PROPHETIC INFLUENCES IN THE NARRATIVE PORTIONS OF THE PENTATEUCH AND THEIR SIGNIFICANCE.

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To

My MOTHER

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INTRODUCTION.

A. Present Status of Investigation.

Modern critical students of the Bible are practically a solid phalanx behind the view that the prophets and their schools exerted a strong influence over the composition and nature of the Pentateuchal narratives. The observation meets one at every turn that this is almost a universal belief. Many are the proofs advanced for the plausibility of that declaration. The illustrations are even more numerous. Some of them are obvious, even to a somewhat casual student; others must be demonstrated by acute analysis.

For instance, the statement that the narrative of the golden calf bears the unmistakable hallmark of prophetic origin can hardly be denied. The truth strikes us at once that it was molded in its present form out of the desire of the narrator to launch an attack upon the idol-worship and the cult of Bethel. In other words, it was propaganda emanating from the followers of Amos, who was uncompromising in his antipathy toward that shrine.(3:14) It is undebatable that the story of the golden calf received its present form to determine the attitude that true worshipers should take toward the golden calf sanctuaries at Dan and Bethel.[1]

Nor does the designation of the Akedah story as prophetic in source require an abundance of evidence. No student can read it penetratingly without concluding that it was written to body

1. W P. ~~Hex~~ MCN p. 361.

forth in concrete example the prophetic doctrine of faith as enunciated most clearly by Isaiah.

The intercession of Abraham with God on behalf of Sodom, too cannot be classified as otherwise than a prophetic "tendenzgeschichte". It embraces within itself the expression of a problem which could not have originated in a circle not drenched by the truths that are commonly associated with prophecy.

Examples of apparent points of contact between the Pentateuch and prophecy could be provided in sufficient amount to make any difference on that score untenable. In addition, scholars have ferreted out more subtle associations, and have made generalizations on the ground prepared by them. It is unnecessary to list all, or even a large fraction, of them. The method of discovery, however, can be illustrated. Thus, we are apprised of the fact that Abraham and Moses, the two most prominent participants in the narratives of the Pentateuch, are treated as prophets and repeatedly endowed with prophetic gifts and characteristics. Abraham, in Gen. XX, 7, 17, is sought out by Abimelech to intermediate with God, and is even called a נביא.[2] Holzinger[3] utilizes this as a proof of the prophetic tendency of the E code. Moses, is likened to a prophet in the manner of his call. In fact, Ewald[4] points out that according to ancient tradition, Moses is deemed a prophet "from the moment of his solitude at Sinai, when he was suddenly and irresistibly

2. DILOT p.111; KHH p.189

3. HEH p.209

4. EHI V.II, p.47

transported by an overwhelming fire of divine revelation"(Ex.III). The conception of the great leader as a prophet is said to permeate every recollection of and every narrative respecting him, and much is made of the fact that Hosea, without naming him, briefly referred to him as a "prophet" by whom God in ancient days brought Israel out of Egypt and preserved it.(Hos. XII,14)[5] Moses is represented essentially as entrusted with a prophetic mission and holding exceptionally intimate communion with God. (Ex. XXXIII,11; Num. XII, 6-8)[6] He even orated, as did the prophets, before assemblies.[7] He is the intermediary between God and man for the people of Israel(Ex. XV,25; XVII,4; XX,18 ff), (Num.XI, 2; XXI,7),[8] and is termed עבד יהוה (Num. XII,7).[9] It is declared that the great merit of Moses consisted in his having established an intimate connection between the religious ideas and the moral life, "according to the teaching of the great literary prophets".[10]

Mention can be made of other indications of prophetic tendencies found by scholars. The narrative of the Garden of Eden is connected with the main essentials of prophetic doctrine.[11] The narrative of Cain and Abel is a reflection, so it is affirmed, of the prophetic conception of true sacrifice as consisting of an humble and sincere heart rather than incense; that God

5. Ibid.

6. DILOT p.111.

7. EHI V.I, p.119.

8. HEH p.210.

9. Ibid.

10. PHPI p.51

11. KOHH, P.17

does not look upon the "worth of the offering but upon the spirit in which it is made".[12] The monotheistic God-conception is upheld by the statement that the God of Bethel is also in strange lands with the patriarchs (Gen.XXXI,13; XLVI,4).[13]

On the ground of an imposing array of proofs of prophetic influence, such as the above, vague generalizations have been made. Certain strata are labeled "prophetic". The ideas of the literary prophets are found to be very prominent in the E code.[14] Cornill, too, is struck by the clearly perceptible traces of prophetic teachings, in that code.[15] The E writer is identified beyond doubt as a contemporary of the great prophets and their disciples.[16] Some, such as Driver, are inclined to stamp J even more strongly as a vehicle of prophetic teaching, and discover in it a fine ~~view~~ of ethical and theological reflection.[17] (Note a). The prevailing point of view throughout J is termed that of the prophets.[18] Holzinger places prophetic ideas in a dominant position over J.[19] The purpose of J is described as the promulgation of the prophetic ideas of the saving purpose of God and the divine training of the patriarchs to be ancestors of the people of God.[20] JE as a whole is called

12. HEH p.136

13. HEH,p. 206

14. HEH p.205

15. CICBOT p. 80

16. KHH p.89

17. DILOT p.111, 113

18. KBHH p.31

19. HEH p. 127

20. DGG p.16

the prophetical narrative of the Pentateuch,[21] while Wellhausen declares that we can trace the influence on the tradition of that specific prophetism which can be followed from Amos onwards.[22]

B. Statement of the Problem.

These inferences, however, are not the most that can be drawn from the facts. Scholars, in the main, have not taken full advantage of the impetus given by this convincing testimony. Conservatism, evidently, has placed a paralyzing check upon research. (Note b) The essential problems arising out of these inevitable truths have not been squarely confronted. It is not enough to point to the evidence with the insistence that it affords indubitable proof of prophetic influence. We must proceed further, and show how, why, and when this force crept in. The conclusion that the J and E codes are prophetic in spirit and tendency is meaningless unless the questions of the method by and the purpose for which this spirit was incorporated, and the date of its incorporation, are answered. These larger problems should form the object of any fruitful inquiry. They are the real challenge.

Research into the problem of date will reveal a hitherto unknown field of inquiry, and unveil an entirely new point of departure. Certainly the results will be fruitful in forcing students to revise traditional assumptions. By linking up

21. DILOT p.110

22. WP p.361

certain narratives with specific prophetic utterances and doctrines, their date can be determined in relation to the date of that prophet's activity. The logical premise is established at the outset that a narrative embodying and articulating a definite doctrine first enunciated by a definite prophet reached its final form subsequent to the appearance of that doctrine.

In the same way, the purpose of the authors of the codes in using these narratives can be arrived at. The writer's aim may have been historical; it is possible that he contemplated an authentic historic document, an accurate record of the past. Or his purpose may have been to compile an anthology of Israelitish folk-lore. Finally, he may have busied himself rather with the reinforcement and expression in narrative form of certain prophetic doctrines. To state it in another way, the narratives may have grown out of a homiletical design, and proceeded out of a desire to impress prophetic teachings on the hearts of the people in a manner calculated to be effective. This last possibility will become gradually more attractive as the close nexus between certain stories and the prophetic mind is discerned. Surely the assumption is justifiable that a story clearly mirroring a specific prophetic view owes its present composition to that circumstance, and that the association in thought is not accidental.

The method of procedure will also be brought to light in the course of research. Did the Pentateuchal writers create these narratives of themselves, or did they inherit them from the past? And if these stories were traditions, how did the compilers employ them, and according to what standards did they select them? What changes, if any, did they make? Once we have learned the purpose of the writers, the means by which they pursued it will

unfold themselves. The coordination of need and instrument will be evident. In order most easily to find a solution to the above problems, the salient features of prophetic doctrine will be associated with certain Pentateuchal narratives. A parallel will be drawn between the course of the spiritual and intellectual development of the literary prophets and their counterparts in the Pentateuch. This association, it is hoped, will produce convincing deductions as to the date, manner of composition, and purpose of the principal narratives of the Pentateuch.

Abraham Feinberg
Bellaire, Ohio
April 20, 1924

PENTATEUCH AND PROPHECY

Chapter I - Repentance

A. The Jacob Story. A Drama of Repentance.

One of the most intriguing narratives in the Pentateuch is that known as the Jacob story (Gen.XXV, 19-XXXVI). There is no doubt that this series of episodes was very prominent among the folk-tales of ancient Israel. Its popularity was based to a great extent upon the character of Jacob as a common type of Hebrew shepherd. In the nomadic period of Israel's history, Jacob beyond question was the embodiment of the people's ideal. He reflected the "race as it really was".[23] His craft, his wisdom, his aptitude in his profession, must have made a strong appeal to the palate of the ordinary Israelite. Certain parts of the narratives, especially those demonstrating Jacob's superiority in cunning, are told with evident glee and with a tinge of humor.[24] (Note c) The tales of his conquests must have been very diverting and vastly entertaining to the Hebrew nomads. The hero was the most conspicuous of all the patriarchs in the early centuries of Israel's history. He is the subject of the largest number of references in the Bible outside the Pentateuch. Ninety per cent of these allusions are made, not to him as a person, but as a people. (Except Hosea XII, which will be treated later)

Jacob was a type. So also were the other principal figures in the story. The varied explanations given of Jacob's

23. [illegible] p.102

24. GC p.272, p.331

name (Gen. XXV, 26; XXVII, 36) show that he was not an actual personality, but rather a familiar hero of legend. Laban represented Syria, the Aramean state, Esau Edom, the nation traditionally descended from him.[25] (Note d)

The striking unity in the narrative is manifest at once. It bears all the stigmata of a well-ordered drama,[26] the parts of which are discovered without difficulty. The pre-natal struggles of the two brothers in the womb form the prelude. Then follows the first act, divided into ~~three~~ two scenes, the first, that of the birthright, and the second, that depicting Isaac's blessing. Act two consists of Jacob's vision at Bethel; act three the establishment of Jacob's family, and the beginning of his purification for ~~fourteen~~ twenty years at the home of Laban. The subsequent association and final parting with Laban are the substance of the fourth act, while the night of the wrestling and the morning thereafter are the final scenes.

