

Kuenen, A., An Historico-Critical Inquiry into The Origin and Composition of The Hexateuch. Trans. from the Dutch by Philip H. Wicksteed (London: Macmillan & Co. ) 1886

pp. 38-41 Duplicate Narratives. Divergent and Conflicting Accounts

Here we find side by side the two creation stories, Gen. 1.1-2.4a, and 2.4b-23. The division of the work of creation into six days is entirely unknown to the second story. Moreover, the order of creation is quite different in the second: first, the man is created (v.7), then trees and plants (v.8sa.), then animals (v.19), and lastly the woman (v. 21,22) . . .

two accounts of the destruction of Sodom and Gomorrah and Lot's escape, Gen. 18.1-19.28 and 19.29;

two accounts of the origin of the name Beer-sheba, Gen. 21.31 and 26.32,33;

of the name Beth-el, Gen. 28.10-19 and 35.15;

of the name Israel, Gen. 32.25-33 [24 - 32 ], and 35.10

of the names of Esau's wives, Gen. 26.34; (27.46); 28.9 and 36.2,3

of Esau's settlement in Seir, which took place, according to Gen. 32.4sq.; 33.1 sqq., during Jacob's sojourn in Mesopotamia, and according to Gen. 36.6,7, after his return thence.

We have also the following cases of originally distinct narratives worked up together: -

two accounts of the deluge in Gen. 6 - 9. For (1) the corruption of mankind and the consequent displeasure of Yahwe are narrated and explained in 6.(1-4), 5-8, and again, but differently, in v. 9-13; (2) 6.19,20; 7.8,9,14 sq. speak of one pair of every kind of animal being taken into the ark by Noah at God's command; while 7.2,3 distinguishes between clean and unclean beasts, and orders seven pairs each of the former to be preserved; (3) side by side with Yahwe's resolve that mankind shall not be destroyed again, 8.20-22, stands God's covenant with Noah, and his promise that the deluge shall not be repeated, 9.1-17;

two accounts of Joseph coming into Egypt, in Gen. 37, 39, 40. According to one Joseph is thrown into a pit, at the advice of Reuben, but, while the brothers are eating bread, he is stolen by Midianitish merchants, carried away to Egypt and sold to Potiphar, a eunuch of Pharaoh's, who has charge of the prisoners as captain of the body-guard (37.1-25a, 28a, 29-36; 40.1sq.). According to the other story Joseph, at the advice of Judah, is sold to Ishmaelites who carry him to Egypt and sell him to an Egyptian in whose house he enjoys prosperity at first, but is afterwards slandered by his master's wife; and only in consequence of this slander comes inside the prison house (37.25b-27, 28b; 39, except a few words in vs. 1).

The above absolutely irrefragable proofs of the composite character of the narratives of which Genesis is composed make it very probable that certain other narratives which strongly resemble each other, must also be regarded as doublets, *i.e.* as diverse renderings of a single tradition, or as variations on a single theme. Compare the following passages: -

Gen. 12.10-20 and 20.1-18: the author of the second account knows nothing of the first; the renewed recourse to the same deception after its first failure is too improbable psychologically for the same author to have ascribed both attempts to Abraham;

Gen. 16.4-14 and 21.8-21. . .

Gen. 21.22-34 and 26.26-33; observe the identity of the names Abimelech and Phicol, & the mutually excluding interpretations of the origin of Beer-sheba, 21.31; 26.33, with which the ~~xxx~~ stories respectively close.