII). He is the intermediary between God and the people and the people's representative before God(B.XXIV-XXVII). Moses is very close to God(B.XXVII). The greatest of prophets, Moses has personal contact with God(B.XXIX). As in J, Moses, in E, has the gift of intercession(B.XXII,XXVIII, XXIX, XXXI). The Elohist thus gives Moses an authoritative position in Israel's history. Very significantly the Elohist describes the revelation of the divine Name being granted to Moses at the time of the Exodus (B.XIV). The call of Israel dates from the time of the Egyptian bondage in E. In J the call of Israel goes back to Abraham's call.¹ Hooke explains the use of the Yahwistic form of the divine

1. S.H.Hooke, 'In the Beginning'.Oxford.1947, pp.62-63.

name from the beginning 'not as due to his ignorance of, or rejection of, the view that the name was first revealed to Moses, but as due to his belief that, by whatever name He was known, Yahweh had always been the God of his people.'²

Pfeiffer thinks otherwise. 'In the patriarchal stories the use of Jehovah(Yahweh) in J rests on the connection of the Judeans with the Kenites and Judah's acquaintance with this god before Moses and independent of him. Conversely, the Joseph tribes became acquainted with Jehovah through Moses in Egypt, and E preserves the Northern tradition according to which the name "Yahweh" was unknown to the Israelites before Moses.'³ The emphasis by the Elohist on Moses and on prophecy (below) could be an attempt to exalt Moses and prophets against some other institution. Due to the unhappy experience of the northern kingdom with kingship it is plausible to assume that the institution in question was the monarchy. If God alone was to reign there could be no one closer to God than Moses, whom the Elohist exalted. Moses is certainly greater than any monarch.⁴

Only further detailed study of the early historical books would reveal whether the anti-monarchy strand has affinities with the E document. J.R.Porter has

2. op.cit., p.145.

3. Introduction, pp.172-173.

4. Harvey H. Guthrie, Jr., 'God and History in the Old Testament'. Seabury Press. 1960, pp.40-66.

suggested that the most inclusive category and 'the one that best explains most features in the Pentateuchal picture of Moses would seem to be that of the Israelite king, more specifically the Davidic monarch of the pre-exilic period, and there is a good deal of evidence to suggest that, whatever can be said about the historical facts of Moses' life, the normative Biblical tradition about him was developed in Jerusalem...(as the)link between (the kings) new monarchy and the older national traditions which preceded it.'¹. On the other hand Mowinckel has stated that Moses is not a partial reflection of a king. Indeed he 'represents ideals and traditions opposed to monarchy.'². Mowinckel's view would be supported by the prophetic picture of Moses in E.

Prophecy.

The Yahwist offers prophetic descriptions of Abraham and Moses. He refers to the obedience of Abraham(A.IX,X), his intimacy with God and his pleading with God(A.XII). In the section on Moses (above), references were given in which Moses is described as God's spokesman. Moses also intercedes and has access to God. The Yahwist also refers to a foreign prophet, who becomes a prophet of Yahweh(A.L.)

1. 'Moses and Monarchy' Blackwell. 1963.pp.8-9,22.

2. 'He That Cometh'. Blackwell. 1956. p.60.

It is in E however that the glorification of prophecy takes place. Abraham is thought of as mediator and prophet with the gift of effective intercession(B.I.). Moses' power of prayer, his active part in the miracles of God and his mediating work have already been referred to above..

The Elohist legitimises early prophecy by regarding it as derivative of the spirit of Moses (B.XXVIII). Moses is the greatest of all the prophets. The revelation to him is surprisingly direct (B.XXIX). The Elohist is more reflective about the work of a prophet than is the Yahwist. Balaam waits for God in E. In J, he consults with God (B.XXXII). The foreign prophet directed by God utters words of blessing (B.XXXIII). Obedience to Yahweh and his prophet is a necessity (B.XXVIII-XXIX).