A close scrutiny of the content reveals the thought upon which the story was focused. The dramatic effects were actuated by a profound religious impulse, and a deep conviction. It was the desire, not merely to divert, but to teach, that called forth the full endeavours of artistic genius. Such fine traits of the spirit cannot grow out of the aim to please. There was a burning message behind the scenes, viz., to picture the biography of a repentant soul, and "its transformation through trial and suffering".[27] The real truth of the drama was (and is) spiritual. The entire Jacob story is a unity, showing the " complete moral

25. HG p.215 27. HG p.215

26. HG p. 217

regeneration of a singular but natural man, craven, selfish, and deceitful at the outset, yet in the end sublimely purified."[28]

The central theme is presented at the very start, without hesitancy. Isaac had received the birthright from Abraham. It must now descend to Jacob (the prototype of Israel). God's promise to Abraham must be fulfilled. Isaac's blessing of Jacob was necessary to accomplish the desires of a higher will. The hoary patriarch is God's instrument.[29]

Jacob obtained it by deceit. Yet the Bible lays stress on the fact that Esau "despised" it (Gen. XXV,34); his weak and passionate nature deprived him of his right to it. The implication, on the other hand, is that Jacob was eager to have it.[30]

What was the birthright? It was that promise of a mission to the peoples of the world, first given to Abraham (Gen.XII,2) and devolving upon his progeny.[31] It was not merely a double portion of the estate. The Bible in no place informs us that Jacob got it; his wealth was obtained during his stay with Laban.(Note e) And the circumstance that Esau became wealthy and powerful at home (Gen. XXXIII,1,19) surely is sufficient foundation for the belief that Esau had enjoyed his father's property.

But Jacob was forced to show his worthiness. The service of God is exacting; it demands a high standard of character. God can employ only perfected instruments. So far Israel had been the best available. Abraham had been chosen.(Note f) Isaac had assumed the robe of service after him. Jacob, to be entrusted

28. [illegible] p.23

29. [illegible], p.312

30. HG p.[illegible]

31. D[illegible]

after them with that divine purpose, had to be purified and ennobled, that he might carry on the appointed task. Such purging requires years of privation and trial and suffering. After all evil is eradicated from his soul, then, and then only is he a fit tool, then does he rise to the stature of God's servant.

The subsequent unfolding of the drama provides a remarkable picture of Jacob's trials, and the gradual cleansing of his soul under their power. His flight, the separation from his home and parents, and the many anxieties that descend upon him are the means of his education, and the elimination of his ignobility.[32] The deceit by Jacob of Esau and Isaac was avenged by Laban. His enforced double service with Laban (Note g) and the barrenness of Rachel fall upon him as punishment.[33] Yet God's protection and blessing follow him everywhere (Gen. XXVIII,15).[34] God is a loving Father who will draw the erring youth to Him. In the contest with Laban, it was not Jacob's shrewdness, but God's intervention, which gave him success in his contest with Laban.[35] (Note h) With the wrestling episode (Gen.XXXII), we come to the climactic point in the history of Jacob's spiritual regeneration. This last danger was the greatest; Esau apparently was bent on his destruction. In his extremity he prayed to God; he felt then to the greatest extent his lack of merit, and sought refuge in God as an act of grace. As a result of his prayer he emerged victorious from the test,[36] and went to meet Esau in shame and humility (Gen. XXXIII,3).[37] The transformation from Jacob the "deceiver" into Israel the "champion of God" was complete, and the figure of

32. DG V.2. p.212
33. DGG p. 338
34. Ibid
35. KBHH p.39
36. DGG p. 359
37. DG p. 366

Jacob stands forth in its acquired dignity, a tried servant of God.[38] (Note i)

B. Hosea. God Is Love.

The above interpretation of the Jacob story leaves no doubt of its essential teaching. And immediately we associate it with the doctrine of repentance, Hosea looms up before us. He was the first to bring that concept to the mind of Israel. The stories of the Flood, Babel, and Sodom had demonstrated the Jewish view of sin and repentance from the divine stand-point. God desired not the death of the sinner, but that he repent and live. In seeking to solve the question of the manner of this repentance, ancient Israel had chosen the facile device of ritual. Hosea, about 735, taught a new truth: repentance is not easy; it requires a long and bitter trial and a period of testing, until the dross of evil inclinations is purged from the heart and we return to God.[39] (Hosea V,15; VI,1-3) Conversely, God is moved by love for Israel, and gives it every opportunity for repentance. (Hosea X,8,9; XIV,4)

The perfect similitude between the essential doctrine of Hosea and the vital theme of the Jacob story is obvious. One cannot escape the only reasonable inference, viz., that it was the influence of Hosea, or his followers, that molded the Jacob narrative to its present form.

38. MG p.219

39. MG p. 217

Chapter II - Individual Responsibility

A. The Caleb Narrative. Individual Responsibility.(2)

The story of Caleb (Num. XIII, XIV) is that of a man who differed with the group. He was a minority in the right. Though eleven other spies declared that Canaan was unconquerable, he assured the Israelites that they were "well able to overcome it". As a reward for his faith, he is promise by God that he alone of all the men who had seen the divine glory would enter the land of Canaan and possess it. (Num. XIV, 21-24)

This promise, which is the end of the J narrative of the twelve spies (the rest of XIV is P, except some verses that have no connection with Caleb) is the key-note of the episode. Caleb is not to suffer with his colleagues. Theirs is not a solid group responsibility. The eleven were to be punished for their faithlessness, together with the people who believed them. But Caleb, a solitary person, will be spared, because "he had another spirit with him". By thus emphasizing in a striking manner the difference in the fate that would be meted out to Israel and that which Caleb would suffer, the narrative establishes the truth of individual responsibility.

B. Ezekiel and the Individual.

The exile had brought to the attention of Ezekiel and his brethren in Babylon the problem of responsibility. Amos (III,1) had declared that the entire nation would be destroyed for its sins. In his day the moral development of Israel had not yet attained a stage beyond this dogma. And before the exile the be-

lief that the sons bear the sins of the fathers was a prevalent one. The old theology had taught that each individual suffered for the nation as a whole. But the growing conscience of Israel had gradually modified this false dogma. In Deut. XXIV,16, the ancient custom of putting to death the family of a criminal is set aside. As the exile, with changed conditions, loomed clearly before the eyes of Ezekiel, he rejected the dogma of collective destiny and declared that a man is responsible simply for the consequences of his own acts.[40] The high mark of his teaching is reached in Chapter XVIII. There the true law of moral responsibility is forcefully laid down, viz., that moral guilt is not transferable, that reward and punishment are allotted to individuals and not to groups.

C. Possibility of Relationship.

An intimate connection between the Caleb narrative and the doctrine of Ezekiel suggests itself as very plausible. The similarity in thought is hardly deniable. Whether the liaison is complete enough to warrant a positive affirmation is open to some doubt.

The intercession of Moses with God (Num. XIV,11-25) may provide some clue. Here Moses advances an argument for God's forgiveness of Israel that is identical with that found in certain post-exilic prophetic writings. God must preserve Israel to uphold His reputation among the nations. The Egyptians will infer from the ruin of Israel that Yahveh was powerless to save it. This conception of the importance of Yahveh's reputation is encountered from Jeremiah on. The prophets before him had spoken uncom-

40. KSE p.204

promisingly of Yahveh's complete destruction of Israel. In Jeremiah a new note is struck. Ezekiel carries it still further. In Chapter XX, while reviewing the entire course of Israel's history, Ezekiel relates that on every occasion when Yahveh's first impulse was to destroy Israel, He had later decided to save it for His name's sake.(Ez.XXXVI,16-36; Jer. XXXII,16 ff.)[41] As a corollary to this, he believed in a future restoration, which would vindicate Yahveh's power and prove Him to be God.[42]

The temptation is strong to judge at once that Num. XIV,11-25 is an outgrowth of this post-exilic development. If that conclusion be drawn, the entire Caleb narrative is linked up with Ezekiel, for the intercession of Moses with Yahveh is its climax, and contains the summation of the theme (XIV,21-24). Yet the actual phrase so often used by Ezekiel, חמל עין, does not appear in Num. XIV,11-25. Prudence dictates therefore, that association of this scene(the Caleb story) with Ezekiel is not soundly and definitely established.

Still another bond is furnished by the text, however; Num. XIV,21 says, "all the earth is filled with the glory of the Lord". This is reminiscent of Isaiah VI,3, and was indubitably dependent on that verse.[43] Upon recollecting, too, that Isaiah preached the doctrine of the "saved remnant", which was the soil out of which grew Ezekiel's insistence on individual responsibility, and which is surely reflected in Caleb's preservation, we perforce are driven to the belief that the Caleb narrative represents a transition period between Isaiah's doctrine of the "saved remnant"

41. MMSF

42. GN p.159

43. MMSF

and Ezekielian individual responsibility. It was a product of the former, but had not yet reached the height of the latter.

Chapter III- Saving Remnant.

