ELOHIM AND YHWH

AS

ORGANIZING PRINCIPLES

IN GENESIS

Ah Introduction to The Woven Torah

By

Moshe Kline

Contents

Introduction

1. Two Ways of Reading the Torah

The Torah (the five books of Moses) was composed for two different audiences, with each reading it in their own way, and both readings reflecting the author's intentions. We can begin to understand the specific differences between the two readings by focusing on the main human character, Moses, and his connection to divine revelation as described in the Torah. There are numerous sections within the text which open with a formula such as "YHWH (often translated "the LORD") spoke to Moses saying, 'Speak to the Israelites.'" Such statements indicate that divine revelation was delivered in two voices, YHWH's and Moses'. The people heard a human voice and Moses heard a divine voice. We may well ask "which voice are we meant to hear in the Torah, Moses', or YHWH's?" The answer is: both.

We will see that the Torah has been constructed so that it can be read in one way which matches Moses' voice, and in another way, which can be considered to match the voice which Moses heard. The complexity of this plan, as well as its detailed implementation, leave no doubt that the Torah is a work of art of the highest order, planned and carried out by a supremely talented artist. If the Greeks could speak of the "divine" Homer, then the author of the Torah must surely be entitled to a similar epithet.

The Divine M

Bible critics indicate the hypothetical authors of putative pre-biblical documents by single letters, such as J, E, P and D. For the sake of simplicity, I will adopt this practice and refer to the author of the Torah as received by a single letter, "M."[1]

As I am not a historian, I make no claim as to the time or place of the Torah's composition. M's composition was intended for two different types of readers, who can be characterized as "the many" and "the few". The "many" can be likened to Moses' audience, the whole nation of Israelites, who heard revelation from the mouth of Moses. From their position at the bottom of Mt. Sinai, they could only see fire and smoke on the mountain. The other audience, "the few," is made up of readers who aspire to a deeper level of understanding than the "many." They can be compared with the elders who went half-way up Mt. Sinai and saw a vision of the deity (Exod 24:10).

M addresses the few by means of *literary structure*, much of which must be visualized, like the imagery of Mt. Sinai, with the many at its base, the few half-way up, and Moses at the top. This tri-partite zoning is repeated in the details of the Tabernacle: the many could enter the courtyard, the few could go into the holy place and only the high priest could enter the holy of holies. Some of M's literary structures can be seen on the broadest level, such as the mirroring of the books of Exodus and Numbers. The first half of Exodus and the second part of Numbers contain the historical narrative while the second half of Exodus and the first part of Numbers focus on the Tabernacle. Some structures are

---

[1] I have chosen this letter, at the recommendation of the editor of an earlier piece, Roy Gane (see footnote 3), since it is currently unused by critics and reflects the traditional attribution to Moses.

much more limited, such as the arrangement of the Decalogue on two tablets and the days of creation in pairs (as we see below). The integration of the simple meanings of the verses into higher level literary structures made it possible for M to address the two different audiences through the same words. Thus, the book can be read in public and provide surface-level teaching for the many, while reserving the additional meanings embedded in the composition for the careful reader. M has provided directions in the text to help careful readers identify the composition as they go along.

Signs of How the Torah Should Be Read

In the book of Exodus, in the narrative which relates the ten signs (plagues), M reveals significant information through YHWH's speech, about how the Torah should be read. YHWH's words appear in the introduction to the eighth sign, the plague of locusts. (The translation used throughout, unless noted otherwise is the 1917 JPS with two changes. The divine names, "the Lord" and "God", are transliterated "YHWH" and "Elohim" rather than translated.)

> "And YHWH said to Moses, "Come into Pharaoh, for I Myself have hardened his heart and the heart of his servants, so that I may set these signs of Mine in his midst, and so that you may tell in the hearing of your son and your son's son how I toyed with Egypt, and My signs that I set upon them, and you shall know that I am YHWH."" (Exod 10:1-2)

This speech needs clarification. YHWH implies that Pharaoh would have released the Israelite slaves at an earlier stage had YHWH not hardened Pharaoh's heart. YHWH states directly that he intervened in order "that I may set *these signs of Mine* in his midst." YHWH began with a plan which required that he bring about a specific set of signs. The plan necessitated divine intervention to guarantee Pharaoh's *unwillingness* to release his slaves, because if Pharaoh released them too soon, YHWH would have been unable to display all his

intended signs. This reasoning gives us insight into M's view of history, as presented in the Torah. *A divine plan precedes the events which determine history*. The events themselves are engineered to carry out the plan. The deity is like an author, working from an outline, developing characters according to the needs of the plot. The story itself is the history presented in the Torah. It is a text which contains ten signs appearing in this order: blood, frogs, lice, mixture, bovine plague, boils, hail, locust, darkness and the death of the first born. The plan required the enunciation of all ten, in this order, with the surrounding narrative which appears in the Torah, including dialogues between YHWH and Moses, responses by Pharaoh's councilors, and more. In other words, the Torah's history is significant only insofar as it provides the means to reveal the details of the divine plan *as described in the Torah*. YHWH hardened Pharaoh's heart so that the Torah would be an accurate representation of the divine plan. YHWH's speech also reveals the function of the plan.

You Shall Know that I am YHWH

The goal of the signs in Egypt is to lead the descendants of the Israelite slaves to knowledge of YHWH. Divine knowledge, wisdom, is embedded in the details. As opposed to passively received knowledge, divine knowledge must be teased out of the details; the search for it is an activity. YHWH and M have directed us to search the signs narrative for wisdom. The reader must discover the significance of the signs, which were so important to YHWH that he hardened Pharaoh's heart to provide us with knowledge through them.

We now have an explanation for why YHWH hardened Pharaoh's heart which leads to an understanding of how the Torah should be read: It was in YHWH's power to have initiated a *single* sign to bring about the release of the Israelites; YHWH had to harden

4

Pharaoh's heart to complete the plan to display *ten different* signs. These were not for the benefit of convincing Pharaoh, nor for the expediency of the redemption. The signs were planned to create a story that would be told to future generations, *a "text" which could lead to knowledge of YHWH*. The divine history in the Torah serves a literary function which transcends the mere recitation of historical facts. It is a text which has been meticulously planned to present a detailed theology. Knowledge of this theology, like the vision of the deity the elders experienced, is reserved for the few. It is buried within the Torah's literary structure.

The intertwining of structure and theology has dictated the format of this book. The framework, Parts One and Five, address one of the weighty questions of exegesis—why does the deity have multiple names? Part One introduces the subject of names through a reading of the appearances of divine names in Gen 1:1-11:9, focusing on Elohim and YHWH. In it we develop the thesis that Elohim and YHWH should be seen as distinct characters, planned elements, in the narrative. Part Five verifies that the whole book of Genesis was constructed in a manner which demonstrates the differences between Elohim and YHWH. Parts Two, Three and Four, then develop the tools required to understand the demonstration. The ultimate presentation is based on a map of the structure of Genesis (Figure 1).

	A		B	C	D	E	F
1	I (1:1-2:3)		V (11:10-13:4)	VI (13:5-14:24)	XI (25:12-34)	XII (26:1-33)	XVII (36:1-41:45)
2	II (2:4-4:26)	IV (11.1-9)	VII (15:1-17:27)	VIII (18:1-19:38)	XIII (26:34-28:9)	XIV (28:10-32:3)	XVIII (41:46-47:26)
3	III (5:1-10:32)		IX (20:1-22:19)	X (22:20-25:11)	XV (32:4-33:16)	XVI (33:17-35:29)	XIX (47:27-50:26)

Figure 1. The Structural Map of Genesis

This map, as well as the maps of the remaining four books, are developed in Part Four. This map of Genesis was constructed after the nineteen individual Units (I-XIX) were identified.

The characteristics of literary Units are discussed in Part Three. There is a very precise correlation between the appearances of Elohim and YHWH and the format of the map. The patriarchal narratives encompass columns B-F. Only YHWH appears in the foreground in row 1 of this block, (V, VI, XI, XII, XVII) and only Elohim appears in the foreground in row 3 (IX, X, XV, XVI, XIX). Both appear in row 2, in the "middle" Units. The names map to the structure of the book according to a startlingly clear blueprint. Analysis of this blueprint leads to an understanding of the differences between YHWH and Elohim embedded in the structure.