If one eliminated the references given for the Yahwist as being not specific enough, and if one followed Noth and found no special affinity with prophecy in E in the Exodus¹. there would yet remain B.I and the references in Numbers still belonging to the Elohist. All are decisively in favour of prophecy albeit prophecy of an early stage, certainly not Amosaic.². The Elohist's emphasis on prophecy should be considered together with what has been said above in connection with the significance he attributes to Moses. Von Rad associates the Elohist's emphasis on prophecy with

1. 'Exodus', S.C.M. 1962. pp.15-16.

2. Pfeiffer, Introduction, pp.173-174.

the lack of immediacy distinctive of E the Elohist's view of revelation(above). 'The prophet is the properly qualified mediator between God and men; he is the one who receives God's revelation, and he is the one who brings the concerns of men in supplication before God.'³.

Kingship.

The Yahwist displays interest in a warrior king (A.VII) He records the expectation of an earthly ruler (A.L). The Elohist has a sympathetic attitude to the Canaanite king, Abimelech (B.I.) This could be part of his generally favourable approach to foreigners(above). The King of Edom is less well disposed to the Israelites (B.XXX). The Elohist was therefore aware that monarchy was present in other nations before Israel. An important reference again occurs in the Balaam-Balak narrative (B.XXXIII). God is described as the divine King. The notable characteristics of the passage should be referred to particularly. The Elohist could not see monarchy as a political development but as an unwanted religious development.

Cult. Worship, Prayer, Pure Religion, Holy War.

The Yahwist does not elaborate on why Cain's offering was refused. One deduces that the spirit of worship was lacking (A.II). A similar lack of detailed interest in the cult is seen elsewhere in J. (A.IX,XVI,XVII,XIX). The altars built by the patriarchs were like memorials. The patriarchs

did not sacrifice on them. Where there is worship, it is sometimes of a simple nature (A.XXX,XLV.) So far as cultic acts are concerned the Yahwist mentions sacrifice (A.XXX, XXXII, XXXIII, XXXVI, XXXVIII,XLIX). The Yahwist mentions the rite of circumcision(A.XXXI), the divine ordinance of the Sabbath (A.XLII) and cultic preparations before a theophany or act of providence (A.XLIV, XLVII). Moses' father-in-law is described as the priest of Midian (A.XXIX). Prayer in J and E has been mentioned in connection with prophecy and with Moses. There is also prayer for guidance (A.XIV) and for help (A.XV). There is also a non-liturgical or free prayer (A.XIX) in a programmatic passage in which the Yahwist himself speaks. The Yahwist declares purity of worship to be an obligation (A.LI). He appears however more tolerant or uncaring about this than the Elohist. Holy War appears in J. God fights for Israel at the Red Sea. The Egyptians are thrown into confusion (A.XL). The Canaanites are defeated with God's aid. Their cities are put to the ban (A.XLVIII).

The Elohist's view of divine revelation is such that he is interested in the reverent approach to God by worshippers. Details of worship are provided (B.III,IV,V,VII,XXIII,XXIV, XXVII, XXXII).

Prayer in E has been dealt with in the sections on prophecy and Moses (above).

The Elohist has a concern for purity of worship(B.VII,XXVI,

XXXIV). Pure religion is encouraged by the confutation of heathen magic (B.IX) and by the renunciation of foreign gods (B.XXVII).

The Elohist describes Holy War on two occasions (B.VII,XXII).

Morals.

The Yahwist writes frankly about the Patriarchs(A.VI,IX, XI,XV,XVI,XIX-XXIII,XXV,XXVI). He does not modify the brutality of the threat to the Hebrew children(A.XXVIII cp. B.XIII). Moses is a murderer(A.XXIX). The Israelites are to defraud the Egyptians (A.XXX). A grumbling, rebellious, fearful, bold people of God are openly portrayed(A.XL,XLI, XLIII-XLV,XLVII).

