## Damian J. Wynn-Williams

## The State of the Pentateuch

A comparison of the approaches of M. Noth and E. Blum

## Table of Contents

Preface		V
Part 1	The State of the Pentateuch	
1.	Rendtorff's challenge to the Documentary Hypothesis	3
1.1	Introduction	3
1.2	The issue	7
1.3 1.3.1	Noth's version of the Documentary Hypothesis  The way in which Noth envisages the sources to have been	10
	combined	11
1.3.2	The significance of narrative continuity for source division	12
1.3.3	The flexibility of the sources in terms of style and content	16
1.4	Rendtorff's denial of the existence of sources	20
1.5	Blum's application of Rendtorff's approach	23
Part 2	Noth's analysis of Gen 25:19-33:17	
2.	Three parallel sources	29
2.1	The text of the P narrative	30
2.2	The text of the J narrative	32
2.3	The text of the E narrative	41
2.4	Evaluation of the J narrative in terms of coherence	45
2.4.1	The beginning of the Jacob story	46
2.4.2	The Bethel theophany	48
2.4.3	Jacob's arrival at Haran	51
2.4.4	The birth narrative	52
2.4.5	Jacob outwits Laban and returns home	55
2.4.6	Jacob prepares to meet Esau	58
2.4.7	Conclusion	60

viii Table of contents	viii	•	Table of contents
------------------------	------	---	-------------------

.

2.5	Evaluation of the P narrative	60
2.5.1	Justification for distinguishing the P text	60
2.5.2	P as a self-sufficient narrative	64
2.5.3	Conclusion	69
2.6	Evaluation of the E narrative	69
2.6.1	The Bethel theophany	70
2.6.2	The birth narrative	72
2.6.3	Jacob's departure from Laban	73
2.6.4	The theophany at Mahanaim	76
2.6.5	Jacob sends Esau a present	76
2.6.6	Jacob is reconciled with Esau	77
2.6.7	The end of E's Jacob-Esau narrative	78
2.6.8	Conclusion	79
Part 3	Blum's analysis of Gen 25:19-33:17	
3.	The Early Jacob Story	83
3.1	The extent of the Early Jacob Story	84
3.2	The text of the Early Jacob Story	85
3.3	Evaluation of the Early Jacob Story	93
3.3.1	The first part of the Early Jacob Story	93
3.3.1.1	The beginning of the story	94
3.3.1.2	The destination of Jacob's flight	96
3.3.1.3	The Bethel pericope	97
3.3.1.4	The birth of Jacob's children	97
3.3.2	The second part of the Early Jacob Story	98
3.3.2.1	Gaps in the second part of Blum's Early Jacob Story	
	(Gen 31:*19-32:2a)	102
3.3.2.2	Jacob's flight from Laban	102
3.3.2.3	The transition from Jacob's complaint (Gen 31:36-37)	
	to the treaty scene (Gen 31:45-54)	104
3.3.2.4	The conclusion of the Early Jacob Story	104
3.3.2.5	Conclusion	107
4.	Gen 28:*11-19 as an independent unit	108
4.1	The theophany at Bethel (Gen 28:10-22)	109

Tab	le	of	con	tent

ix

4.2	Evaluation of Blum's analysis	114
4.2.1	Blum's methodological starting point	114
4.2.2	The structure of Blum's isolated text	115
4.2.3	Defects in the coherence of Blum's Bethel narrative	117
4.2.3.1	The beginning	117
4.2.3.2	The lack of context	118
4.2.3.3	The absence of a divine address	119
4.2.3.4	The form-critical classification of the Bethel pericope	120
4.2.4	Blum's rejection of traditional source-critical arguments	123
4.2.5	Conclusion	124
5.	The expanded Jacob-Esau Story	125
	Overview of Blum's analysis	
5.1 5.1.1	The Composition Layer	
5.1.1 5.1.2	Patriarchal Story 1	
	The Haran redaction	
5.1.3 5.1.4	Patriarchal Story 2	
5.1.5	The D-reworking(s)	
5.1.6	The Priestly Layer	129
5.2	The text of the expanded Jacob-Esau Story	
	(Gen 25:19–33:17)	129
6.	Additions to the Early Jacob Story	144
6.1	The Composition Layer	144
6.1.1	The Bethel theophany	
6.1.2	The births and naming of Jacob's children	148
6.1.2.1	Evaluation of Blum's analysis	151
5.1.3	Additions to the account of Jacob's flight from Laban	153
5.1.3.1	Gen 31:*1-16	153
5.1.3.2	Gen 31:38-43 (44)	155
6.1.3.3	Gen 31:24, 29b	156
5.1.3.4	Gen 31:33*	
6.1.3.5	Evaluation of Blum's analysis	157
5.1.4	Jacob's meeting with Esau	160
5.1.4.1	Gen 32–33 as a distinct stratum	
5.1.4.2	Gen 32:2-9, 14-33; 33:1-17 as a literary unity	
5.1.4.3	Evaluation of Blum's analysis	
5.2	The joining together of the Jacob and Abraham traditions	168
5.2.1	Gen 28:13aβ-14a – Patriarchal Story 1	
622	Gen 28:14h - Patriarchal Story 2	

6.3	The D-reworking	172
6.3.1	Gen 28:15	
6.3.2	Other additions from the D-reworking	
6.3.2.1	Gen 28:21b	
6.3.2.2	Gen·31:3	176
6.3.2.3	Gen 32:10-13	177
6.3.2.4	Gen 31:21aß	181
6.3.2.5	Conclusion	181
6.4	The Haran redaction	182
6.5	The Priestly Layer	183
6.5.1	Gen 27:46–28:9	184
6.5.2	Gen 31:17-18	185
6.5.3	Gen 35:9-15	189
6.6	Concluding remarks	190
Part 4	Noth's and Blum's interpretative models compared	
7.	Underlying assumptions and relative strengths and weaknesses	195
7.1	The delimitation of the core narrative	196
7.1.1	The significance of oral transmission in the development	
	of the tradition	199
7.1.2	The relationship between traditio-historical criticism and	
	the literary-critical method	
7.1.3	The notion of a source	207
7.1.4	The notion of small independent units and its role in	
	source analysis	214
7.1.4.1	Presuppositions entailed in the notion of "independent	
	units"	
7.1.4.2	Methodological problem in delimiting original units	
7.1.4.3	Conclusions	225
7.2	The relative strengths and weaknesses of the two	
	interpretative models	
7.2.1	Noth's flexible understanding of sources	
7.2.2	Noth's understanding of the 'E' texts	230
7.2.3	The dependence of Blum's redaction history upon his	
	identification of an independent Bethel story	231

7.2.4	and Elohim as a literary-critical criterion	233
7.2.5	Noth's and Blum's analyses compared in terms of	
	economy	236
7.3	Conclusion	237
8.	Summary and conclusions	239
8.1	The outcome	240
8.1.1	Theoretical issues which emerged	
8.1.1.1	The nature of a source	240
8.1.1.2	Small independent units	241
8.1.2	Specific issues discussed with respect to the text	243
8.2	What conclusions can be drawn?	246
Bibliogr	aphy of works cited	253
Index of	authors and citations	26