You could of course take a leap of faith and go directly from Part One to Part Five. I would not consider that cheating! You would avoid Part Two, "The Decalogue is the Key to the Torah," Part Three, "Units of the Woven Torah," and Part Four, "Mapping the Books of the Torah." You may be able to follow the presentation in Part Five while skipping Parts Two to Four, but you will not learn how to become an ever-flowing spring!

2. Becoming an Ever-Flowing Spring

> In Plato's Banquet, Alcibiades—that outspoken son of outspoken Athens—compares Socrates and his speeches to certain sculptures which are very ugly from the outside, but within have most beautiful images of things divine. The works of the great writers of the past are very beautiful even from without. And yet their visible beauty is sheer ugliness, compared with the beauty of those hidden treasures which disclose themselves only after very long, never easy, but always pleasant work. This always difficult but always pleasant work is, I believe, what philosophers had in mind when they recommended education. (Leo Strauss, *Persecution and the Art of Writing*)

> Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; ….To him are revealed the secrets of the Torah, and he is made as an ever-flowing spring, and like a stream that never ceases. And he becomes modest, long-suffering and forgiving of insult. And it magnifies him and exalts him over everything. (Avot 6:1)

Rabbi Meir agrees with Leo Strauss that the Torah should also be read as a book containing "hidden treasures," "the secrets of the Torah." Both scholars also hint at a method which leads to the discovery of hidden treasures. Strauss is indirect, indicating merely long and difficult yet pleasant work. Rabbi Meir specifies studying Torah "for its own sake." While Strauss emphasizes the hidden content, "most beautiful images of things divine," Rabbi Meir focuses on the impact upon the learner "he is made as an ever-flowing spring." Combining them, we might say that studying the Torah for its own sake leads to visions of divine things which can transform the student into "a stream that never ceases." The goal of this book is to demonstrate that reading the Torah "for its own sake" is the path to becoming an ever-flowing stream.

The path itself is indeed long and difficult to traverse but the difficulty is justified by the beauty of the uncharted regions to be explored. It traces the discovery of the formal structure of the Torah and the treasures embedded in the structure. The central difficulty is the need to learn a new mode of reading based on an ancient mode of writing incorporated in the Torah and the Mishnah. I will call the mode of reading demanded by these books "the flowing stream" method in honor of Rabbi Meir.

The Mishnah may be the sole extant witness to the Torah's unique mode of organization. All agree that the Mishnah reflects a high level of literary sophistication, while there is much disagreement about the Torah as a composition. So, I will introduce the "flowing stream" method with an example from the Mishnah to avoid issues of authorship. After that, we will see an example of how the method is applied to reading the Torah. The example I have chosen is a short composition from Avot 4 attributed to Ben Zoma.

Example from the Mishnah

I. Ben Zoma says, Who is wise?
He who learns from everybody,
as it is said, From all my teachers I have gotten understanding (Ps. 119:99). `

II. "Who is strong?
He who overcomes his desire,
as it is said, He who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city (Prov. 16:32).

III. Who is rich?
He who is happy in what he has,
as it is said, "When you eat the labor of your hands, happy will you be, and it will go well with you (Ps. 128:2)." Happy will you be— in this world, and it will go well with you— in the world to come.

IV. Who is honored?
He who honors everybody,
as it is said, "For those who honor me I shall honor and they who despise me will be treated as of no account (I Sam. 2:30)."

Ben Zoma's composition is based on four iterations of a single paradigm: "Who is … he who … as it is said." Each iteration obeys a very strict set of rules. Together, they attest to a well planned and executed composition. Ben Zoma gets high marks as a craftsman. Each iteration of the paradigm asks about a specific type of person: who is wise, strong, rich, honored. The answer in all four cases is intended to conflict with a commonsense answer: the rich man is not the one with the most money but rather the most content. The answers turn reality upside down, challenging the reader to adopt a new perspective. Each of the four "revolutionary" views is supported by a verse from the Bible. Taken together, they offer the thesis that the Bible is a revolutionary document which can change our view of the world.

The first step in our reading has been to establish that we are looking at a coherent, well-authored composition. It is a very superficial step. To appreciate the true artfulness of Ben Zoma's composition and its "hidden treasures," we must delve more deeply into the content. We should raise questions such as: why are there four types of people; why are they in this order; do they connect with each other; what is the connection of each with the cited verse? These questions satisfy Rabbi Meir's requirement to study the text "for its own sake," through close reading.

At this point, rather than drawing out the analysis, let us consider the results of close reading, with emphasis on what the "flowing stream" method contributes. The method is based on grasping the entire composition to *see* the relationships between its parts. The emphasis is on "seeing." The Torah and the Mishnah are visually oriented documents. The "method" requires transforming the linear writing into a non-linear visualization. In the mini composition we are reading, the visualization leads to the identification of a four-step process experienced by an individual.

The visualization is based on the outer parts "facing" outwards; I, "learns from everybody," and IV, "honors everybody;" and the inner parts facing inwards, II, "overcomes his desire," and III, "who is happy." The outer parts speak of interactions with others while the inner parts speak of inner experiences. The process is hinted at by the relationship between I and IV. Part I speaks of receiving, "learns;" IV speaks of giving "honors." Parts I and IV are thus equivalent to input and output devices. Then, the "processing" takes place in II, III. The whole picture is like a computer: I) the input, II> III, the processing, IV) the output.

By turning the envisioned "computer" into a person—how Data in Star Trek would love this!— we can see the following four-step process. In stage I, a person learns something

new which is not trivial. To absorb the new, a person must change. The need to change creates inner tension between the old "self" and the new, potential self. The inner battle, II, is characterized by the need to overcome one's desire to stay the same. The successful conquest of the self coincides with the integration of the "new" with the old to create new personal wealth, satisfaction, III. From the position of wealth, the individual can now give to others, IV.

The flowing-stream method has produced a stream flowing through the individual, a stream which has its source outside the person, and which is destined to return to the world improved and amplified through the inner life of the learner. It demonstrates how the individual can be transformed into a flowing stream by learning "from everybody." This is an integrated reading based on the visualization of the text as having an "outside and inside." The content of the integrated text is intimately related to the text's literary structure. The intermeshing of form and content is part of what demands the development of a new mode of reading. This is, formally, the key takeaway of our reading. But there is more. As Rabbi Meir spoke of in the Torah, there are also divine secrets.

The divine-secret side, as might be expected, is found in the verses referenced. For our purposes, it will be sufficient to look at the verses quoted in I and IV. First, we need to note the nature of rabbinic citation. Since there were neither chapters nor verses in the biblical texts, a few words were quoted so the reader would make an association. The association is not necessarily within the words cited. It could be related to a larger swath of text that would be seen by referring to the context surrounding the citation. The issue is more complex for us because printers have decided how much of the source being cited is

relevant. Consequently, it is always necessary to look up the reference in its context to see how it is being applied.

Only half the verse in part I is quoted. The remainder is "because your testimonies are my conversation." The verse, as well as all of Psalm 119, is directed to the LORD/YHWH. The wise person is the one who can hear the divine voice coming through others. This reading is consistent with part IV. The speaker of the verse from I Sam 2:30 is the Lord. The source of *kvod*, honor, is divine kvod. The person who takes in the divine teaching in part I and makes it part of her/himself in II and III, becomes a vessel for the further revelation of the divine in IV. The imagery of Rabbi Meir's flowing stream matches Ben Zoma's teaching of how the individual becomes a partner in divine revelation.

We will now look at an image created by the six days of creation. It introduces us to another form of literary visualization, based on the oft-noted pairings of days. Each of the first three days has a parallel in the next three days.