With equal openness the Yahwist tells of Abraham's obedience (A.IX), his work of reconciliation(A.X,XII) and of Lot's moral character(A.XIII). The Yahwist also provides a religious basis for morality (A.XXII). Judah's moral courage is well presented (A.XXIV). The Elohist is not as frank as the Yahwist. The Elohist provides justifications (B.I,II,V.) Moral obligation is stressed (B.VIII, IX,XII). Religion is the sanction for morality(B.I,X,XIII). The Elohist offers no hint of sharp practice with regard to the Egyptians' valuables (B.XIX ct. A.XXX). Moral sensitivity is shown in the description of the qualities necessary in Moses' assistants (B.XXIII). Moses is magnanimous(B.XXVIII see B.XII). Like the Yahwist the Elohist describes frankly the rebelliousness and immorality

of the people (B,XXVI, XXVII).

While there are clearly different levels in J, it can safely be said that E is more morally sensitive than J who is much franker.

EXAMINATION OF THE EARLY SOURCES OF THE EARLY
HISTORICAL BOOKS.

Promised Land.

The conquest of the land is the theme of the Book of Joshua. Statements are made that God has given the land (2:14) and that this land was first promised to the fathers.

Such references in the early sources of Joshua are few. A fulfilment of the promise of land is to be expected. Both the early sources of the Pentateuch stress the promise of land, The Yahwist giving it particular emphasis. It is probable that these sources had an account of its fulfilment. The gains of some of the tribes (the east Jordan ones) are mentioned (A.LII).¹ The fulfilment of the promise of the land is stated indirectly through accounts of the actual conquest. These accounts have affinities with the early Pentateuchal sources. One account tells of a partial occupation accomplished by individual tribes. Mowinckel considers the passages which refer to the occupation in this way.² The note-like form and the partial-occupation point of view he finds in Joshua 11:13. He refers to its 'realistic sobriety' in contrast to the account of the single battle of Merom which gave North Palestine to the Israelites with the

1. Mowinckel, 'Tetrateuch-Pentateuch-Hexateuch', pp.10-12; 32-33. J. Bright, 'Interpreter's Bible', p.544. vol ii.

2. 'Tetrateuch-Pentateuch-Hexateuch', pp.12-16.

elimination of the inhabitants. Other note-like, anecdotal passages or 'erratic blocks' occur (15:13-19, 63; 16:10; 17:12-13, 14-18, 19:47). In the enumeration of the areas conquered there is explicit mention of cities that were not at that time taken. The passages quoted by Mowinckel are found by him in Judges 1 which he understands to be a summary of the effect of the occupation. This is the source of the sprinkled passages in Joshua.¹ The frankness of the account; the jeopardy into which the promise is put; the previous mention of military setbacks; the view of the miraculous intervention of God would all point to a close relationship with the Yahwistic source, as characterised in the earlier part of the thesis. The other account of the occupation tells of a whirlwind advance by a united Israel led triumphantly by Joshua. The slow infiltration which one account of the occupation sought to describe was telescoped into a fast-moving sequence of historical events in Joshua 1-11.² This view of the occupation is illustrated dramatically (Joshua 7-11). The Elohist's views of the awesomeness of God; of the miraculous activity of God; of previous rapid victories by the Israelites are reflected in this view of the occupation in Joshua and Judges 1.

1. op.cit., pp.17-32.

2. Mowinckel op.cit., pp.41-43.

Miraculous.

One account of the crossing of the River Jordan heightens the miraculous element. The priests who carry the ark are prominently associated with the miracle (Joshua 3:13,15,16; 4:10-11). Joshua 3:15 demonstrates that the damming of the water was all the more wonderful as the river was in full spate.