A. Abraham's Intercession with God-Saving Remnant.

The verses in Genesis XVIII recounting Abraham's intercession with God in behalf of Sodom are peculiar in that they appear to be directly concerned with a theological problem. The narrative setting is very meagre. We are reminded of Job's dialogues with God rather than any picture of movement or action. The piece, consisting of verses 17-19, 22b-33, is philosophical in form as well as in content. It is a direct attempt to deal out prophetic justice by arriving at a conception of what that involves.[44]

"The whole tenor of the passage stamps it as a product of a more reflective age than that in which the ancient legends originated."[45] It is inconceivable that the early J writer should have overlooked the fate of Lot, as is done here, and substituted a discussion of an abstract principle of divine government.(Note j) The most obvious solution of the actual problem raised by the presence of Lot in Sodom would have been a promise of deliverance for the few goodly people in the city (according to the idea of individual responsibility). The line of thought actually pursued, viz., that the few righteous might save the whole city, consequently does not arise naturally out of the story itself, but was suggested by the theological tendencies of the age in which the author lived. Indeed, no notice evidently is taken at all of the fact that later the godly individual, Lot,

44. CG introd. p.64

45. SG p. 305

was preserved. The passage is concerned, not with the fate of the individual (as was the Caleb story) but with the possibility of his changing the fate of the remainder.[46] It bears a religious problem per se, namely, whether a righteous minority can divert calamity from a godless people. It does not relate events; it is genuinely and wholly taken up with ideas.[47] The ~~quotation~~ question is, can a few good men save an entire community.[48] (Note k)

B. History of the Problem.

That death and destruction occur to a people as a result of sin was a familiar conception in ancient Israel. Amos was the first to sound the inevitable doom of Israel for its godlessness. All would perish, was his prediction. Thus, in Gen. XIII,13, we are told that the city of Sodom must go; its merited ruin cannot be avoided.[49] (This is an older version of the Sodom narrative) Such a view was congenial in a group where the individual was completely submerged in his milieu, where the human personality in itself was accorded no status. Under the aegis of complete collective control and dominance, it would be impossible to imagine that Sodom was inhabited by other than unrighteous persons; all were alike. Later, when social life began to differentiate individuals, a new tendency was given momentum. The individual felt himself to be a separate entity and sought an independent destiny. He thought it unjust that he should suffer for the rest. Isaiah was the first to distinguish between the common fate and

46. GG p.186

47. Ibid p.185

48. MCN

49. GG p. 185

that of the non-conforming few. He brought new insight into the problem, viz., that a small group within a large group would be able to save itself. But the question of the divine treatment of righteous persons became very acute for the followers of the prophets when the imminent destruction of the nation was announced. It was not until the exile that the allied problems of individual responsibility and vicarious righteousness began to press heavily on the religious consciousness of Israel. Then Jeremiah and especially Ezekiel pronounced the dictum that the individual is responsible only for himself[50] (Cf. Chapter II).

C. Relation of This Passage to the Problem.

This passage puts the problem in the form of a conversation between Abraham and God. A righteous man, the favorite of God, intercedes, after the fashion of the prophets(Amos VII; Jer.XII, 1 ff).[51] In its proposed solution the passage reaches beyond Isaiah and Ezekiel. Not only will the righteous be spared, but through them the entire community also.[52] The minority would achieve vicarious salvation; they would redeem all from punishment. In other words, the merits of the few can compensate for and avert the ruin of the many.

This attitude is undoubtedly a later development of Isaiah's teaching, for had not that demarcation between good and bad groups been drawn, the doctrine here bodied forth would be inconceivable. The nearest approach to the view expressed in Genesis XVIII is found, first, in Jeremiah XV,1, which reflects a tradit-

50. SG p.305

51. GG p.186

52. MCN .

ion current in his day that Moses and Samuel could sway the de-
cisions of God.[53] At bottom, the popular notion was more extensive, and included any favorites of God within the charmed circle of those with whom He took counsel. Jeremiah himself had a reputation in his own day as an intercessor. (Jer. VII,16;XI,14;XXXII, 16; XXXVII,3, etc.) Ezekiel XIV,14 ff, is also closely allied with the thought of Genesis XVIII. It implies that ordinarily the righteousness of Noah, Daniel, and Job could redeem the people.[54]

53. SG p. 305

54. MMSF

Chapter IV- Faith.

A. The Akedah. An Epic of Faith.

The story of the attempted sacrifice of Isaac by Abraham is one of the most stirring and appealing episodes in all literature. It is the climax of the Abraham cycle of stories. Its nucleus was a legend that took shape in the northern kingdom between 850 and 750 B.C.E.[55] During this time the practice of child-sacrifice had become increasingly prevalent among the Israelites. (Note 1.) This custom was fought vigorously by the prophets. To give concrete illustration of their message, they conceived and developed the Akedah story. Its original purpose, then, was to combat child-sacrifice,[56] and its primary habitat was the northern kingdom (Verses 1-13 belong to the E code).[57]

Later, however, the narrative was expanded and enlarged with a broader vision and a deeper aim, viz., to demonstrate that the sacrifice of the heart, obedience to God's word, the readiness to answer His call, and absolute faith in Him are dearer than any sacrifice on the altar.[58] Further, we are instructed that only the faith that stands the test of trial is the crown of life.[59] The story as it now exists is not merely a polemic against child-sacrifice. The author shows us in Abraham a religious ideal, a picture of model character, and he does this with great delicacy, and depth of feeling. The sacrifice of Isaac is

55. MG p. 157

56. KEHH p. 94, terms this its secondary teaching. He probably means secondary in importance, not in time.

57. CBCH p. 510

58. MG p. 157

59. EHI V. i. p. 107

not the central theme per se. It is introduced because it is the most difficult trial to which God can subject Abraham.[60] In fact, verse 2 states explicity that God had commanded Abraham to "offer up his son as a burnt-offering." But He did so, to test His servant's faith.

Abraham's willingness to surrender his son is the culminating evidence of his complete faith, and unselfish devotion to God.[61] It is the climax of a movement which began in Genesis XV. There we are informed that gloom comes over Abraham at the thought that he is childless, and that he must bequeath to others all the divine blessings he had received. Upon this, God in a vision promises him a son, and that his seed will greatly multiply.(Gen.XV, 1-5) Then, seeeing Abraham accept it in faith(v.6), the future possession of the land by Abraham's posterity was assured by a covenant (vv. 7-21), and at the same time a glimpse is offered the patriarch of the fortunes of his descendants(vv.12-16). In this way Abraham is shown the progress and provisional high destiny of his progeny in order that he may hold fast to it in faith.

At this point, disappointments, delays, etc., set in. Abraham must be put on trial; he is to be tested In the midst of all, he gives ever higher and higher proof of his faith, until, at the very pinnacle, he is ordered to kill his only son on the altar. Even then he does not flinch; the command of God finds him ready to respond, "Here am I." And the figure of Abraham, the perfected man of God, stands before us the hero of faith and a pattern for all Israel.[62] The keynote of Abraham's piety, the

60. GG p. 218. Gunkel in this very reference makes the inconsistent assertion that the Akedah is not a "tendenz-erzählung".

61. KBHH p. 94

62. DG V. 2. p. 53

cornerstone of his serviceableness to God, is his faith.[63]

In Gen. XXII, vv. 15-18, the moral of the increasingly-heightened series of tests is read. This passage is the key. Abraham has proved his faith, and his worthiness. So, in language that recalls the divine promises previously given in Gen. XII, 3; XIII, 16; etc.,[64] God once more renews His pledge and unfolds to Abraham a wondrous vision of service and blessing(Note m).

B. Moses and the Rock. Lack of Faith.

In a sense the entire scheme of the narratives in Exodus and Numbers may be clearly interpreted as pointing to the need of faith in God.[65] Throughout, one after another, the people murmur against God or Moses because of their hardships, and several times express the wish that they had been permitted to remain in Egypt. Sometimes the Israelites complained about lack of water (Ex. XV,22-27; XVII,1-7; Num. XX,1-13), once about lack of food (Num XI,4 ff) and once because things were not going well with them.(Num. XI,1-3) Other examples of want of faith are not lacking, e.g., Ex. XVI, 4,5, 25-30; XIV,11 ff; XXXII,9-14; XXXIII, 12, XXXIV, 28; Num. XXV, 1 ff,etc.[66] The terror of the people at the report of the false spies (Num.XIV) was also an illustration of inadequacy of faith.[67] It was for that very sin that death in the wilderness was allotted to the people.(Note n). In prac-

63. SG introd. p.27

64. CBCH p. 198

65. BBLN p. 67

66. DILOT p. 113

67. MCK

tically all cases the order of events was the same: the complaint or rebellion of the people was followed by punishment, or intercession by Moses, and finally by divine intervention in the form of help or harm or both. The period of the wanderings, then, was a time of stress and trial, rich in the experience of God's protection, but also of faithlessness and consequent chastisement. (Note o)

One incident (Num. XX, 2-13) differs from the rest in that the lack of faith is evinced, not by the people alone, but by Moses too.[68,69] After the people murmured on account of the lack of water, Moses was ordered by God to speak unto a rock, from which streams would flow. But Moses, it is recorded, hit the rock twice. For this lack of faith, he was barred from the Promised Land, and would not be privileged to lead Israel thither.

True, the children of Israel had also rebelled. They did not think of Yahveh and His might. And furthermore, the P narrative (the present one) has so modified the primary E episode as to place the guilt upon the people and exculpate Moses.[70] (Aaron also is involved, in the punishment, though the actual striking of the rock is by Moses) The essence of the narrative, however, is that Moses showed lack of faith, that he doubted the limitless power of Yahveh, who needs no mortal urging.[71] Whether he only half doubted, or was merely impatient, the implication is the same.[72] Though no directions are contained as to the use of

68. GMZ, p. 151, divides the passage into 2 strata and declares that the older puts the blame on the entire people.

69. The P account, according to CBCH, p. 518, includes v.2(that "the people assembled themselves against Moses and Aaron")and the defection of Moses.

70. BN 569,570 71. Ibid. 72. GMZ p. 151

the staff, (v.9), Moses was ordered only to speak to the rock(v.8). It appears certain, therefore, that Moses sinned in not thinking Yahveh's power sufficient.[73] (Note p.)

C. The Brazen Serpent. Symbol of Faith.

The story of the brazen serpent, (Num. XXI, 4-9)is another illustration of the principle of faith. As a punishment for lack of faith on the part of the people, God sends a plague of serpents. Upon the prayer of Moses, who had been entreated by the Israelites, He ordered Moses to make a serpent and set it upon a pole, and assured him that whoever looked upon it would live. So it happened. "When a serpent had bitten a man, he looked up to the serpent of copper, and remained alive."

In addition to the circumstance that the people were inflicted with the pestilence because of their doubt of God's power(v.5), there is the confirming fact that the brazen serpent was made by the writer, not a healer in itself, but a symbol of the healing power of God.[74] The one who looks up to it, toward God, will be cured. The source of the medicating influence is not the thing of metal, but Yahveh.