	Divinely Named, Motionless, Singular	Unnamed with Local Motion Plural
Celestial-transcendent	Day 1 day/light	Day 4 lights
Between	Day 2 sky (divider between waters above and below)	Day 5 birds and fish occupants of sky and water
Terrestrial-immanent	Day 3 earth and plants	Day 6 beasts and people

Figure 2. The Creation Days Weave

When the days of creation are ordered in a table according to their literary pairings, new information jumps off the page. If the days are arranged as above, progressing vertically in

two sets, (1-3, 4-6), they present an image of the world as experienced: stars above, earth below, air and water between them. The impetus to create such a table stems from the recognition that days 1 and 4, 2 and 5, 3 and 6 can be read as pairs. The linear flow, 1-6, masks a division of the days into two sets. Once the six days are divided into two sets of three days, the picture of the world appears and distinctions between the sets are revealed. Each day of the first set, 1-3, contains a named, motionless singular entity, while 4-6 mention groups of unnamed moving entities.

We examine the creation in depth in Part Three. For now, it is sufficient to note that each individual day is part of two different groups, its pair (row) and triad (column). In other words, each day is the product of two planning lines, horizontal and vertical. To understand the meanings embedded in the tabular format, the six days of creation must be grasped as a weave of concepts. This is the crux of the new mode of reading demanded by the text: the apparent linear text is undergirded by concepts embedded in its structure. To fully understand day one, it must be understood as paired with day 4 and part of a triad that includes days 2 and 3.

We have uncovered one of the Torah's methods of hiding its "hidden treasures." Ostensibly linear narratives, like the six numbered days of creation, disguise non-linear relationships, like the two by three table of days. This non-linear mode of writing, in tables, is what requires a new mode of reading referred to above as the "flowing stream" method. It involves defining concepts that are represented by blocks of text. For example, the two sets of three days point to several possible dyads, such as "one and many" and "separate and connected."

All eighty-six of these literary Units of the Torah, as well as over five hundred chapters of Mishnah, appear to be composed as tables, or more properly, weaves. The dyads defined by the two triads of days form the warp across which the weft threads of the paired days are woven. The discovery of the non-linear structures of these texts has opened the door to the hidden treasures that can transform the student into "a stream that never ceases."

All that is necessary to see how the transformation is affected, is consideration of the "warp" of reality, the vertical threads across which the three-tiered visualization is woven. Since the dyad represented by the warp threads underlies all of the creation composition, it must be composed of the most fundamental pairs of concepts in metaphysics, such as "the one and the many." However, the dyad(s) are not expressed directly in any way. The reader is forced to produce the underlying concepts, thereby becoming a partner in their revelation. By continually developing such concepts, the student becomes a stream that never ceases. The hidden treasures of which Strauss speaks are produced by the student interacting with the structured text, thereby fulfilling Rabbi Meir's promise for one who "occupies himself with the Torah for its own sake."

3. The Project

Let me introduce myself and my project. It begins with a conversation in the fall of 1964 on Paul's Letter to the Galatians with my tutor, Robert Sacks. This was after a sophomore seminar at St. John's College in Annapolis, MD, the Great-Books school. I made known to Mr. Sacks my deeply negative visceral reaction to justification through faith, as opposed to acts. He indicated this could be "a Jewish reaction." The details of the conversation that followed gave me the impetus to explore my Jewishness, an activity which led me to

studying classical Jewish texts. But I ran into a serious problem, because of my St. John's education.

I had become accustomed to reading the classics unencumbered by commentary. The preponderance of commentary and super commentary in biblical and Talmudic studies was disconcerting during my brief time at the Jewish Theological Seminary of America. I needed to read the sources as I had read the classics, without mediators. That was one of my difficulties. Another had to do with depth. I graduated St. John's before Leo Strauss came there, after retiring from Chicago, but his presence was already felt. Secret teachings, hinted at in *Persecution and the Art of Writing*, were sought out everywhere. I did not find the same level of intellectual subtlety in Jewish studies. Partly due to this frustration, I left off my studies and became a farmer, growing Avocados in Israel. Eventually, as a member of Kibbutz Lavi, I was given time to renew my Jewish studies. My life changed when I studied the Maharal of Prague with Manitou.

The Maharal and Manitou

I want to acknowledge here my indebtedness to the pioneering research of the Maharal of Prague. None of what I present in this book or in my editions of the Torah and the Mishnah could have come to light were it not for the ground-breaking work of the Maharal. All the ancient Hebrew texts to which I had been exposed appeared to me like the broken tablets, until I encountered the Marahal's commentary on *Mishnah Avot*. Only then did I realize that I had been missing the integrity of these texts by ignoring their literary structure. He demonstrated that an ostensible collection of ten aphorisms was in fact a meticulously composed philosophical composition based on a weave containing two warp threads and five weft threads. (It took years before I realized that these five pairs in Avot were

14

composed to reflect or resonate with an esoteric reading of the Decalogue, presented here in Part Two.)

I had the privilege of studying the Maharal's writings with Rabbi Leon Ashkenazi, known as Manitou. He encouraged me to investigate the rest of the Mishnah in line with the Maharal's approach to Avot. Manitou told me that the Mishnah had been studied according to its structure as recently as four or five generations ago, but the knowledge of how to read the Mishnah in that way had been lost. The single remnant was in the Maharal's commentary on Avot. (Anyone wishing to probe the philosophical depth embedded in the structure of ancient texts, would do well to begin by reading the Maharal.) Following the hints of the Maharal and the encouragement from Manitou I completed an analysis of the Mishnah which was crowned by the publication of *The Structured Mishnah.*

I found that over five-hundred chapters of Mishnah were constructed as a weaves, similar to the pattern of the creation presented above in Figure 2. Sizes vary, but all chapters adhere to certain basic principles. They were constructed to be grasped two-dimensionally as weaves. I completed the analysis of the Mishnah in the nineties and submitted it to Ben Gurion University for publication. It was accepted, on condition that I find financing for the high costs of production. Instead, I decided to post it on the then new internet. It has been available on my website, chaver.com, for over twenty years. While developing this edition of the Mishnah, I published a few articles on the structure of Mishnaic chapters in journals and books. They are also available on chaver.com.[2]

---

[2] See: Moshe Kline, "The Literary Structure of the Mishnah" (*Erubin* Chapter X), *Alei Sefer* 14 (1987): 5-28. For a full edition of the Mishnah in which each chapter is arranged according to its non-linear structure see: http://www.chaver.com/Mishnah-New/Hebrew/Text/Shishah Sidrei Mishnah.htm.
For an introduction to the structuring of chapters of the Mishnah see:

Mary Douglass and Jacob Milgrom

After having completed my edition of the Mishnah, I began a similar analysis of the Torah. The goals were to identify the parts of the Torah and to investigate whether they were organized according to any identifiable pattern. The first book that I felt that I had "cracked" was Leviticus. I began there because the material is similar to the Mishnah, since they are both largely books of laws. That made it possible to begin with literary elements with more clearly defined borders than much of the biblical narrative.

Once I developed a complete overview of Leviticus, I became aware of Mary Douglas' *Leviticus as Literature*. I wrote her an email and was astonished to receive an encouraging reply. We had an extensive exchange of views regarding the structure of Leviticus and eventually she introduced me to Jacob Milgrom. Jacob and his wife Jo became good friends as he mentored my entry into the field of biblical scholarship. When he was satisfied that my research should be published, Jacob introduced me to his editor, David Noel Freedman, who published an essay of mine on the structure of Leviticus. That essay was revised and expanded in a collection of essays published by the SBL in Jacob's memory.[3] One of the editors of the SBL volume, Roy Gane, to whom I am deeply indebted for his input and encouragement, suggested that I expand the essay into a book.

---

http://www.chaver.com/Mishnah-New/English/Articles/Introduction to the Structured Mishnah.pdf. Much of what is described there regarding chapters of the Mishnah can be applied to the Units of the Torah as well.