This treatment of the crossing has affinity with the Elohist. At the fall of Jericho the walls are flattened when the people shout. Only one source (6:5,20) gives the effect of the shout. The same source indicates that the signal for the shout came, not from Joshua, but from a ram's horn. This came supernaturally and thus made the event more mysterious. This also is reminiscent of the Elohist. The capture and destruction of Ai has also two descriptions(8). One is similar to the account of Moses' part in the defeat of the Amalekites (B.XXII). Another similarity to the E narrative in the Pentateuch is that Joshua has a javelin in his hand (compare Moses' rod). Divine assistance enabled the city to be taken.

The lengthening of the battle day for Israel(10:12-14) is the kind of miracle that the Elohist could relate. In Judges 5:20 stars fight against Sisera. A miraculous appearing of fire from a rock when it is touched by the staff of the angel of the Lord is related in Judges 6:21. This is given

as a sign of God's support of Gideon(6:17). The pedagogic treatment of miracle is similar to the Yahwistic treatment of the miraculous, especially in the plague narratives. The rather staged miracle in Judges 6:36-40 with the fleece of wool is reminiscent of the Elohist who as it were sometimes describes a divine performance.

Kingship.

In Judges 8:23 the suggestion is that a secular monarch is not to be permitted in a theocracy. The non-hereditary charismatic Judge is preferred to a hereditary monarch.¹ God ruled through him. A parable in Judges also teaches the anti-monarchical message (9:8-15). Good men 'have business more important than the acceptance and exercise of the exercise of kingship'².

A similar viewpoint appears in 1 Samuel. The request for a king is a rejection of the divine kingship(8:6,7). It is only unwillingly that Samuel lets the people have their way and thereafter the king is chosen by lot (10:17-25). Doubts about kingship are continued in 1 Samuel 12.

In the differentials culled from the early sources of the Pentateuch it was apparent that the Elohist source gave special emphasis to Moses, prophecy and divine kingship. A narrative in the early historical books that stresses divine kingship and the place of Samuel the prophet

1. see Alt 'Essays' p.178.

2. C.F.Burney, 'The Book of Judges', Rivingtons.1918, p.272

(1 Samuel 3:19; 4:1a) has possible affinities with that source.

A different attitude to the monarchy is also present.

Loose conduct is prevalent before the days of the monarchy (Judges 17: 6; 18:1a; 19:1a; 21:25). A similar preparation for the institution of the monarchy is apparent in 1 Samuel. Eli's house failed to provide a stable priestly centre for the tribes, thus denying them the unity they required. A rule of priests which was hereditary failed to succeed the charismatic rule of Judges (2:22-36; 4:1,17).

Furthermore, Samuel the Judge and his house succeeded Eli's house but again the hereditary principle proved to be a failure. The cry arose for a king (1 Samuel 7:2 - 8:5). The Yahwistic source in the Pentateuch in contrast to the Elohist source could delight in kingship. It also placed less stress on prophecy and on Moses. Narratives in the early historical books which are favourable to the monarchy bear similarities to that source.

The E source certainly could be representing more accurately the amphictyonic point of view with God exalted as ruler in the midst of the tribes. The Elohist could also be speaking out of the experience of living under kings from whom divine guidance had plainly departed. Such had been the experience of the Northern kingdom. The paucity of references in the early sources of the Pentateuch to the monarchy is perhaps due to the fact that the monarchy was

not 'part of the basic structure of the Israelite nation, nor did it succeed at a later period in attaining a permanent position as such.'¹

Revelation.

The commander of the army of the Lord appears to Joshua (5:13-16). He is none other than God in the form of a human being. Joshua's encounter with God requires that the feet be bare (A.XXX).

The anthropomorphism is a Yahwistic mode of revelation. The angelic form of mediation between God and man also occurs. Sometimes it is the angel of the Lord to whom reference is made (Judges 2:1a; 6:11, 12, 22; 13:3, 15, 21b) and sometimes to the angel of God (13:6, 9). God also reveals Himself to Gideon in a dream (7:9-15).

When God calls to Samuel it is at night probably in a dream (1 Samuel 3:3-14).

