

Ackerman, James S., On Teaching The Bible as Literature. A Guide to Selected Biblical Narratives for Secondary Schools. (Bloomington, Indiana University Press, London) 1967

p. 30 The Northern Kingdom, which regarded itself as the true successor of Israel, had its own epic tradition. Scholars call this version E, and its writer the Elohists because of this tradition's preferential use of Elohim (translated "God" in most Bibles) for the divine name. It can be assigned roughly to the latter half of the ninth century B.C. Although it tells the same story as the Yahwist epic, beginning with Abraham and extending at least through the conquest, there are certain regional differences. There is, for example, a marked interest in the prophetic movement which had flourished in the North under Elijah and Elisha. Furthermore, whereas the Yahwist often depicts God in strongly anthropomorphic terms, the Elohist portrays him in a more distant fashion. God never "comes down" to walk and talk with man in E; rather he appears to man in dreams.

These two national epics, though dependant upon the same source of oral tradition, originated independently from one another and remained separate until 722 B.C., when North Israel was permanently destroyed by the Assyrian army. During this period of confusion several documents, among them E, were probably brought into Judah by North Israelite refugees. When it was noted that E contained material different from that of the J version, an editor incorporated large portions from E, harmonizing them with the J narrative - thus forming a united epic tradition. This editing was probably under King Hezekiah (about 700 B.C.), who had among his major policies the reunification of North and South into one nation.

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p. 50 Just as there are two stories of the creation (P and J), so are there are two versions of the flood story. But, unlike the creation stories, the two accounts of the flood have been interwoven, forming one composite story. This causes duplications (Gen. 6.13-22 and 7.1-5, for example) and even contradictions within the story. According to P, Noah brought a male and female of each animal on board, the flood lasted 150 days, and the water subsided in 150 more days. According to J, Noah brought eight pairs of animals on board, the flood lasted 40 days, and the water subsided in two weeks.

p. 54f ((Ackerman gives Gen.11.27-12.9 to J. But all the critics give v.27, and 31-32 of Gen. 11 to P, and 12.4-5 to P.))

p. 56 ((re Gen. 15.1-18 JE)). The description of God's covenant with Abraham is closely related to, or perhaps is even an alternate version of, the preceding story in chapter 12. It is a composite piece which reads unevenly, evidencing editorial blending of several variant traditions. It is nighttime in verse 5; yet there is daylight in verse 12. Abraham is praised for his faith in verse 6, but two verses later he reveals doubts. Two sets of covenant promises are given (Gen. 15.13-16; 15.18-21). Most scholars propose that the main break in the text is between verses 6 and 7.

((Note: Neither Driver, C & H, Skinner, Brightman, Speiser, Holzinger, or Noth make a break between vs. 6 and 7))

4.3 p.59, 116 note #14 Ackerman says that Gen. 22.15-19 was "added to the story by a later hand."