

Story of Creation

Situation out of which it arose:

Took over many elements from the origin-myths of Sumer and Babylon. (177)  
None of the myths in Gen. 1-11 have been shown to be of distinctively Hebrew origin, while most of them, the Flood story in particular, are of Mesopotamian origin (177)

These "myths" are connected with the New Year festival in which was celebrated with appropriate ritual the importance of the Kingship of Yahweh and his triumph over the forces of evil (178)

Document in which it is placed:

Ch. 1 - P

ch. 2 - J

When it was composed:

The composition of this chant in P's account may have been pre-exilic (178)

The Yahwist need not be the J of the hypothetical document composed in the 10th cent. . . . if that hypothetical work ever existed. Our Yahwist would be a prophetic individual looking back over a longer period of Israel's history than one which goes back from the 10th. cent., and one whose conception of God as the Judge of all the earth (Gen. 18.25) springs rather from the 7th cent. than the 10th. (178)

Purpose of its composition: