

but until that point, the great bulk of it is narrative. Now there are a great many people who do not read the book of Numbers, and the reason is that as you start Numbers you have lists of how many people were in this tribe and how many in that tribe, and who is going to carry certain things and how they are going to do on the march. But you do not go through many chapters like that in Numbers before you strike extremely interesting narrative, and about half of Numbers is narrative, while about half is other material. So the book of Genesis is nine-tenths narrative. But if you take the Pentateuch as a whole I would guess offhand that maybe a fourth to a third is narrative. Narrative is a very important type of material. The narrative gets by far the greater part of our attention today. However, nobody writes an important book of history that is all narrative, there is always other material. We like to put it in an appendix in the back, if we can, but if its purpose is important, a good deal of it has to be interspersed throughout the text.

b. *Genealogical Lists*, enumerations, etc. We have genealogical lists early in Genesis, the descendants of Adam, descendants of Cain, descendants of Seth... There are quite a few chapters of this type. In an English book we would find that sort of thing largely in the appendix, or it might be in footnotes. Occasionally you find a chapter given over to a genealogical list in a book of history, but nobody says it must be by a different author, even though it sounds very different and is much harder to read. We recognize that that sort of material may be important. There is a fair amount of this second type of material, genealogical lists, enumerations and so on, in the Pentateuch.

c. *Law*. If we were arranging the material of the Pentateuch according