As has been noted in the differentials drawn from the Pentateuchal sources, the two types of angelic revelation appear in both J and E. The dream motif is however peculiarly Elohistic.

Attitude to Foreigners.

The book of Judges is filled with stories of foreign invaders, the most despised being the uncircumcised Philistines (Judges 13-16).

1. Alt 'Essays', p.241.

Samual and Saul both proved their spiritual worth by battle against the heathen Philistines (I Samuel 7:11). There is nothing especially distinctive about the attitude to the enemy in the early sources of Judges and Samuel. The slight differences between the sources in the Pentateuch do not reappear.

Cult - Worship, Prayer, Pure Religion, Holy War.

In the destruction of Jericho the procedure of the ban is followed (6:21). A straightforward destruction of the city is also described (6:24). One account thus finds cultic significance where the other does not. Both J and E in the Pentateuch contain accounts of Holy War and of the ban. However where there is a cultic description followed by a bare account one is more likely to think of the former in terms of the Elohist as the cultic interest is more dominant in that source.

Strong opposition to the Baal cult is also more kin to the Elohist who has a strong desire for pure worship (6:25-26). Additional signs of cultic interest are apparent in the making of solemn vows (Judges 11:30-31; 13:5,7,13; 16:17) and in the description of sacrifices (Judges 11:30-31; 13:16,19,20; 21:19).

The Yahwist in the Pentateuch relates prayers similar to the prayers of Samson in which the latter calls on God to sustain and strengthen him (Judges 15:18-19; 16:28).

The cultic institution of Holy War is dominant in Judges. The Judges of Israel are mightily empowered by the Spirit of God. While one would expect this to be a feature of the Elohistie frame of mind(see above) the evidence of the Pentateuch is not specific enough to make possible any simple association of Holy War with one particular source. The thought of Holy War was part of the spiritual environment (Judges 3:28-9 Ehud; 4:7,14; 5:4,11 Deborah-Barak; 6:34; 7:2,9,15; 8:3,12 Gideon; 11:29-32; 12:3 Jephthah; 13:24; 14:19(see 14:6); 16:28 Samson; 20:25-28 Israel).

CONCLUSIONS.

Probably only in differing attitudes to the Conquest and to the monarchy are there sound grounds for detecting the presence of J and E in the early historical books.

A stronger case can be made for this assertion in the Conquest narratives than in narratives about the monarchy. The former narratives contain the fulfilment of the promise of the land which was given considerable prominence in the early Pentateuchal sources.

Eissfeldt makes a succinct point. 'Thus the assumption that J,E and P (or L, J,E and P) continue in Josh., and narrate here the fulfilment of the promises of which they had spoken earlier, has a good deal more to be said for it than the view that P had no narrative of the occupation of the land at all, and that J and E have lost theirs.'¹

A close examination of the characteristics of the early sources of the Joshua, Judges and 1 Samuel 1-12 in the light of the characteristics distinctive of the early sources of the Pentateuch does not in the main disclose evidence to support a theory of the continuation of the Pentateuchal sources J and E. Various factors contribute to this situation. The material in the early historical books is very different from that in the Pentateuch. The type of

1. Eissfeldt, Introduction, p.247.

situation occurring in the Pentateuch does not recur in the early historical books. One is in a different world. Different materials require different treatment. As was seen in the examination of the Pentateuch, differentials were clearest when the same topic appeared in both sources.

Moreover, the narratives in the early historical books, in Judges especially, seem separate from one another and seem to retain many ancient features. One finds it difficult to conceive of this being the end-product of a creative mind which reshaped and linked the material. Such a mind it is clear the Yahwist possessed.

Furthermore, the Deuteronomist's thinking is close to that of the Elohist. This made it difficult to trace distinctive characteristics of the Elohist in the historical books. However the results of the study have not been completely negative. Some differentials do appear in narratives not dealing with Conquest or kingship. The fact that such affinities have been discovered leads one to speak of the influence and the milieu of the early sources of the Pentateuch.