[3] Moshe Kline, "Structure Is Theology: The Composition of Leviticus," in *Current Issues in Priestly and Related Literature: The Legacy of Jacob Milgrom and Beyond* (eds., Roy E. Gane and Ada Taggar-Cohen; Atlanta: SBL Press, 2015), 225-264

The Discovery

The analysis of the Torah's principles of organization led to the discovery that all five books of the Torah are made up of well-defined literary units (hereafter "Units") that share certain characteristics. Specifically, each Unit was built as a table or weave, a two-dimensional, non-linear construct, according to an esoteric paradigm analogous to the stone tablets of the Decalogue. This discovery made it possible to identify all eighty-six Units of the Torah. They produce a very clear picture of the formal structure of each of the five books. Since the same formatting technique was used throughout the Torah, both on the level of individual literary Units and on the level of whole books, it is most simply understood as the work of a single hand or school, which I refer to as "M."

The importance of the discovery transcends the conclusion that the Torah is an authored text. It makes it possible to read the Torah in a new way, as a multi-leveled, highly sophisticated composition. The new reading is guided by the structure as well as certain elements of the narrative, which can be understood as reading instructions. The Torah can thus be read in two distinctly different ways. One way is based on the linear reading of the text that does not consider its structure, the "traditional" way. The "new" way, based on the structure, produces insights that are not available from the traditional way. Through the course of this book, I demonstrate that M intended that the Torah be read in both ways. For more than two millennia, exegesis has focused exclusively on the linear reading. The goal of *Elohim and YHWH* is to empower the careful reader to explore the Torah as a non-linear, woven, text.

4. The Book

Through the decades that I have tried to understand the literary structure of the Torah, I have often been asked (mostly by my wife,) what meaning I expect to derive from understanding structure. This book should make very clear why it is necessary to read the Torah according to its formal composition. It demonstrates how understanding the structure adds new depth and sheds light on thorny textual problems. I have constructed the book in two separate blocks to reflect how the method of reading the Torah as a composition leads to becoming an ever-flowing spring, as well leading to the solution of textual problems. The first block, Parts One and Five, addresses one of these problems, the names of the deity.

If you imagine a God who creates the world, places Adam in the garden and interacts with the patriarchs, you have not read the book carefully. Elohim creates the world; YHWH-Elohim places HaAdam in the Garden; YHWH tells Abram to leave his home. Later, Elohim introduces himself to Abram and changes his name to Abraham. Throughout Genesis both Elohim and YHWH interact with the patriarchs. Elohim and YHWH are presented as if they are two distinct characters, both of which lay claim to the title "El Shadai."

Do these names refer to two distinct deities or as two expressions or names of the same deity? Traditionalists might say that they refer to different "aspects" of deity, but no one as yet has pointed to a clear and consistent distinction between the "aspects." For the last few centuries, scholars have proposed that the different names indicate different sources for a patch-work narrative. I present an entirely new approach to the problem. The two labels represent two distinct realms of experience, the mundane, associated with Elohim, and holy, associated with YHWH. The big-picture story of the Torah tells how the

holy YHWH is revealed in the world created by Elohim. Genesis creates the foundation for this narrative.

In Part One I demonstrate my approach, reading the names as characters in the narrative, in a reading of Gen 1:1-11:9. In Part Five I demonstrate that the distinctions between the two names are embedded in the structure of the book of Genesis. Seeing those distinctions suggests an underlying theology. Elohim is associated with "the immanent" below and YHWH with "transcendent" above. The structured narrative of the Torah tells how the holy, transcendent name "YHWH" is revealed in the mundane, immanent world associated earlier with the name "Elohim." To grasp the argument supporting this assertion, it is necessary to grasp the overview of the entire book of Genesis as presented in the map (Figure 1). The second block of my book, Parts Two-Four, develops the tools required for grasping the whole of Genesis as a single integrated composition.

The development of the tools begins with an introduction to divine, woven, writing by means of an ancient esoteric reading of the Decalogue in Part Two. You might find some of the structural analyses a bit dry, so I am including certain information in this introduction which should provide incentive to push on. We will read the Decalogue as it has not been read for eighteen centuries. In the early third century CE Rabbi Yehuda HaNasi (known simply as "Rabbi") composed a section of the Mishnah as the repository for an at-that-time ancient, esoteric reading of the Decalogue. He created the repository in the context of an esoteric teaching which he reports as transmitted from Moses to Joshua and to just a few individuals in succeeding generations. Rabbi's testimony concerning the esoteric Decalogue appears in the first chapter of Mishnah Avot. The five consecutive pairs of aphorisms in this chapter, quoted in the names of five consecutive pairs of recipients of the esoteric tradition,

contain Rabbi's reflections on a reading of the Decalogue as five consecutive pairs of Words. This reading is based on the division of the Masoretic Text (MT) into ten parts which is identical to the paragraph division in Torah scrolls. The analysis concludes that the Decalogue was composed as a weave, a two-dimensional text. Since the Decalogue, both oral and written, are attributed to Elohim, we understand that M presents the stone tablets as the paradigm for the tabular Units of the Torah.

Part Three develops the theory of the Decalogue paradigm and presents examples of woven Units to clarify their characteristics and how they are identified. Two of the Units are of special interest for our study of the names, the creation Unit, Gen I, and the Unit containing the signs (plagues) in Egypt, Exod III. Elohim creates in distinct days, and YHWH brings about events which overturn elements of Elohim's creation, e.g. water turns to blood. Comparing the structures of the two Units allows us to pinpoint the relationship between Elohim's acts of creation and YHWH's signs of "decreation." The decreation announces the arrival of YHWH on the stage of the history of nations.

"Reading" woven text is a creative endeavor. I have placed "reading" in inverted commas because the activity I am describing is not what we usually think of as reading. It demands much more of the reader, who is forced to become a creator of meaning. The woven text uses juxtaposition and other literary techniques to hint at the meaning which the reader derives from the weave. But the final product, the "reading," is a function of the reader's creativity, the source of the ever-flowing stream. In that sense, reading M's esoteric composition, the woven Torah, is an exercise in personal creativity. *But it should not be confused with an instrument for self-expression*. The reader maintains a dialogue with M who demands that the linear and non-linear readings shed light on each other. The more

clearly you integrate all the parts of the weave, the more clearly you will be able to understand each individual part. Conversely, to determine the full meaning of any individual part, it is necessary to understand its place in the context of the weave. The weave thus creates new levels of context and meaning.

M did not limit the employment of weave-like organization to the level of the eighty-six woven Units. The individual Units associate in sets of Units which form higher order weaves. The patterns created by these higher-order structures establish the unique forms of all five books. *The consistent use of the two-dimensional literary weave paradigm on all the multiple levels of organization is part of the evidence that the five books of the Torah are a single composition planned from the beginning of Genesis to the end of Deuteronomy*.

Part Four demonstrates how Units integrate into higher order structures. In four books, all but Exodus, individual Units associate in sets of three. All these sets of three, except one, are paired with another set of three to form a six-Unit block. Genesis and Leviticus each contain three six-Unit blocks while Numbers and Deuteronomy contain two each. Exodus is unique in that it is composed of four sets of four Units each. We examine in detail how the identification of the sets of Units in Genesis leads to the creation of the map of the book.

Part Five offers a solution to the Elohim/YHWH problem based on the overview presented by the map of Genesis. We see that the distinctions between the two names, or characters, is the single integrating element throughout the book. By mapping the appearances of Elohim and YHWH against the map of Units, we discover the foundational distinction between them. We see Genesis was fashioned to establish Elohim as the revelation of the immanence of the deity and YHWH as the transcendence. We conclude

that the Torah presents the revelation of the transcendent, YHWH, in the realm of the immanent, Elohim.

The two ways of reading the Torah we spoke of earlier produce two very different understandings of Genesis. The traditional chronological reading leads to an understanding of Genesis as a collection of histories of the patriarchs and their relationships with deity. The structural reading shifts the focus from below to above, from people to deity. The structure leads to the understanding that Genesis was composed to reveal the deity's work in the world, in the creation of the immanent, and in the revelation of the transcendent, characterized in Elohim and YHWH; the histories of the patriarchs are the means for presenting the stories of Elohim and YHWH. Structure is theology.