D. Isaiah. The Prophet of Faith.

All these narratives, that of the serpent, of the rock, and of the Akedah par excellence, illustrate the need of faith--one by showing its power to scourge and heal, one by depicting the results of its absence, and the Akedah by bringing into bold relief a beautiful image of the ideal. Possibly the mass of Hebrews came to attribute healing power to the serpent itself. (Note q)

73. GN p. 261

74. BN 575,6

But those who came under prophetic influences, among whom this story must have been framed, traced the healing power to God himself.[75]

The principle of faith was a general one among the prophets. While "brooding over the coming ruin of their people, they were saved from despair by the deeper spiritual insight which came to them, by the larger vista that opened up before their soul. They caught a glimpse, as it were, of God's larger purpose....They had a vision.... of the ultimate regeneration of mankind and the universal dominion of God, and it was this vision and this faith that inspired them and gave them courage. To this glorious faith the writings of every one of the prophets bear evidence. It is the keynote of the whole prophetic movement."[76]

Especially to Isaiah the guiding principle was faith. He developed it more fully and forcibly than any of the others.[77] The foundation of his teaching was the firm faith in Yahveh's care and guidance. Isaiah IX, v.7b. epitomizes his career: "If ye have not faith, ye shall not endure."

The association of the three narratives above discussed with Isaiah's teaching is striking.[78] They were beyond peradventure of doubt products of theological reflection set into movement by Isaiah or his followers. Further evidence need not be mustered.

75. GN p. 276

76. BPI p.7

77. Ibid. p. 269

78. MCN

Chapter V- Providence.

A. The Joseph Story. Divine Providence.

The idea of divine Providence is practically coterminous with the idea of God. It is the affirmation of a Purpose in the universe. Once that Purpose of Life is posited, the belief that it works itself out in human history is already germinated. The latter develops naturally out of the former.

We should not be surprised, then, to find the conception of divine Providence a continuous current throughout the Pentateuch (or for that matter any other book dedicated to the unfoldment of the Deity). In fact, the idea of a God in history is such an integral part of the Pentateuch that hardly an incident recorded therein but lends more and more force to it. The very first chapter of Genesis, in the concluding words of each day's creation, voices the good and wise purpose of earth and human life.[79] In these refrains one with imagination can discover the rubric under which is contained all the subsequent evolution of the Pentateuch. The entire Bible is an attempt to show how God works to realize the promise, "And God saw that it was good". He operates through men and events, through character and legislation and morality, through all of life. Everything that occurs in the minds and hearts of Biblical personalities, or in the word about them, contributed toward the achievement of the divine goal. We are told, either explicitly or implicitly (e.g., by the result) that all the acts of men have their origin in God. They are His thoughts given embodiment. Illustrations beyond number may be gathered (e.g., the ark of Noah floated rudderless, but surely, God guiding it; God

79. MG p. 38

watched over Hagar; He chose Abraham as father of a nation, thus ruling the fate of peoples; He intervened to deliver Israel from bondage; Jacob owed his success to divine intervention; etc., ad infinitum).

The Joseph story, however, is a perfect illustration of God's purposeful control of events, a dramatization of the idea of Providence (Note r). It is a well organized unit. Only in a very few instances can we recognize gaps.[80] The boundaries between the parts are almost entirely obliterated, so closely are they woven together. Moreover, there is a richness of character portrayal,[81] a psychological insight remarkable for that age. The situations are utilized to the fullest for whatever potential dramatic value they may possess. An example of this precision and technique is found in the anxiety of the brothers before Joseph in Egypt, or, on the other hand, Joseph's blended feeling of resentment and love. The character of Joseph is drawn with remarkable consistency in both J and E. Successive tests reveal his fidelity, his generosity, energy, good judgment, executive ability,[82] and tact. He was a pattern of self-control, resistance to temptation, high idealism, loyalty to kindred, people, and religion. Above all, he was an exponent of profound faith in God's goodness, wisdom, and providence.[83] (Note s)

The narrative falls naturally into five acts. The first describes Joseph the boy and his relations with his brothers. The second relates his experiences in Potiphar's house. In the third Joseph is a prisoner, to be elevated to the high position of viceroy in the fourth, when he meets his brothers. The final

80. GG 357
81. Ibid, introd. p.37
82. KBHH p. 127
83. MG p. 29
84. MG p. 286

act comprises his second meeting with his brethren and the reunion of the family.[84]

As in a symphony, the theme of the Joseph narrative is announced near the very outset, after the setting is fixed. Joseph dreams of dominance over his brothers. These dreams anger them; "they hated him yet the more for his dreams and for his words."(Gen. XXXVII,8) Not only was he the favorite of their father, but he imagined to rule over them. In XXXVII,10, Jacob scolds Joseph for his dreams, interpreting them as arrogance. Furthermore, so unbelievable were these things that Jacob could not believe them.[85] The movement is herewith begun. These dreams, as the narrator shows later, were sent by God; they were fulfilled. God, truly, had in mind the elevation of Joseph to a position of rulership over his brothers; He did mean to invest him with power and authority. The dreams had emanated from Him; they were the messengers of His will with men. And not only were they heralds, mere informants, they were tools and instruments, for it was through them that Joseph came to his divinely-appointed task in Egypt.

From this moment on the purpose of God is gradually revealed. There are two strata in the Joseph narrative, J and E, but both are one in their essential elements, and are as a rule very intimately fused. Both demonstrate how at first Joseph, the apple of his father's eye, the pet of fortune, was brought close to ruin, and then through God's dispensation, became the means of succour to his family and to a whole nation.[86] Each incident is a cradle to the next. One succeeds upon the heels of its predecessor. No event is superfluous. All have their function to perform in the revelation of the theme. A perfect orchestration of forces and units! To the higher unity of idea everything else

85. GG p.366 86. Ibid. p,364

is subordinated; every scene is a step in its development.[87]

In Chapter XLV, vv.5-7, the precursor of the final cumulative touch is brought out. This passage describes how Joseph consoled his brothers for the violence they had done him, on the ground that God had guided him(and them) for the purpose of saving their lives. By peering into Joseph's mind, we can the better grasp the full import of Joseph's words. Joseph had already decided to bring his family to Egypt and provide for them. How could he have been in a position to do this(so he meditated) were it not for the crime his brothers had committed against him? The finger of God must have traced it all. God, in other words, is not to be read in miracles, but in altogether normal events. There is an appropriateness of everything to the divine purpose each one serves.[88] All the deeds of men, whether of good or ill, but aid in the accomplishment of His plan. He is the primary and initiating factor in all events.[89]

The climax is reached in Chapter L, 15-21. This is a variation, more vividly enacted, of the theme. The narrators found the subject of Joseph's relations with his brothers dear to them. Here again the fear of the brothers is told. But they admit their sin and crave forgiveness(v. 17). E had not yet reported this in Chapter XLV, and seems to have reserved it for this final scene.[90] Then Joseph finally thunders (we may liken it to the final deafening repetition of the theme in a symphony)the basis of the entire story. All the previous stress and strain and turmoil, that

87. SG. p. 440

88. GG p. 415

89. HEH p. 128

90. GG p. 442

pathos and pageantry, had converged to this one point: "Though ye thought evil against me, God meant it unto good; in order to bring to pass, as it is this day, to preserve a numerous people." Here is the ultimate unveiling of the fundamental foundation of it all.[91]

In the unfoldment of His aim, God makes use even of men's sins.[92] He effects His Purpose through human means, even though it be without the knowledge and perhaps contrary to the wishes of the agents who actually labor toward its fulfilment.[93] Through jealousy and folly the brothers would destroy one whose goodness irked them; but he, by remaining true to himself even in the depths of misery, becomes the unconscious instrument of a great deliverance.[94]

A deeper insight into natural events is afforded by this story; they are the work of a ruling God.[95] Gen. L,20 articulates the sense of an overruling divine Providence, realizing its purpose "through the complex interaction of human motives,"[96] and gives a supreme demonstration of the divine will behind men and things.[97]

The entire episode supplies the answer to the question an analysis of the first chapters of Genesis must have raised. Since God has created the universe for good, and since man has free will, what of the evil that man does? Men may do evil if they choose, the Joseph narrative replies, but somehow God in time brings good out of it.[98] With this final thought, barely breathed

91. GG p. 358
92. DG V. 2, p. 212
93. DILCT p. 112
94. EHI V. 1 p. 418
95. GG p. 159
96. SG p. 440
97. HEH p. 206
98. MG p. 290

in the first chapter of Genesis, and here attaining its full resounding expression in the last--the teachings of the earlier portions of the book of Genesis are rounded out, and the book becomes a single unit of Jewish doctrine. Not only is the universe fashioned for good, but God constantly directs it toward the good.[99] God has not forsaken man to work out his destiny alone. God is with us.

B. Providence in Prophecy

The idea of divine providence is, naturally, fundamental to all prophecy. It is the touchstone for an explanation of the movement. Not until God is discerned in events, can His worship in a genuine spirit be demanded. The participation of the Deity in earthly affairs must precede to give authenticity and authority to His commands. Thus, even with Amos, the conception of a God in history is quite full grown. In the very first chapter His watchfulness over all the nations familiar to Israel is boldly uttered. His power can judge them too. In Hosea the idea is not so important; he is absorbed with the fate of Israel alone.(Note t) From then on the sensibility to the active presence of God in events increases with marked intensity. Isaiah goes so far as to declare that Assyria is but the weapon of God, with which He will wreak vengeance upon Israel.(Is. VIII,7) The focusing of attention upon the conviction of divine purpose in the universe keeps pace with the development of universalism among the prophets, (Note u) and reaches its culmination in Deutero-Isaiah, who was moved to the depths by the vision of Yahveh fulfilling the magnificent promise of creation, guiding humanity surely to the golden age of peace and love, with the aid of His servant Israel.

99. MG p.25

The prophets then almost unanimously laid great stress upon the godly element in history, and portrayed long periods in accordance with such a high perception.[100] They peered through the outer veil of happenings and saw God. The fate of empires and dominions was only a phase of His eternal rulership. Deutero-Isaiah represents the apogee of the ever-increasing crescendo of enthusiasm at the sensing of God in the universe. He brought the ideal to fruition.

