

p. 232 On Gen. 29.31 - 30.24

The two documentary sources have been fused more intricately in this section than anywhere else in GenesisThe boundaries between J and E are sometimes indistinct; in a passage like 29.32, they have been left unmarked in the translation for practical reasons. In general, it may be assumed that that the section goes back basically to J, with E contributing specific additions and variants. One reliable criterion for separating the two sources is the alternation of the divine names (see, however, the NOTE on vs. 8, end); another criterion is furnished by duplicate aetiologies, which can then be safely allocated to J and E respectively. Thus E traces the name Issachar to Leah's reward for providing her husband with a concubine (vs. 18, note the occurrence of Elohim);. . . .

p. 231 (Incidentally, such use of Elohim as an appellative or attribute is not unusual with J; see also 32.10)

p. 238 On Gen. 30.25-43 The present account may safely be ascribed to J, not only because of the use of the name Yahweh (especially in vs. 30), but also because it differs significantly from a parallel account (31.5ff) which is clearly E.'s

p. 260 On Gen. 33.1-20 The sympathetic portrayal of Esau accords well with the picture that J drew of him in vB. 27. The present account of the meeting is largely from the same hand, perhaps even entirely. To be sure, vss. 5, 10, and 11 use the term Elohim, hence many critics would assign all or most of 4-11 to E. Actually, however, the argument is far from conclusive. The entire account of the brothers' reunion is much too well integrated to be composite.

p. 293 In this particular instance we lack the immediate external evidence from references to the Deity, since neither Yahweh nor Elohim happens to occur in the chapter before us.

p. 307 The whole of ch. 39 (if one disregards an occasional cross reference) could be safely assigned to J. In the present section, on the other hand (as in much of the follow), E's authorship is equally assured. One cannot but be struck immediately by the sudden cessation of all references to Yahweh, as against seven such instances within the brief space of the preceding section alone.