Part One: Divine and Human Names in Genesis 1:1-11:9

Chapter One: Introducing the Players

Elohim and YHWH presents the discovery of the formal structure of the Torah as well as each of its literary units (hereafter Units), and demonstrates the value of understanding the structure. The demonstration involves solving one of the thorniest problems of the Torah, the use of multiple names for the deity. Specifically, analysis of the structure of Genesis confirms Elohim (God in most translations) and YHWH (generally: the Lord) have two distinct roles in the narrative. This finding raises new questions regarding the Torah and the theology it presents.

The book is divided into five Parts. While I personally enjoy studying matters of structure for their own value, I concede most students of the Bible do not. Consequently, I have constructed this book so the study of structure, Parts Two, Three, and Four, provides the means to solving a problem. Part One presents the problem and Part Five presents the solution, based on the tools developed in Parts Two-Four. The Problem presented in Part One is the appearance of multiple divine names in the prologue of Genesis, 1:1-11:9. The most glaring example is the parallel appearances of both Elohim and YHWH in the flood narrative, where they have different roles. The solution of the problem is found by examining how the Torah was constructed, with an emphasis on Genesis, in Parts Two-Four. Part Two presents the Decalogue as the paradigm according to which the Torah's Units are organized, introducing the concept of woven text. Part Three presents examples of Units, including a comparison between Elohim's six-day creation Unit and YHWH's signs (plagues)

in Egypt, the "decreation" Unit. Part Four demonstrates how the Units associate to form the structures of the five books, with special emphasis on Genesis. Part Five returns to the distinction between the names. It demonstrates the formal structure of Genesis is based on this distinction. By mapping the appearances of Elohim and YHWH against this structure, we discover the foundational distinction between them. We see Genesis was fashioned to establish Elohim as the revelation of the immanence of the deity and YHWH as the transcendence. We conclude that the Torah presents the revelation of the transcendent, YHWH, in the realm of the imminent, Elohim.

<div align="center">***</div>

Various names are applied to deity in the Torah. The two principal names are Elohim and YHWH. Elohim is the name of the creator in the first chapter of Genesis; YHWH is best known as the name of the national deity of Israel. "Elohim" is a plural form in Hebrew but normally appears with a verb in the singular. It is also used as a generic in the plural, especially when referring to idolatry, "other gods (elohim)," as well as judges. YHWH, which is related to the verb "to be" in Hebrew, is used only as a proper name. Both these names are used extensively in Genesis. From Exodus on, the appearance of Elohim in an active role is infrequent; most of the narrative speaks of YHWH. There are various approaches and theories regarding the distinction between the names and the way they are used.

Some are comfortable saying the names are essentially interchangeable. They might argue: "Since the Torah is the source of monotheism, the names must both refer to the same entity. The difference is probably just stylistic." While many biblical scholars may agree with the theology of this position, (if not the circular reasoning,) the different names still disturb them formally. They propose the Torah was redacted from several older

documents which used different names for the same deity. Another view is the names represent distinctly different "aspects" of the deity. A major line of Jewish tradition considers Elohim a strict, even harsh, aspect of the deity. YHWH is associated with the opposite, a lenient, forbearing aspect. While widely used, the term "aspect" does not adequately denote what is indicated by the names in the Torah. They are so different they appear, functionally, to represent two different characters in the narrative. Consequently, for want of a better term, I refer to them as characters. The formal structure of the Torah, which we explore later, supports the view it is an authored document, in which the author made a clear and consistent distinction between the names. In Part Five we see the distinction is foundational to the plan of the Torah. The theological, epistemological, question of whether the distinction between the names points to a division in the godhead or in human perception is not dealt with.

Since we will be exploring the names intensively, it would be good to set some ground rules about how we use them. I have already indicated my tendency to treat them as separate characters in the narrative. The following reading might give the impression they are different entities entirely. I do not think the author of the Torah was a dualist, but we must take the duality of the names seriously. The Torah also gives dual names to human characters, such as: Abram and Abraham; Jacob and Israel, Jethro and Reuel. Perhaps we should understand just as Jacob and Israel are the same person, so too are Elohim and YHWH the same deity. This is supported by the fact they never interact. Even so, the Torah does make important distinctions between them, such as the fact Elohim produced the first set of stone tablets by himself, while YHWH partnered with Moses to produce the second set; YHWH partnered with Eve in producing Cain, while Elohim presented her with Seth. For

clarity in the discussion, I will not translate the names but will continue to use Elohim and YHWH. To avoid confusion, I will use "deity" as the generic, rather than "God."

The Names and the Plan of the Torah

One of the central concerns of the Torah is to show how YHWH, deity of Israel, is revealed in the world created by Elohim. This revelation is directed at repairing a rupture that occurred between the names with the expulsion of people from Eden. The only place in the Torah where the two names, YHWH and Elohim, appear united to represent a single character is in the garden of Eden narrative, starting at Gen 2:4. The deity who formed the garden and interacts with his creatures in the garden is called YHWH Elohim, often translated "the Lord God." The result of the human garden-of-Eden experience is paralleled by a change in the divine name. Just as Eden conveys an image of a time/place when/where people had an intimate relationship with deity, the Eden experience also signals a time/place when/where the names YHWH and Elohim appear united. With the expulsion from Eden, the names are separated. The rest of the Torah can be read as a plan to reconcile the divine names through the establishment of a holy state in Canaan.

We will see Elohim represents the godly aspects of the mundane, immanent, experienced world. These can be expressed in nature, science, law, in short, day-to-day life in the world created in six days. YHWH is associated with holiness, as in, "You shall be holy, for I YHWH your God am holy (Lev 19:1)." He seeks to create a holy people (Exod 19:6) who can facilitate the revelation of holiness in the mundane world. The command to be holy opens Lev XIII (19), the central Unit of the Torah in my reading, a Unit formatted to simulate

the ark of the covenant.[4] The Israelites are redeemed from slavery to become the living revelation of YHWH's holiness in the mundane realm of Elohim. The perfection of the nation, instituted and maintained by YHWH's laws, reveals YHWH to the world. Elohim the mundane and YHWH the holy are reunited with the simultaneous revelation of the holy, through Israel, within the world. The book of Genesis sets the stage for this reconnection by *distinguishing between Elohim and YHWH*. Jacob's oath after the ladder dream foreshadows the integration of the transcendent YHWH with the immanent Elohim: "YHWH will become Elohim for me (Gen 28:21)."

Elohim, YHWH Elohim, YHWH

All of Genesis should be read as an introduction to the central story of the Torah, the development of the Israelite nation as the vehicle for divine revelation. Within this introduction, chapters 1:1-11:9 are a prologue to the central theme of Genesis, the histories of the fathers of the nation, and YHWH's and Elohim's connections with them. This prologue has four well defined Units:

- I (1:1-2:3) the creation;

- II (2:4-4:26) the Garden and history of Cain;

---

[4] The division of the Torah into "Units" is detailed in Part Three. A map of all the Units of the Torah appears in Part Four. Units and the structures of books are also dealt with in earlier publications:

Moshe Kline, ""The Editor Was Nodding" a Reading of Leviticus 19 in Memory of Mary Douglas." *The Journal of Hebrew Scriptures* , vol. 8.17, 2008, pp. 1-59.

Moshe Kline, "Structure Is Theology: The Composition of Leviticus," in *Current Issues in Priestly and Related Literature: The Legacy of Jacob Milgrom and Beyond* (eds., Roy E. Gane and Ada Taggar-Cohen; Atlanta: SBL Press, 2015), 225-264, available online at http://chaver.com/ > Featured Articles

- III (5:1-10:32) the flood;

- IV (11:1-11:9) the tower of Babel.

These four Units introduce us to Elohim and YHWH. In Unit I, only Elohim appears, to create all in six days; in IV, YHWH alone confuses the languages and disperses peoples. In II and III both names are used. We begin our exploration of these names in the following paragraphs. But later we see that we must incorporate the two names used for the first people in the analysis, Adam, created on day six by Elohim, and HaAdam fashioned by YHWH Elohim to work in the garden of Eden.