C. Allocation.

Since the Providence concept was so native and familiar to the prophetic spirit in general, the association of the Joseph narrative with any one prophet is problematical, and to some extent conjecture. Yet the style of the story may give an inkling into the correct procedure. The profound psychological penetration of the author of the Joseph tale has already been commented upon. Every advantage is extracted from the many opportunities for character portrayal and inner illumination. It is an elaborate picture. A delicate, yet stirring, aura hovers over the narrative from beginning to end. Some incidents are exceptionally appealing to the emotions, and reveal a modern aptitude for pathos. There are many instances, of which we may mention the inward perturbation of Joseph when he first beholds his brothers and his escape to a corner to weep unseen(Gen. XLIII,30)(Note v); his hesitancy between the promptings of justice and sympathy (XLVII,24); his immediate inquiry after his father(XLVIII,27); and his torture of his brothers, not by physical means, but through their sense of past guilt and their love for Benjamin and Jacob.

100. EHI V.1. p.55

(XLIV,16 ff).[101]

Such a finely perfected and sensitive narrative style could not have been created and utilized except by a writer thoroughly conscious of the import of his message and utterly seized by it. The idea of Providence, the vision of God's unerring hand, must have exerted full dominance over him. And the belief in Providence was surely part and parcel of the intellectual life of the age to give rise to such a delicious bit of writing. Moreover, it is extremely improbable that the refined nuances and shades of feeling characteristic of the Joseph narrative were attained near the beginning of literary activity in Israel. It represents a very late achievement, the fruitage of generations of labor.

These considerations lead straight to Deutero-Isaiah as logically the influence behind the Joseph narrative. He capped the climax of the constantly sharpening prophetic discovery of God in history. His visions could have suggested such a beautiful illustration of Providence as the story of Joseph is. We make bold, therefore, to advance the belief that the seed which burgeoned into the portrayal of Joseph's life was planted by the great prophet of the exile.

101. GG p.411

CHAPTER VI- Mission of Israel.

A. Universalism in Genesis 1-11.

The view that the first eleven chapters of Genesis are saturated with a positive universalistic tendency is hardly to be gainsayed and needs no strong defence. They were composed from a height utterly detached from nationalistic particularism. The world-view presented is that of a mind that saw humanity as one unit. Israel is not mentioned, nor are the heroes Israelites. Dominating the entire portion is the central and unequivocal thought that the origin of all men was the same, that all mankind has shared the same manner of creation, that every race is the outcome of a common process.

The problem of these chapters, and in a way of all Genesis is first, the relation of all humanity to God; second, the particular relation of Israel to God; and third, the particular relation of Israel[102] to other nations. Both the problem and its solution are decidedly universalistic in character.

The creation of man was not a special act of grace to Israel; God made all men alike in His image. All are equally His children.[103] Their doing of evil and departure from His commands are followed by a flood in which all but one righteous man (not an Israelite) perish. "With the next generation he makes a covenant of love, never to bring another flood to destroy mankind." God had punished mankind for falling short of the standard. The exact meaning of the promise, however, is unveiled in Chapter eleven.[104] The world sinned again, by attempting

102. MG p. 18

103. Ibid. p. 17

104. MCN

to build a tower which would enable them to reach God. This time God scattered them over the earth.

This in brief is the scheme of the chapters. So far no reference has been made to Israel. The vista opened up before the reader is as broad as the universe itself. Such a form is the only one compatible with the first purpose of the chapters, viz., to describe the general relation of all humanity to God.

But this aim is only a part of the greater unfolding, to which these chapters are but a preliminary. True, all mankind is related to God as are children to the Father. But Israel bears a special relation to God, as His chosen instrument, as His servant to spread the knowledge of His law. This second teaching is not apparent upon a casual observation. Closer scrutiny will reveal, however, that from the very outset the plan to separate Israel from the rest of the nations and to concentrate attention upon it had germinated. The principle underlying the arrangement of the details of every primeval period was always first to dispose of those nations or families that do not lead directly down to Israel, in order that Israel may at length come out a special people.[105] Thus after the deluge the author separates off all the numerous nations not belonging to the race that leads down to Israel (Gen.X), and even arranges these in such a manner as to come in order from the most distant (Japheth) to the nearer (Ham), to the nearest (Shem). Not till then follows the series of generations leading down to Terah and Abraham.(Note w)

Why has Israel been isolated? Chapters ten and eleven contain the answer. In Chapter X, we find a recognition and a concrete declaration that all the races of the earth belong to the same great family, and are therefore kinsmen.[106] Peoples with whom

105. EHI V.1. p.79 106. KBHH p.69

Israel had no dealings are included. Israel is still one of the mass.[107] All ethnic groups are of the same race, rank, destiny, etc. Mankind is an unbroken unit. In Chapter XI, however, this harmony is shattered. The nations are dispersed, as penalty for the arrogance of men. Verse 9 relates that "the Lord scattered them abroad over the face of all the earth". Then, very significantly, our interest is concentrated on Abraham, toward whom the genealogical tables had been converging. (Note x) Abraham is isolated from all the rest.

In the relationship by which the condition outlined in Chapter XI, and the focusing of concern upon Abraham, are bound, we learn the secret. Humanity through its folly had been disintegrated. (The Babel story was merely a means for bringing this about. That the entire human race should be visited with such a terrible punishment for a relatively slight offense is unreasonable.) Abraham has been singled out to reunite it. That is the reason for his lone emergence out of the chaos of nations. The stage has been prepared for Abraham. The task he is to accomplish has been set. Finally, the supreme moment is arrived at. Abraham is summoned. (Gen.XII,1-4a)

B. Abraham. Servant of God.

Abraham is of course the type of Israel. The personification of peoples, tribes, etc. in the first eleven chapters will not suddenly cease.[108] Tradition is wont by such means to explain the obscure origin of peoples, and represents the beginning of a nation under the notion of a single progenitor.[109] (Note y) This device is very common throughout the Pentateuch

107. DG V. 1 p.314

108. DG V.2 p.2

109. EHI V.1. p.40

(Gen. XXXVI, XLIX)[110]

Genesis XII, 1-4a voices the mission of the people of Israel. The blessing Israel is to bring upon the world is the knowledge of God. (Note z) This is the solution to the third and final phase of the problem, viz., that of Israel's relation to mankind. The universal significance of Israel in the midst of the nations of the world is here enunciated. The divine blessing accorded to the patriarchs is not confined to Israel, but is to be extended over all the nations of the earth. Through Israel, as the servant of God, the blessings of peace and love and communion with God are to be conferred upon the world. (Note aa)

If these verses record the selection of Abraham(Israel)for a mission, the succeeding narratives in which the patriarch plays a role (XII-XXV,18) demonstrate how he proved himself worthy of it. Selection is not enough. God's service is not easy. The servant must possess many virtues. The rabbis declared that Abraham was subject to ten tests and found not wanting. Above all, he had to have faith in God and his mission (Cf. Ch. IV,A).[111] His possession of the required qualities had to be proved. "This theme forms the central thought of the Abraham cycle of stories". The aim of these narratives was to show how Abraham had become fit for his mission.[112]

Not only to Abraham, but to his successors, Isaac, Jacob, and Joseph, was this mission entrusted.(Gen.XVIII,18; XXII,18; XXVI,4; XXVIII,14; XXXV,4; XLVI,3, etc.) The idea runs like a thread throughout the patriarchal narratives. Isaac follows in his father's footsteps, preserves his inheritance, serves God, and, like Abraham, is guided, protected, and blessed by him.[113]

110. SOTH p. 43

111. MG p.22

112. EHI V.1. p. 326

113. DG V. 2 p.189

Jacob was destined from the first to be the heir of the promises, and yet had to pass through a series of trials and purifications until he at length became the man with whom God could renew the covenant.[114] (Cf. Ch. I,A)

"The selection of Israel to be God's messenger and witness of His truth and His law unto all the peoples of the earth, and His testing and preparation of Israel for this arduous task", is then the central theme of the book of Genesis.[115] The evolution of the thought is as follows:

(1) God created the world for good.

(2) Man's earthly nature has interfered with His purpose.

(3) He therefore selected Israel to uplift humanity and make known His aim.

(4) Israel must prove its fitness for that mission.

(5) Even if man persists to do evil, God's providence will turn it to good purpose.

So Genesis one and fifty round out a perfect circle, dominated by the thought of XII,2.[116]

C. Deutero-Isaiah.

The history of universalism and the mission idea in the prophetic movement is quite interesting. Amos believed that God had power over other nations, and entertained a vague notion of God as the creator. But he did not see the relation between Israel and the world. Hosea was reactionary, and visualized a divine concern with Israel alone. Isaiah saw that God could use other peo-

114. DG V.2 p.191

115. MG p. 16

116. PHPI p.208

~~117. MGX~~

ples as tools against Israel, and so far may be considered as an advance; he also perceived God as the creator of all things. Jeremiah, though not retrograding, made no step forward; he was absorbed in God's purpose with the individual. Ezekiel actually reverted to the pre-prophetic point of view; to him God was a reality only to Israel, and was especially joined with the individual.

