

Lods, Adolphe, Israel from its beginnings to the Middle of the Eighth Century
Translated by S. H. Hooke (Alfred A. Knopf: New York) 1962

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p. 10 With the text restored as far as possible, the next task of criticism consists in distinguishing between the various component elements of the books as we now possess them. All the historical writings of the Old Testament are, in fact, compilations from earlier works which the redactors have combined in an almost verbal reproduction, following the naive method occasionally employed by the Assyrian ¹ ~~ana~~lists, a method which was later employed by the Arab historiographers and the ² mediaeval chronicler. Devoid of all pride of authorship and intent only on making as complete a collection as possible of the traditions of the past, the Hebrew and Jewish scribes reverently copied and placed in juxtaposition the fragments of earlier histories which they had before them, regardless of the fact that these fragments were inconsistent with one another, or resulted in more or less complete doublets.

This explains why Genesis, as Vitringa (1683) and Witter³(1711) had already recognized, and as Astruc(1753) definitely proved, contains two narratives of the creation, one in Genesis i.1-2, 4a, culminating in the creation of man, while the other, beginning at Genesis ii.4b, makes the creation of man the first act of the divine activity. The episode which represents the wife of the patriarch as being taken into the harem of a foreign prince as the result of her husband's deception, and subsequently as being miraculously delivered, occurs three times in Genesis in variants on the original form (cc. xii, xx, xxvi).

1 Charles F. Jean, *La littérature des Babyloniens et des Assyriens*, Paris, Geuthner, 1924. p.238

2 E. g. Guidi, *Revue Biblique*, Paris, Gabalda, 1906, pp. 509-19.

3 Ad. Lods, et Paul Alphandery, Jean Astruc et la critique biblique au XVII^e siècle, Strasbourg-Paris, Istra, 1924. pp. 49-52; 54-5.