

6.1 21 The fact that sources have been used, whatever their origins may have been, can hardly be questioned. This is simply a conclusion from the literary examination of the text, and no one today would dream of trying to explain Genesis without taking this fact into account. We may quarrel occasionally over details, and here or there one may find a source that others refuse to recognize, but it is plain enough to all that the Pentateuch as a whole and as now constituted is a work ~~of composition~~ of composition

21 Summary of "evidence" for composition given by Father Roland de Vaux in the introduction to his translation of Genesis (1951) for La Sainte Bible de Jerusalem.

10.01 92 It is true that Semitic writing favors repetition and recapitulation, but not to the extent of telling the same story over twice. Yet that is what we have in the text: twice God observes the malice of men (6:5, 6:12), twice He predicts the flood (6:13, 17 and 7:4), twice He orders Noe to enter the ark (6:18ff., 7:1ff), twice Noe obeys (6:22, 7:5), twice he enters (7:7, 7:13), twice the flood begins (7:10, 7:11) twice the waters increase and raise the ark (7:17, 7:18), twice all living things die (7:21, 7:22f.), twice the waters abate (8:1a, 8:32), and so on. So many coincidences are hardly accidental.