Deutero-Isaiah, however, completed the triangle.[117] He saw the close relationship of God to both Israel and the other nations, but more especially--and here is his originality--the mission of Israel to the world. The one theme that binds together his teachings is the destiny of Yahveh's chosen people.[118] He traces this destiny in the leading forth of Abraham, in the great deliverances of Israel's early history, in its victories over neighboring nations, and the training of Israel in its hour of humiliation (Exile). The ruling thought is that Israel, by virtue of its training, is called to represent Yahveh before the world, viz., is the עבד יהוה, the Servant of God, (Is. XLIII,10; XLIV,21; XLI, 8-10; XLIX,1) and that through her agency men will at last be flooded with the light of the divine countenance. In the view of Deutero-Isaiah, the extension of the understanding of God over all mankind by Israel is the ideal of prophetism as it affects world history, and the highest aim of spiritual effort.[119]

The close intellectual liaison between the Abraham narrative and Deutero-Isaiah is self-evident. Such a complete universalism as we have found in the first eleven chapters of Genesis is unthinkable before that great prophet of a single humanity. Nor can the striking indication of the mission idea be casually dismissed;

117. MCN

118. KSE p. 336.
119. GMH p. 363

it has the prophetic outlook in the highest sense.[120] The perfect parallel between the thought of the selection of Israel as it is evolved throughout Genesis and the exalted interpretation Deutero-Isaiah gave of his people's exile leaves no room for doubt. Abraham--the ideal figure of Israel--the עבד יהוה--was ultimately a product of Deutero-Isaiah's mind, the concrete embodiment of ~~the~~ Israel as the people with a mission.

120. HEH p. 129

Chapter VII-Conclusions.

A. Purpose of Narratives. To Illustrate Prophetic Principles.

As suggested in the introduction, an analysis of the prophetic influences in the narratives of the Pentateuch results in enlightenment as to their purpose, method of composition, and date. These will now be taken up in order.

The intellectual content of the narratives treated above and that of the respective prophets with whom they have been connected are so strongly identical that the purpose of the narratives becomes known at once. Such perfect accord can mean but one thing--the narratives are an expression of prophetic truths. In their present form they are instruments of prophecy, embodiments in concrete form of the prophetic message. It was to illustrate prophetic assertions that they were put into their present shape.[121]

The prophets, it must be remembered, delivered their messages in rather abstract form. True, they often employed images and metaphors to give their truths illustration. These were however, but secondary to their preaching, and were directly didactic in form. A more popular and more attractive(to the mass) expression had to be given these great spiritual truths. What more natural than stories! They have always exerted a deep and lasting appeal to the average person. By covering the prophetic ideas with the garb of legend and fancy, the writers thus exploited the naivete of the people and enhanced the effectiveness of prophecy. They were the propagandists of the prophetic movement.

In pursuit of that aim they recorded the history of Israel in the spirit of the prophetic insight into human and divine af-

121. MCN

fairs.[122] Historians as such they were not, because they shaped the past to the need of the present. The raw material of their subject matter they molded to their will.[123] Primitive history was the soil upon which they reared their ethical and moral and spiritual edifices. In the hands of the narrators these ancient tales became a prophetic retrospect with practical application to the present,[124] (and future). The religion of Abraham, for example, is that of the narrator, who wrote as Abraham.[125] The trials of Jacob were a prototype of the sufferings of the writer's age. That the character of Joseph should be idealized was inevitable and in harmony with the purpose of the prophetic writers who created him.[126] He was a model placed before the youth of the writer's day. The faith of Abraham, his readiness to follow God, his fidelity and love of God, above all, his acceptance of a divine mission were forceful reminders of prophetic exhortations, especially those of Deutero-Isaiah. So it was with the other narratives.

Objective historians the writers obviously were not. Their subjective interest is very evident, and very vigorous. It formed the goal of their labor. Doctrinairian "bias" was the motive spurring them to their task.[127] The concern with history as such did not arise until a much later period in Israel's history. Throughout the life of all ancient nations the writing of history always follows other efforts and tendencies that have already gained strength, and hence changes with them.[128] The prophetic move-

122. HERE V.10 p. 386

123. EHI V. 1 p. 97

124. KBHH p.39

125. GG introd. p. 55

126. KBHH p. 127

127. HEH p. 226

128. EHI V. 1 p. 104

ment over a period of several centuries was the core of Israel's spiritual life. Especially during the period of Pentateuchal redaction, it was the most powerful spiritual force in Israel. In its outlook, the past played a very important role. In fact, in a sense, the past was the authority and seal of their activity. The past, so the prophets declared, had witnessed the revelation of divine care and love; it had experienced His providence; it had shown what faith could be and could do; it had illustrated the power of repentance.

Inevitably the prophetic outlook passed over with ever-growing strength to the historical writers, appeared continually in their modes of conceiving and presenting events, and lent the brightest colors to their style.[129] The prophetic truths were so completely in possession of their minds that they ascribed them to antiquity, and found them swaying the actions of the very founders of Israel. By thus enshrouding these principles in the ~~mouth~~ mantle of age and the authority of great legendary heroes of the people, the narrators rendered more sure their advent into the popular mind. (Note ab)

The writers, then, were patriots interested in the past experiences of the nation; so far they were scientists. But this past was to them not an end, but a means of bodying forth the sublime ethical and religious truth as taught by the prophets. In the academic sense of the word they were assuredly not historians. They were impelled by no loyalty to historic accuracy. But they did record the life of the spirit, which is the essential life of a people. Their works unfold the inner experiences of the men and women about them, they unveil their reaction to events that were then

129. EHI v. 1 p. 54

taking place. Abraham did not need faith; he was a fiction. Israel of Isaiah's time, and after him, did, however, By providing deep insight into the soul of their coevals, these narrators earned the right to be called historians, and their products are legitimately the biography of a people.

Furthermore, they are creative. They reappraised and recreated the national past in terms of new visions, new values, and higher aspirations. They opend up new vistas. They shed a hitherto unimaginable light upon what was unillumined.

B. Method of Composition. Adaptation of Folk-tales.

It has already been hinted that the Pentateuchal writers were not forced to create the raw material for their purpose. The stuff of their narratives was ready to hand in the folk-tales and lore of the people. Various traditions and legends had arisen independently at different times and places, and as a result of varying forces and conditions in ancient Israel.[130] The authors of the Pentateuchal narratives took a number of ancient myths current in Israel for many generations. They also borrowed some from Babylonian literature, learned through the dominant Babylonian culture. These they compiled, reinterpreted, and modified with great freedom from the stand-point of the prophetic truth motivating them.[131]

The method of their choice of folk-tales was conscious and deliberate. (Note ac) This is shown by the fact that from a historical point of view their narratives are not proportionate.[132]

130. MG p. 214

131. Ibid p. 19

132. KBHH p. 19

Political events of far-reaching national importance are ignored or given but scant notice, while for example, the account of Abraham's sacrifice of Isaac is expanded with great detail. To these writers the historical traditions of their race were simply collections of valuable illustrations with which to enforce upon the minds of their contemporaries the significant religious truths it was their mission to impart. Out of the vast storehouse they selected those they deemed worthy of perpetuation. Not loyalty to historic truth, but usefulness as conveyances for prophetic truth, was their criterion.(Note ad)

That the writers passed judgment upon the body of folk-lore before them is further evidenced by the fragmentary character of certain narratives. In Genesis VI, the story about the gods descending to marry the daughters of men is confined to a few verses. Surely the original material was far more extensive.[133] It is likely that this theme was a favorite one in the ancient Israelitish folk-lore, just as ~~it is~~ in the Greek mythology. The tale of the angels at Mahanaim (Gen.XXXII) in the Jacob story is another case in point. Here it is relegated to a position far inferior to its original rank among the olk folk tales, because it was offensive to later writers.[134] A third instance is Numbers XIII,22, a small fragment of ancient political history which undoubtedly owes its diminutive character to the exclusive religious purpose of the author.[135]

The writers went further than mere critical selection. They also modified, chiefly by insertion of key passages which altered the tenor of the context. Illustrations of this method abound.

133.MCN

134. GG, introd. p.47;320

135. DG V.2. p.33

Thus, the story of Abraham's intercession with God(Gen.XVIII, 17-19,22b-33a) is an insertion into the traditional Sodom story by a secondary writer.(Note ae) It has been proved above(Chap.III,A) that it has no connection with the movement immediately preceding or following, and does not connect logically with the context. In addition, the title and conception of God as "judge of the whole earth" reveal a much later stage in prophetic thought than that of the original.[136] Peculiarities of style strengthen the belief that the verses are an interpolation. The predilection for long conversation[137] here revealed is in Hebrew usage a sign of secondary source, and later composition. Deuteronomic colloquialisms are also present[138] in XVIII,17-19. A more acute study of the relation of the intercession story to the context unearths more evidence of its secondary character. First, vv.17-19; according to v.21, God must journey to Sodom in order to make a decision anent its fate; in 17, He knows what He will do. In v. 19, God speaks of himself in the third person; this awkward touch shows that the writer was concerned with theology rather than a coherent narrative. Again, the verses contain reminders of God's promise to Abraham not found in XVIII,1-16. Verses 22b-33a have more incompatibilities. According to 22a the three men went away; 22b relates that God remained. According to 20 the three men aimed to go to Sodom; 22b-33a records that God did not go thither, but after speaking to Abraham simply departed. Abraham recognizes God in this passage, but not in XVIII 1-16. In v. 25, God is called the "judge of all the world", before whom men are but dust and ashes(27); in XVIII, 1-16, he is decidedly anthropomorphic. The intercession, finally, is not understandable on the basis of ancient thought. Abraham might ask for the preservation of Lot, but not for the life of an alien and godless

136. KBHH p. 90
137. GG introd. p. 39
138. Ibid. p,64

people.[139] The story as it is here, was beyond question an attempt of the writer to treat of a religious problem of his time which came to his mind in connection with the Sodom story.

Another instance of insertion is Gen. XXII, 15-18. This passage is also secondary.[140] That is clear, not only from its loose connection with the primary narrative, but also from its combination of Elohistic conceptions with Jahvistic phraseology, use of הוה נאם, etc.[141] It is plainly dependent on E which precedes, but the solemen recitation of Yahveh's oath places it on a line with J.[142] It does not continue ~~through~~ verse 12. It is certain that the E story has been extended that the great act of faith here narrated might be crowned by a ceremonious repetition of God's promise of a mission to Abraham.[143] Its very language and use of words recalls, XII,2, XVI,10, XV, 5, XXXII,13, etc. According to the older version, Abraham's reward was that he could keep Isaac.[144] The secondary author added the promise, to stamp the story as a test of Abraham's worthiness to be God's servant.