Together, Units I-IV present the process whereby YHWH, who is absent from the Unit I creation, takes a central role in the narrative. This name first appears in Unit II (2:4): "This is the tale of the heavens and the earth when they were created, on the day YHWH Elohim made earth and heavens." YHWH is introduced in a name which includes the name Elohim, the creator in Unit I. This compound name appears in the opening verse of the Unit, telling us we are to hear a story of the "generations" of heaven and earth. The verse introduces us to a narrative which has two components, heaven, and earth. This introductory pair of terms is followed by narratives which focus on pairings: the first human couple, HaAdam and Eve, the pair of trees in the garden of Eden, Cain and Abel. (I explain the difference between Adam and HaAdam below.) YHWH appears for the first time as an actor independent of Elohim after the expulsion from the Garden.

YHWH and Elohim Separate

The split between YHWH and Elohim takes place precisely when HaAdam and Eve are banished from the Garden. The same action which changed the future of humanity also

changed the future of the deity as presented in the Torah. In the Edenic state the two names are connected. In the non-Edenic state, they are separated. Eating from the tree of knowledge changed both people and the deity. Possibly the reflection of human actions on the deity is the essence of the story depicted in the opening verse of Unit II. Developments in people, "earth," parallel similar developments in deity, "heaven," thus the "story" of heaven and earth. Another instance of this parallel is the formation of Eve as a reflection of the appearance and separation of YHWH. We are first told about Elohim the creator (I) and then see YHWH attached to Elohim (II). Then YHWH is separated from Elohim to become an independent name. This progression parallels the separation of Eve from HaAdam. The offspring of this specific parallel between heaven and earth is Cain, whose birth Eve describes thusly: "I have got me a man with YHWH." The two who were separated from a partner, YHWH and Eve, are connected to each other through Cain. The birth of Seth provides the first opportunity to compare YHWH and Elohim post Eden.

(Before we look at the birth of Seth, I want to make a distinction between the ways the names of the deity are used throughout the Torah. The distinction is between whether the deity is on stage or off. In Unit I Elohim is completely on stage, in the foreground. On the other hand, when the snake mentions Elohim to Eve, he is off stage. Usually, when a character mentions deity, the deity is off stage; but when the narrator mentions deity, he is on stage. We can learn about the differences between Elohim and YHWH from the other characters as well as directly from the narrator. But we must remember we only have a direct view of divine actions when the deity is on the stage. At other times we see him through the eyes of a character. Sometimes the discrepancy between what we hear from the narrator and what we hear from a character is significant. The Joseph narrative contains the most notorious of these discrepancies. Even though the narrator tells us repeatedly

29

YHWH benefits Joseph, Joseph only recognizes Elohim. In fact, Joseph appears to be entirely

ignorant of the name YHWH even though all the Egyptians around him understood it was

YHWH benefiting him.)

Eve, not the narrator, is the first to mention both YHWH and Elohim after Eden. Both

mentions refer to the birth of a son. We have noted Eve partners with YHWH in delivering

Cain. Regarding the birth of Seth, she says: "Elohim has granted me other seed in place of

Abel, for Cain has killed him." The birth of Seth is the function of Elohim's "grant." YHWH

and Eve partnered, but Elohim granted to Eve. From the perspective of the deity, YHWH is

linked with Eve, while Elohim does not have a direct connection. This distinction is

consistent with the first appearances of the two names. Elohim is the independent creator

in Unit I while YHWH first appears connected to Elohim in the Garden narrative. This

distinction also holds in the bigger picture, when comparing Units I and IV. Elohim creates at

a distance in I, while in IV YHWH "comes down" to see what people are up to and then to

prevent them from communicating with each other. These are just preliminary

observations. The major distinctions are displayed in the flood narrative. They are so sharp

there that the flood story seems to be primarily a vehicle for clearly presenting YHWH and

Elohim as wholly different characters. To understand how this is accomplished, we must

first clarify some things about Adam and HaAdam, Eve, Cain, Able and Seth. The story of

these people is the window to the story of YHWH and Elohim.

Adam, HaAdam, and Eve; Cain, Able and Seth

In Unit I, Elohim creates "Adam", while YHWH Elohim forms "HaAdam" in Unit II. These first

people are quite different as are the ways they are brought into being. "And Elohim created

man in his own image, in the image of Elohim created he him; male and female created he

them (1:27)." The word "created" is repeated three times. No material is mentioned, Adam is created from nothing. Compare this with "Then the YHWH Elohim formed man of the dust of the ground and breathed into his nostrils the breath of life (2:7)." Adam was directly created by Elohim without any means or material, but YHWH Elohim combines two components, dust of the ground and divine breath of life, to *form* HaAdam. Like YHWH Elohim who formed him, HaAdam is a compound entity. While this similarity goes unnoted by the narrator, the similarity between Elohim and Adam is noted both in Unit I and in Unit III, Adam was created "in the image of Elohim." HaAdam is male and has no mate until Eve is made from him. Adam is created male and female. Adam is Elohim's final creation, created after all other creatures. YHWH Elohim formed all the other creatures while searching for a mate, a "a help meet for him," for HaAdam.

> And YHWH Elohim said: 'It is not good that HaAdam should be alone; I will make him a help meet for him.' And out of the ground YHWH Elohim formed every beast of the field, and every fowl of the air; and brought them unto HaAdam to see what he would call them; and whatsoever HaAdam would call every living creature, that was to be the name thereof. And HaAdam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him. And YHWH Elohim caused a deep sleep to fall upon HaAdam, and he slept; and he took one of his ribs, and closed up the place with flesh instead thereof. And the rib, which YHWH Elohim had taken from HaAdam, made he a woman, and brought her unto HaAdam. (Gen 2:18-22)

The significance of the other creatures being potential life partners for HaAdam is expanded by comparison with Elohim's blessing to the newly created Adam: "'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth (1:28)." Adam is to "have dominion" over the creatures while HaAdam is to see them as potential partners, equals. Adam was created as a gamekeeper and HaAdam as a farmer: "And YHWH Elohim

took HaAdam, and put him into the garden of Eden to dress it and to keep it (2:15)." The

following chart summarizes the differences between Adam and HaAdam.

	Unit I Elohim *creates* "Adam"	Unit II YHWH Elohim *forms* "HaAdam"
Name	Adam is not a proper name, but rather the name of the class "humanity."	HaAdam is a single individual whose name includes the Hebrew definite article "*ha*" "the Man"
Essential nature	"And Elohim created Adam in his own image, in the image of Elohim created he him; male and female created he them (1:27)."	"Then YHWH Elohim formed HaAdam of the dust of the ground, and breathed into his nostrils the breath of life (2:7)."
Comparison with deity	Adam was created in the image of Elohim	HaAdam is a compound entity like YHWH Elohim who formed him
Mate	Adam is created male and female.	HaAdam is male and has no mate until Eve is made from him.
Place in order of creation vis-à-vis animals	Adam is Elohim's final creation, created after all other creatures.	YHWH Elohim formed all the other creatures while searching for a mate, a "help meet" for HaAdam
Relationship with earth	Commanded to conquer the land	Formed to serve the soil
Relationship to other creatures	Adam is to "have dominion" over the creatures	HaAdam is to see them as potential partners, equals
Profession	Adam was created as a gamekeeper and gatherer	HaAdam was a farmer
Central Descendant	Seth	Cain

Figure 3. Distinctions between Adam and HaAdam

We have established that Elohim created Adam and YHWH Elohim formed HaAdam. Each

divine name is associated with differently named people. We now examine the births of the

children of Adam and HaAdam. Our goal is to see how the divine names associate with the

children of Adam and HaAdam, and what this might tell us about the distinctions between

the divine names. Four references are relevant to this investigation:

- 4:1 And HaAdam knew Eve his wife; and she conceived and bore Cain, and

  said: 'I have gotten a man with the help of YHWH.'

- 4:2 And again she bore his brother Abel.

- 4:25 And Adam knew his wife again; and she bore a son, and called his name Seth: 'for Elohim hath appointed me another seed instead of Abel; for Cain slew him.'