A source gives one things to write about. Apart from accounts of the Conquest and possibly of the Monarchy, there is no evidence that J and E have done this in the early historical books. An influence however makes one write in

a certain way. Here one enters the realm of oral tradition. One passes to the considerations of the milieu of the early sources of the Pentateuch and the early historical books. Certain ideas would be in the air. These would be shared by those producing the early sources of the historical books. The ideas would not readily be labelled Yahwistic or Elohistie as they would have their origin concealed, by the fact of oral tradition.

Even when cognisance is taken of the different world of the early historical books (see above), one must note how few of the distinctive characteristics of J and E have actually been discerned in the early historical books. This leads one further to suppose that it is in terms of the influence rather than of the continuation of the early Pentateuchal sources that one should regard the bulk of the early sources of the early historical books.

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SUMMARY OF THE THESIS

Submitted to the University of Glasgow for the
Degree of Ph.D. in the Faculty of Divinity.

by

IAN MACDONALD MACAULAY.

Glasgow, 1967.

'A Comparative Study of the Early Sources of the Pentateuch
and the Early Historical Books'.

In the Introduction it is stated that there are two aspects of the inquiry - literary analysis and theology. The composite nature of the literature is emphasised and modern developments in literary analysis as seen in the work of Pfeiffer, Eissfeldt and Simpson are considered. In the thesis their analyses are noted.

The thesis recognises the importance of oral tradition and the history of traditions and finds that these are warnings against a too narrow literary criticism.

The second aspect of the inquiry concerns theology for the literary deposit is theological literature.

The thesis combines a literary critical and a thematic approach to the literature.

In the first part of the thesis the passages in the Pentateuch which do not belong to the Priestly writer are examined.

The various analyses suggested by scholars are carefully considered and the commonly accepted analysis is used.

Without a careful delimitation of the early sources the derivation of notable characteristics could be misleading and could lead to false comparisons with the notable characteristics derived later from the early historical books. The analysis does not seek to be an exact diagnosis and there are few instances of verse-splitting or atomising of passages.

An attempt is made to ascertain the criteria employed by scholars in reaching their often conflicting analyses. The criteria are not always made clear by critics. Linguistic, literary, material and representational criteria are quoted in the analyses. For the purposes of the thesis the representational criteria are the most important.

After the Pentateuchal passage is analysed the notable characteristics of the detected sources are listed. These show that the Yahwist and the Elohist have distinct theological points of view.

The differential characteristics of J and E involve revelation, judgment and mercy, providence, the promises of God, the miraculous, universalism, attitude to foreign nomadism, the place of Moses, prophecy, kingship, the cult and morals.

In the second part of the thesis the early historical books i.e. Joshua, Judges and 1 Samuel 1 - 12 are examined in the light of the differential characteristics of J and E, as seen from the first part of the thesis.

Points of comparison arise with regard to the Promised Land, the miraculous, kingship, revelation, attitude to foreigners, the cult.

Various factors however do not lead one to support a theory of the continuation of the early sources of the Pentateuch in the early historical books. The different situations described in the historical books lead one to feel that one is in a different world, described with a different style, from that in the Pentateuch. The narratives in the historical books seem to have a separate existence which belies the activity of the creative mind which the Yahwist, in particular, clearly displays in the Pentateuch. Moreover, the Elohist and Deuteronomistic thinking is so similar that it is difficult to trace distinctive characteristics of the Elohist in the historical books.

The conclusion is that it is in terms of the influence

rather than of the continuation of the early Pentateuchal sources that one should regard the bulk of the early sources of the early historical books.

It is probably only in differing attitudes to the Conquest and to the monarchy that there are sound grounds for detecting the presence of J and E in the early historical books. A stronger case can be made in the Conquest narratives because of the prominence given to the fulfilment of the promise of land in the early Pentateuchal sources.