The Jacob story is a brilliant example of the compiler's alteration for the purpose of emphasizing the ethical and religious point of view. There are evidences that the older tradition, for instance, related the struggle between Jacob and Laban and the former's triumph in a half-humorous vein(XXXI,33ff), and that the later version was more moderate and forbearing, and desired to prove Jacob's righteousness.[145] This is particularly manifest in

139. GG p. 185

140. CBCH p. 510
GG introd. p. 64

141. HEH p. 165
SG p. 331

142. CBCH p. 198

143. DOG p. 291

144. GG p. 217

145. GG p. 292

XXXI,42, where an effort to vindicate Jacob and show his association with God, comes to light. Chapter XXXI yields more evidence. In vv. 3 and 13, God appears to Jacob and orders him to return to his home. This command was not necessary, because according to vv. 1 and 2, Jacob had already heard the murmuring of Laban's sons, and had perceived the threat in Laban's men. Jacob was a shrewd man, and could have divined the hostile intentions of his late employer. The visitation of God can be interpreted only as an addition by later editors, after the tale had been spiritualized,[146] to demonstrate His power and intervention in the cause of justice. Further, we meet a prayer in Ch. XXXII, 10-13. This supplication is different in tone from its context. While the rest of the story is chiefly on the level of the profane, this reinfuses deep religious sentiments. It represents the gratitude of the pious man who finds himself unworthy of divine grace. The prayer shows the "two bands" not, as did vv. 8 and 9, as a means of escape, but as an earnest of God's protection and care, and contains the same phrases as are found in other passages admittedly secondary(e.g. XXXI, 10,13).[147] To continue, the story of Jacob's struggle with the ישׁ (XXXII,23-33) is a skilful combination of two versions in which both were combined, although it shows many contradictions. In its essence it is a myth of high antiquity, comparable to the Greek legend of Heracles and Antaios. Here it has been sublimated by the interpolation of a blessing, etc. Originally utilized to illustrate the origin of the name Penuel, it becomes an account of Jacob's final[148] struggle and purification.

146. GG p. 311

147. Ibid. p. 323

148. DG

A comparison with Hosea XII, 12, 3b, 4-6, in which that prophet refers to this incident, confirms the belief that the Genesis story is the result of a spiritualizing process. In Hosea XII,4 b, בבטנ instead of עקב is used, and in v. 5a, בקרבו. The prophetic usage is more crude, and earlier.[149] We can but reach the conclusion from all these testimonies that the Pentateuchal writers found in the Jacob stories a rich source of material, and by adaptation presented forcibly and concretely the moral they wanted to convey, and emphasized the supreme fact that God was training his people by varied and often painful experiences for the mission that awaited it.[150]

C. Date of Composition. Late Prophetic Times.

It has been demonstrated that the stories of the Pentateuch, especially those centering about the patriarchs, in the form in which they have come down to us, "are thoroughly imbued with the prophetic spirit, and are the product of the final metamorphosis these ancient stories underwent among the followers of the great prophets."[151] The authors of these narratives, it has been proved, were followers of the great prophets, filled with conviction and enthusiasm for their principles, and were impelled to perform their literary labors by that conviction and that enthusiasm. Assuming that the prophets were the first to enunciate the doctrines with which they are herewith identified, the conclusion, startling as it may be, is inescapable that every respective narrative was finally composed subsequent to the appearance of the teaching it embodies, and therefore to the respective prophet who represented that teaching. This is the logical outcome of all our investigation, the ultimate goal toward which it has inexorably moved.

149. KSE p. 102

150. KEHH p. 102

151. BPI foreword p. 22

There can be no reasonable gainsaying of the deduction that a story formulated under the influence of a specific prophet, with the purpose of giving new expression to his message, must surely have attained its present structure after that prophet had voiced his truth. Every argument, then, that has been herein adduced in support of the first premises, viz., presence of prophetic influence, purpose and method of composition, also contributes to the support of the last, viz., date.

This final conclusion, inevitable as it surely appears to be, has consistently been avoided by scholars, probably because it necessitates a restatement of the generally-accepted truisms of Biblical criticism. Though many students have agreed that prophetic influences can be traced in the Pentateuch, (Cf. Introduction) they have hesitated to use that fact to search out the secret of date. For example, E is by many placed at about the middle of the eighth century, on the ground that the author refers to the past of Israel and to the northern shrines with veneration as though they still existed, and on the ground that no allusion is made to the fall of Samaria.[152] Kuenen states simply that the religious and moral ideas of E place it in the middle of the prophecy of the eighth century, and that the terminus ad quem is surely 722, for there is no hint of the fall of Samaria, and the old holy places were still valid.[153] This is a typical illustration of the fallacy. Kuenen perceives the operation of prophetic forces, but the complete significance of the fact escaped him. Furthermore, the critics referred to here forget that the Pentateuchal authors were not writing history; they were not sensitive to political

152. PHPI p. 285

153. HEH p. 224

occurrences. As for their reverence for Bethel, etc., that is only superficial, not basic to their consciousness. We must bear in mind, too, that the narrators employed folk-tales which clustered about these shrines. Again, granting that their attitude toward the holy places was one of love, it could just as well have been directed toward them after their destruction. That fact may even have heightened the sentiment.

Kittel declares that the terminus ad quem of E is Amos and Hosea because these prophets refer to some of the events related therein.[154] He quotes as an example the mention in Hosea XII, of the narrative of Jacob's wrestling. True, Hosea was acquainted with the legend of Jacob's struggle with the angel, but not in the spiritualized form in which that narrative is cast in the Pentateuch (Cf. Ch. VII, B)(Note af). This is true of the other references in prophetic literature to Pentateuchal characters. Isaiah LI, 2 refers to Abraham's call; the only deduction we may extract from it is that Deutero-Isaiah knew of the Abraham legend (Note ag). The fact, therefore, that prophetic ~~lessons~~ lessons could be made useful in the quest for the date of J and E, was not lost entirely upon students of the subject, though its possibilities were not altogether understood.

Sometimes, moreover, the interpretation placed by a scholar upon the allusion to a patriarch in prophetic literature was just the reverse of what we think it should have been. For instance, Skinner, in commenting upon the statement that Abraham is a late development of patriarchal legends,[155] because his name does not appear until Ezek. XXXIII, 24, concludes from Genesis XII, 2, that even in the pre-prophetic period the name of Abraham was famous in Israel. He thus put the cart before the horse, assuming at the very start that Gen. XII, 2 was prior to ~~the prophets.~~[156]

154. HEH p.223

155. WP p. 317

156. SG p. 244

the prophets.[156]

In spite of this conservative disposition on the part of many authorities, the facts and their significance cannot be blinked at. The universal background of the first eleven chapters of Genesis is so positive and so fully depicted that any earlier date than Deutero-Isaiah is evading the problem. Not until his time was such a thorough-going universalistic stand-point possible. These stories were produced in the main between the first half of the seventh century, when Judah became tributary to Assyria, and dominated by Assyrian thought, and the Babylonian exile, two centuries later, when transplanted to a strange land, Israel continued to live a unique religious life.[157] Only under such conditions could Israel's spiritual leaders evolve such a universalistic conception of God and mankind and Israel's role.

The marked indication of Babylonian influence in the myths of these chapters may or may not have any bearing on the problem. The prophets of the exile unquestionably, it is said, exerted a great influence on the production of these narratives as they are in the Pentateuch, gladly admitting whatever tended to promote the deepening of their ideas.[158] The references in their writings to the legends are relatively numerous(e.g. Is. XLIV,9 to Noah and the flood; Is. XLV, 7, XLV, 18, XLII,5, XL, 26 to creation and Genesis cosmogony; Is. XLII, 27 to Eden story; Ezekiel XXXI to "Garden of God"). The flood legend, for example, of the Bible offers remarkable resemblance to the Babylonian account.[159] Goldziher

157. MG p. 18

158. GMH p. 387

159. GMH p. 382

asserts that the Jews did not adopt and write down the narrative of the flood till some time during or after the Babylonian exile. Yet history tells us that Babylonian influence began to make itself felt in Israel during the reign of Manasseh, who was captured by the king of Babylon and repatriated. Jeremiah condemns the worship of Ishtar in his preaching. With or without the support of Babylonian influence, the full-grown universalism of the first eleven chapters and their connection with Deutero-Isiah and his followers is sufficient ground for claiming that their final redaction is at least exilic.

The intimate relationship between the Abraham cycle of thought beginning with XII, 2 and the mission idea of Deutero-Isaiah, leaves no ground for denying that it too is very late. God's charge is delivered to Abraham as the עבד of Deutero-Isaiah. (Note ah) The עבד is a new interpretation of the exile; it was addressed, not to a personal Abraham of legend, but to a microcosm of Israel. In fact, the whole book of Genesis may have been finally redacted in the spirit of Deutero-Isaiah, for we have noted that the mission concept is the thread upon which its cycles of narratives are hung, from first to last, that it runs through the summoning and testing of Abraham, after the arena has been prepared in the first eleven chapters; descends upon Isaac; is the ultimate meaning of the Jacob story; and lingers on in Joseph until the end of the book. The writing of J and E did not stop with the superimposition of D, but continued. These very latest writers gave it its present form and worked into it their universalistic beliefs.

The narrative of Abraham's intercession (J) is at the earliest a product of the exilic period. Abraham's solicitude and sympathy for non-Israelitic peoples, and his broad conception of

God as "Judge of all the earth", in a sumblime, disinterested sense, reflects the thought of later prophets, such as Deutero-Isaiah, Ruth, and Jonah, rather than those before the exile.[160] (Note ai) And the close alliance in the promulgation of the saving remnant idea with Ezekiel(Cf. Ch. III C) buttresses this contention.

To learn the date of the Akedah story it is essential that we recollect what a beautiful and stirring symbolization of faith it is (Cf. Ch. IV,A), and how perfectly it expresses the ideal of Isaiah. This holds true also of the narratives of the Brazen Serpent, and Moses and the Rock(in Numbers)(Note aj). The final revision of these stories certainly took place after Isaiah.