- 5:1 This is the book of the generations of Adam. In the day that Elohim created Adam, in the likeness of Elohim made he him; 5:2 male and female created he them, and blessed them, and called their name Adam, in the day when they were created. 5:3 And Adam lived a hundred and thirty years, and begot a son in his own likeness, after his image; and called his name Seth.

Had we not distinguished between Adam and HaAdam, this investigation would be irrelevant. But having made the distinction, we cannot but notice that both are presented as fathering children. Verse 4:1 tells us that HaAdam fathered Cain. Eve names Cain and attributes his birth to "the help of YHWH." (We see in chapter Two we should understand YHWH as a development of YHWH Elohim.) Verse 4:25 informs us that Adam fathered Seth. Here too Eve responds to the birth by naming her son and explaining the name by relating it to Elohim, "for Elohim hath appointed me another seed instead of Abel." HaAdam has a son associated with YHWH, Cain, and Adam has a son associated with Elohim, Seth. Lest there be any suspicion of a corruption in the text, 5:1-3 makes it absolutely clear that Elohim created Adam who fathered Seth. But there is a problem. In 4:25 we hear "Adam knew his wife again" and she gave birth to Seth. Why are we told "again?" There is no previous mention of Adam knowing his wife. I owe the solution to this problem to Brett Kopin.

The solution is that Eve was the "wife" of both Adam and HaAdam. But as scandalous as this sounds, the idea is supported by further details. The evidence is accessible from the simple meanings of the text, but building the case takes a bit of

sleuthing. Is it possible the narrator is not referring to the "knowing" which lead to the birth of Cain as the previous knowing, as we might think is implied by "again?" Eve links Seth's birth with the death of Abel. What do we know about Abel's conception? "And again she bore his brother Abel (4:2)." Nothing. There is no declaration of Abel's paternity, nor a naming, nor a reference to deity. The fact that Abel is called Cain's brother does not exclude the possibility that they have different fathers. Abel's conception, like the meaning of his Hebrew name, "vapor," "emptiness," is totally transparent. It seems likely M created the empty blank for the reader to fill in. Let us say that Adam, created by Elohim, fathered Abel. When "Adam *again* knew his wife," Eve, Elohim provides them a son to replace Abel who was killed by Cain, who was aligned with YHWH. Abel, the shepherd, was thus fathered by Adam, the gamekeeper, created by Elohim. Cain, the farmer, was fathered by HaAdam, the farmer formed by YHWH Elohim.

HaAdam knew what he was talking about when he named his wife Eve (Heb *Hava*, life), "And HaAdam called his wife's name Eve, because she was the mother of all living (3:20)." Eve was the mother of all: Cain, Abel, and Seth. Adam was the father of Abel and Seth, HaAdam was the father of Cain. The narrative is coherent, albeit elusive. Once they are identified, the parts fit together like the parts of a completed puzzle, to present a whole picture. M presents two lines of people associated with the two divine names: 1) Elohim, Adam and Seth; 2) YHWH, HaAdam and Cain. The two lines are connected through Eve, the mother of all. Why are there two lines of people, each associated with a different divine name? Why is Eve the "mother of all?" We begin to address these questions in the following chapter by integrating our observations with Units III and IV, which complete the development of YHWH.

34

Chapter Two: The Development of YHWH

In Chapter One we focused on the implications of reading Units I (1:1-2:3) and II (2:4-4:26) as two independent narratives. The implications include seeing Adam and HaAdam as different, as well as Elohim, who created Adam, as different from YHWH Elohim who formed HaAdam. Although only Elohim is reported to have created heaven and earth, YHWH Elohim's forming HaAdam and other creatures is effectively an additional creation, producing a second source of people. The plot thickened with the appearance of the next generation, Cain, Abel and Seth. Eve gave birth to all three, while Adam fathered Abel and Seth, and HaAdam fathered only Cain. I repeat these points because they seem so inconsistent with the way these narratives are usually read.

We will now integrate these observations into a coherent view of Units I-IV, the prologue of Genesis. The stories which appear as independent elements in these Units, (the creation, the garden of Eden, the flood, Babel), are deceptive. They disguise a cohesive plan in which each story is crafted to play a specific part. Each contributes to the unifying theme, the parallel development of deity and people through three types of creation. While they differ substantially, each of the three establishes a new line of people.

- Creation I (Unit 1) – Elohim and Adam

- Creation II (Unit II) – YHWH Elohim and HaAdam and Eve

- Creation III (Unit III) – YHWH and Elohim and Noah

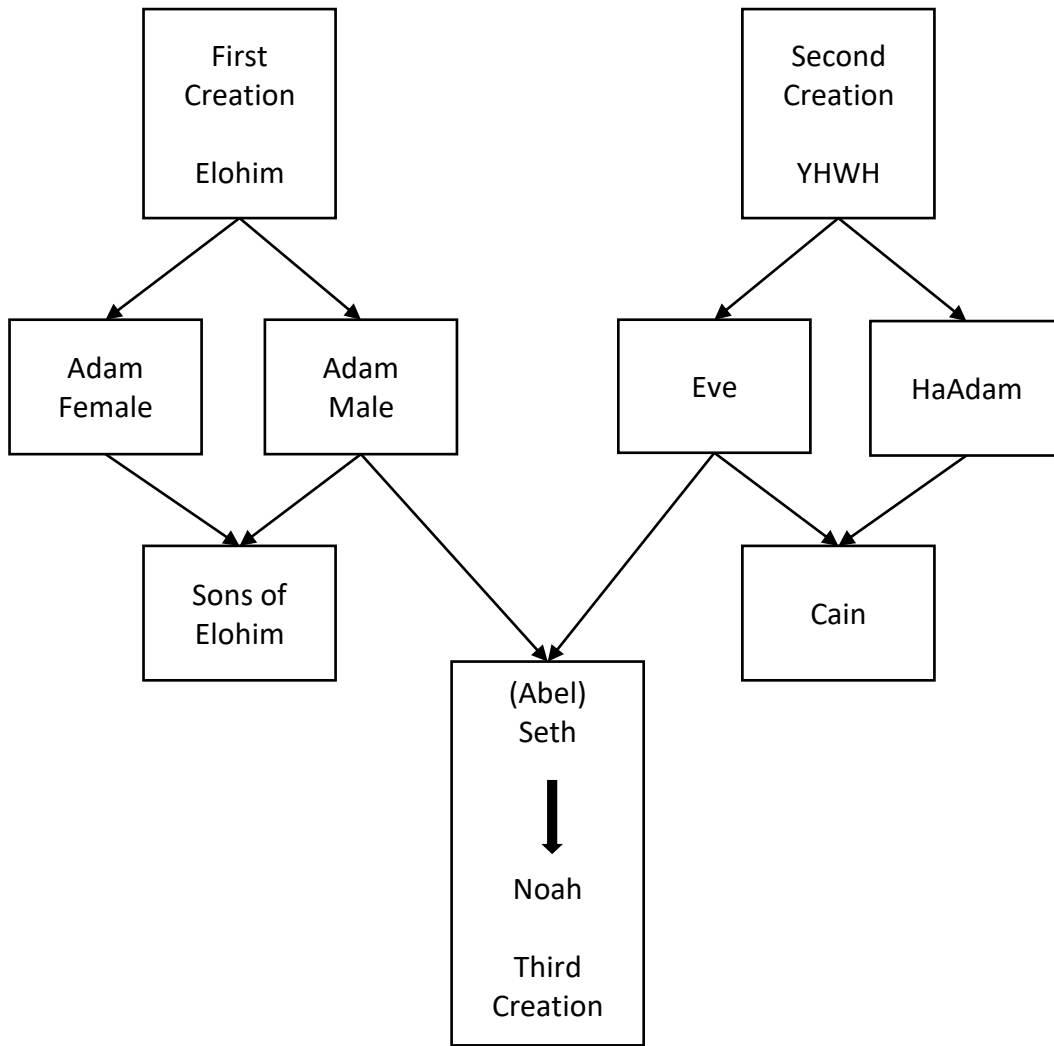Figure 4 outlines the way the creations are linked.

