

p. 88 The narrative of the Flood As for the redactor, the same scholars have charged that the critics have made him out to be some kind of fetish. He is now kissed and now thrashed. He knows everything and knows nothing. He is ingenious and dumb, keen and dull-witted, conscientious and careless; he is an expert linguist and knows enough Hebrew to cause a beginner to be sorry for him. . . .

p. 92 . . . the story of Joseph and his brethren . . . (is) . . the work of a master storyteller who has left the imprint of his genius and art on every part of it. . . . Wellhausen, himself, experienced great discomfort when he considered doing so [dissecting the story into these hypothetical fragments] and would have preferred to have been spared the undertaking. Nevertheless, fearful lest his hesitancy deal a death blow to the documentary theory, he urged upon his disciples that the dismembering of the story was not only no mistake but was indispensable to the decomposition of Genesis as a whole. And the disciples fulfilled his wishes and tore this exquisitely wrought and coherent tale to pieces. The most renowned representatives of Biblical Criticism, including among others Ilgen, Hupfeld, Dillmann, Kittel, Kautzsch, Gunkel, and Eissfeldt, performed the operation, and not always being able to agree on the anatomy of their victim or its ailments, not a part was left whole or in place by the time they were through.

p. 93 Professor Green is quite right. Some of the objections some critics have raised are nothing more than cavils, and some of the rearrangement they have proposed are, with all due deference to the great scholarship ~~they have proposed~~ ~~of many of them~~, forced and meaningless. To tear verses apart and distribute them among J, E, and P because one of them says that it was hatred that had agitated the brothers and another that it was envy, or because one of them makes the coat of many colors the motive of their passion and another Joseph's dreams of grandeur, or because one represents Reuben as the spokesman and the other Judah, is ludicrous.

No such idea in Wellhausen's Hex. Synop.
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