The compilers of the Jacob story must have been followers of the prophetic group that worked in the spirit of Hosea,(Cf. Ch.I,B) and must have lived somewhat later than Hosea(probably in Judah, since the northern kingdom was overthrown in 722)[161] (Note ak)

The date of the Joseph narrative, when sought only through its liaison with prophetic teaching, is elusive, since the idea of Providence was general and basic to prophecy. But its perfection as a masterpiece of psychological insight inclines one to the belief that it is a late product. Furthermore, the traces of universalism in it may be germane. For example, God sends dreams to Pharaoh for the blessing of the people of Egypt. He is in Egypt also. He preserves an עם רב ,viz., Egypt. So the narrative is surely not earlier than Amos and probably belongs to the seventh century.[162]

160. MMSF

161. MG p. 216

162. MCN

Caleb, as we have shown, represents a transition period between the thought of Isaiah and that of Ezekiel.(Cf. Ch. II,C) We may place it then at a date near the beginning of the exile, when the portent of the coming destruction drew to the attention of the prophetic party the question of responsibility.(Note a)

NOTES

a. There is a wide divergence of opinion about the relative susceptibility to prophetic forces of J and E. Further mention of this dispute is irrelevant.

b. An interesting illustration of this hesitancy is afforded by Skinner(SG, introduction, p.52). After admitting that the secondary strata of E and the redactional additions to JE come within the sweep of the later prophetic movement, he drops that new channel of inquiry altogether, and neglects to pursue it further.

c. Gunkel is so strongly affected by these indications of fun-making that he goes to the extreme of terming the sale of the birthright a cheap myth, and criticizes exegetes for not having a sense of humor. (The origin of the stories is admittedly folk-lore, but they were later re-vamped to accord with a higher purpose than that of amusement.)

d. The historical import of the Jacob narrative, though not the object of our search, should be acknowledged. The agreement between Laban and Jacob is an allusion to the covenant between Syria and Israel drawn up during the reign of Ahab. The struggle between Esau and Jacob represents the contest waged between Edom and Israel. In the compiler's days the former was still the arch-enemy of Judah. This relationship added to the subjective nature of the tale; the writer, inevitably somewhat chauvinistic, is gratified at Jacob's triumph over Esau and Laban, and exulted a bit in his ability to outwit them.

e. Jacob did not claim the birthright of property afterwards(DG V.2. p. 199)

f. The concept of the mission of Israel will be discussed in a later chapter.

g. Vividly described in Gen. XXXI, 38-40. SG p. 398 declares this passage to be a fine picture of the ideal shepherd.

h. A textual analysis will bring this out more clearly. It will be made in connection with the chapter on method of composition.

i. Gen. XXXIII, 14-17 is a blemish on the artistry of the story. There Jacob, after promising to follow Esau to Sin, breaks his word. A complete confidence and reconciliation is more logical. Perhaps the compiler was prevented by historical considerations from lending the story its final touch of perfection. Judah and Edom, it is remembered, did not dwell together in brotherly relations.

j. Skinner, characteristically, fails to follow up the hint he himself has thrown out concerning the probable date of this passage. The logical implications of his(for him) bold statement are not at all discerned by him.

k. In a later chapter, it will be shown that the passage is an insertion.

l. WP p. 90 states that the practice of child-sacrifice was not introduced until the Babylonian exile, under Assyrian influence. HEH, p. 249 on the other hand, declares that it was an Israelitish custom already when the Akedah was written, for Gen. XXII

is directed against it. If Wellhausen is right, the Akedah is not an attack on child sacrifice or it was not composed until the exile. If Holzinger is correct, the reasonable deduction, which he does not make, is that, since the Israelites undoubtedly borrowed the practice from the Assyrians, the Akedah story must have followed the rise of Assyrian influence in the northern kingdom.

m. The phraseology has much in common with late prophetic writers. In the chapter on method and purpose of composition, the later origin of these verses will be shown.

n. BN, p. 525 defines the purpose of Caleb's speech(Num. XIV,7-9) as bringing to the minds of the people the conviction that the root of evil lies in lack of faith. Bäntsch also declares that the chief sin in the JE account is not the uprising itself, but the indifferent faithlessness.

o. BELN, p. 67 finds in these accounts a reflection of the attitude of later ages toward the desert journeyings. The moral they taught was that just as God helped Israel then, so He can now. Therefore, lack of faith is a sin.(The dearth of time and space forbids our entering upon these desert stories separately; this suggestion from Bäntsch is very illuminating, and fully accords with the aim of this paper)

p. GMZ p. 151 believes that this narrative was used to explain the death of Moses and Aaron before the entrance into Palestine. This hypothesis appears to us unlikely. The priestly narrator, who exalts Aaron consistently, would not ascribe his exclusion from the land to an offense against God.

q. It was brought to the Temple by David and not abolished until the reign of Hezekiah.

r. Renan compares it, as literature, to the Odyssey.

s. In Gen. XXXIX, Joseph displays a strength of piety and a moral greatness which range him with the patriarchs, and make us understand how the welfare of his house depends on him.(DG V.2 p. 350)

t. Yet Hosea wistfully refers to the desert period of Israel's history as the golden age of its life, when divine providence guided it in the wilderness as a father leads his children.

u. The two concepts are closely connected. The idea of universalism will be taken up in the next chapter.

v. Gunkel terms this scene "a masterpiece of psychological insight."

w. In like manner, he discards all Terah's and Abraham's descendants who do not lead down to Isaac's family, especially Ishmael(XXV, 12-18) and not till then does the history of Isaac and his sons appear(XXXV, 19). Furthermore, Esau(XXXVI) is separated off so that at last Israel is left alone, the single great subject of the narrative.

x. The genealogy in Ch. XI belongs to the P code(CBCH p. 509) and is, therefore, a later insertion. It is, however, but a continuation of that in Ch. X, about which scholars seem to be hopelessly divided. At least part of the latter is J; Dillmann, Budde, and Cornill ascribe much of it to J^2, and both Wellhausen and Kuenen agree that a good portion of the latter verses dealing with Shem are J^2. (HEH, "Quellenscheidung von Genesis bis Joshua", appendix). In any case, the secondary J stratum

did contain a chronology, which P, characteristically, perfected. The pedigree of the genealogies does not materially affect the relationship of the Babel story and the call of Abraham(Ch. XII),for all scholars attribute both to J.

y. GG, introd. p. 26 declares that the use of types is a sign of poverty of expression. But the writers knew how to make a virtue of necessity.

z. If we interpret "blessing"in any other sense, the promise is idle. The fact is that Abraham did not bring material blessing to those with whom he came into contact. To Egypt and the Philistines he brought a plague, and to Sodom ruin.

aa. GG, p. 150 contends that XII,1-4a is a description of Abraham's faith. God demands the utmost of him, that he leave home, family, etc.; He orders him to journey to an unnamed land, and gives no reason for the command. Gunkel furthermore states that Abraham became a whole people because of the faith he demonstrated here. (In the first place, the reason is given, viz., that Abraham might become a blessing; secondly, an even greater trial of faith is confronted later(Gen. XXII))

ab. This principle was characteristic of ancient writings. The idea of personal authorship was unknown to those writers. They wrote anonymously, and ascribed their sentiments to heroes of antiquity. Examples are the Psalms, attributed to David; Song of Songs, to Solomon; the Pseudepigrapha, and for that matter the entire Pentateuch, which up until recent times was believed to be of Mosaic origin. The prevalence of this practice brings into bold relief the strength of personality of the prophets.

With the exception of the unknown prophet of the exile(Deutero-Isaiah)their names have come down to us. Personality and teaching were fused; both have lived. These men must have had a tremendous influence on their contemporaries.

ac. At times the writers show a reverence for these folk-tales, and attempt to preserve them as far as possible. They often kept much that they only half understood and vaguely suspected. Some that were offensive were combined with others, as variants. This reverence is reflected particularly in Genesis. (GG, introd. p. 59)

ad. The Midrash is a recognized form of later Jewish literature which arose from this tendency of the religious mind to modify historical material for the purpose of present edification. For example, the pseudepigraphical books, and Jubilees were a product of the taste of the times(first century B.C.E.) imposed upon the canonical Genesis. Modern sermons often resort to such methods.(SOTH p.6)

ae. CBCH p. 510 terms the passage a supplement by the same school of writers.

af. The passage in Genesis XXXII describing the struggle is chiefly J.(CBCH p.512) But that does not affect the argument.

ag. There may be something very meaningful in the circumstance that both Hosea and Deutero-Isaiah refer to those many incidents that(as has been proved)demonstrate their chief doctrines. The inference seems logical that those tales were the most popular in the time of the respective prophets, and that utilization and adaptation by the prophet or his followers would be most likely to occur. In other words, Hosea's

disciples would select that of Jacob, and Deutero-Isaiah's that of Abraham. Anyhow, the coincidence is suggestive.

ah. The further fact may be mentioned that Abraham does not appear in prophetic literature until the exile.

ai. Gunkel(GG p. 184) points out that vv. 19 also is decidedly universalistic. It is an improvement on the old tradition that Israel is given the divine blessing without conditions, and states that Israel is not sure of this blessing until it "keeps the way of the Lord".

aj. Dillmann(DG V. 2 p. 146) remarks that the promise of God in vv. 15-18 of Gen. XXII are confirmed by an oath of God himself, and that this oath occurs again in the Pentateuch only in Ex. XXXII, 17(J^2)and Num. XIV, 28, which HMSF declares to be late. The stylistic connection may suggest later redaction of Gen. XXII.

ak. The artistic unity of the story may signify a late development in style, and, therefore, a late date of final composition.

al. The omission of Jeremiah from the prophets influencing the Pentateuch may seem strange. Jeremiah, truly was the one of all the prophets most swayed by God's revelation, and most possessed by the consciousness of his divine call. He represents "the acme of religious faith"(BPI p.19). He is a sublime figure not so much for the particular interpretation of life, and the universe to which he was led, but for the inner fire which burned in him and the active life of service to which he was driven. He is the point of highest development of prophecy as spirituality. In his intellectual

concepts, he is usually a transition stage. For these reasons it was impossible to discover a clear connection between any great idea of Jeremiah and the Pentateuch.