Figure 4. The Three-Creations Flow Chart

Each creation is associated with a unique set of people and a unique designation of deity. In Unit I (the first creation) Elohim creates Adam, male and female, who give rise to "the sons of Elohim (Gen 6:1)." In Unit II (the second creation) YHWH Elohim forms HaAdam and Eve who are Cain's parents. (We see below that YHWH Elohim can be seen as an early stage of YHWH.) Cain becomes the patriarch of the line of HaAdam and Eve. In Unit III (the third creation), Elohim and YHWH independently and in unison create again. They both wipe out the lines of people that can be traced directly back to each of them, the sons of Elohim and the descendants of Cain. The world will be peopled by a third line, one which links to both names, Elohim and YHWH, through Seth's parents, Adam (not HaAdam) and Eve.

36

M has indicated these three Units should be read together as a block of creation Units by inserting the Hebrew root *b.r.a.*, "create," into the first verse of each Unit.

- I. "In the beginning Elohim *created* the heaven and the earth (1:1)"

- II. "These are the generations of the heaven and of the earth when they were *created* (2:4)"

- III. "This is the book of the generations of Adam. In the day that Elohim *created* Adam…(5:1)"

The opening verses create a three-part figure with a conceptual middle: I) divine perspective; III) human perspective; II) the meeting of heaven and earth. Note the need to deconstruct M's visual order with the conceptual middle in the middle (I, II, III) into oral order (I, thesis; III, antithesis; II, synthesis. (Later, we will discuss the Torah as a "visual" composition where this distinction takes on special meaning.) We will gather details now from each of the Units to reveal M's plan. But first, we begin by eating of the tree of knowledge of good and bad. This knowledge is imperative to gain a complete understanding of how M planned Units I-III as an integrated block.

The Tree of Wisdom

M planted the seed of the plan, the tree of knowledge, in Unit II, in the middle of the triad of Units, like the tree in the middle of the Garden. If we eat of it, we will be granted a god-like overview of the text, and the events described, which lead to seeing the distinction between good and bad. M has emphasized this point by employing a three-step process which is repeated three times. Apparently, M holds, like Ecclesiastes (4:12), "a triple-braided cord is not easily broken."

The first thread of the cord introduces the process. The snake claims knowledge of Elohim's knowing (Gen 3:5) 1) eating the fruit leads to 2) opening the eyes, which leads to 3) being "as Elohim, knowing good and bad." Eve is convinced and repeats the process, observing (Gen 3:6a): 1) the tree is good for food, 2) and it is a delight to the eyes, 3) and the tree is to be desired to make one wise. Eve adds her understanding that to be like Elohim means being "wise." The third thread of the triple cord repeats the three steps in actions Gen 3:6b-7):

- she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat

- And the eyes of them both were opened,

- and they knew they were naked; and they sewed fig-leaves together and made themselves girdles.

M is directing us to see the knowledge of nakedness and the making of girdles as divine wisdom. This is verified by the last action and words of YHWH Elohim in the Torah, just before the expulsion from Eden: "And YHWH Elohim made for HaAdam and for his wife garments of skin and clothed them. And YHWH Elohim said: 'Behold, HaAdam is become as one of us, to know good and bad (3:21, 22)." We are faced with an apparent conundrum. M equates divine wisdom with clothing. The third step in the first two threads of the cord is becoming like Elohim in wisdom. In the third thread, the third step, divine wisdom, is replaced by realization of nakedness and making a girdle. YHWH Elohim reinforces the identification of the need for garments as wisdom by providing them garments and pronouncing them wise. The solution to the clothing as wisdom puzzle is found in the description of the making of Eve.

38

> And YHWH Elohim caused a deep sleep to fall upon HaAdam, and he slept; and He took one of his ribs, and closed up the place with flesh instead thereof. And the rib, which YHWH Elohim had taken from HaAdam, made he a woman, and brought her unto HaAdam. And HaAdam said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man.' Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and *they shall be one flesh. And they were both naked, HaAdam and his wife, and were not ashamed* (Gen 2:21-23).

At the time when HaAdam and his wife were not ashamed, they were one flesh, literally and figuratively. Literally, the woman was of HaAdam's flesh. Figuratively, they clove together as would all future couples. As a single corporeal entity, one flesh, they could not be ashamed, and had no need for clothing. M highlights this point by the juxtaposition of "one flesh" and "not ashamed." After eating from the tree, the need for garments indicates that they are no longer one flesh. Their newfound wisdom includes an awareness of the other being distinct from the self. The garment comes to define the extent, or limit, of the newly discovered self. Apparently, wisdom entails being able to clearly discern and distinguish between the self and the other. This wisdom is both good and bad; good because it establishes independence, autonomy, but bad by simultaneously engendering dependence. YHWH Elohim introduces dependence in his words spoken to the woman: "thy desire shall be to thy husband, and he shall rule over thee (3:16)."

So far, eating the "fruit" M provided for us has led us, as Eve foresaw, to *see* the function of "garments," stage two in the process. The textual garments supplied by M are the opening verses of Units I-III, which, as we saw above, define the separate function of each Unit in the set (divine perspective; human perspective; the meeting of heaven and earth). To reach the level of Eve's "wisdom," stage three, we have to use this vision to "know" good and bad. Here M is totally literal. The word "good" appears seven times in Unit I, eight in II and once in III. The word "bad" does not appear in I. It appears four times in Unit

II and three times in III. Unit II, in the middle like the tree, is a conceptual middle combining "good" (8) and "bad" (4). Wisdom is found by expanding our vision to include I, which only contains "good," and III which emphasizes "bad." The "good" in I is viewed by Elohim, while the bad in III is seen by YHWH. Apparently, wisdom, perceiving the difference between good and bad, is associated with discerning between Elohim and YHWH. We have eaten from M's tree and, consequently, we have been banished from the Edenic view of YHWH Elohim as one, and the two names as equivalent. We are forced to confront the distinctions between the names. Now we can see how they develop from Unit to Unit.

Unit I (1:1-2:3): YHWH in Potential

Even though YHWH does not appear in Unit I, two elements of the narrative are linked to a future revelation. One is based on a single word, and one on the entirety of the six-day creation.

First, we look at the word. The last act attributed to Elohim in the creation narrative in Gen 2:3, "And God blessed the seventh day, and hallowed it," suggests that M planned to reveal YHWH gradually. Holiness is YHWH's most clearly revealed characteristic, "Ye shall be holy; for holy am I YHWH your God (Lev 19:2)." And yet, the Hebrew root for the verb "to hallow" and the noun "holy," *k'desh*, is never again used in the book of Genesis. The next time *k'desh* appears is at the burning bush when Elohim tells Moses "put off thy shoes from off thy feet, for the place whereon thou standest is *holy* ground (Exod 3:5)." Shortly thereafter, in the Song of the Sea, M applies *holy* to YHWH for the first time, "Who is like unto thee, YHWH, among the mighty? who is like unto thee, *glorious in holiness* (Exod 15:11)." YHWH is revealed as holy when the sea divides. This is just the first of many places where YHWH is described, or describes himself, as holy. Evidently, M developed YHWH

40

gradually so that his revelation to the Israelites would be paralleled by his revelation to the reader.

The second element of Unit I which portends the appearance of YHWH is the "divine dyad" created by the division of the creation into two sets of three days. Elohim creates in two different ways. On days 1-3, he created individual, unmoving, named entities. Each of them, light, sky and earth, is founded on an act of separation and forms its own realm. On the other hand, creations of days 4-6, stars (4), birds (5), and terrestrial creatures (6) are classes of unnamed mobile entities which interact with other entities and use the element established in the parallel first-cycle day, e.g., terrestrial animals (6) on land (3). The division of days into two sets of three days each forms the underpinning of Elohim's creation. In so doing, the division reveals a divine dyad, "separate" or "one" (1-3), and "connected" or "many" (4-6). The source of the dyad is metaphysical, preceding creation, pertaining to Elohim's plan, or perhaps more accurately, Elohim's nature. This is underlined by M in Gen 1:26, "Let us make man in our image, after our likeness." Elohim has both an image and a likeness. The duality is further emphasized in the next verse: "in the image of Elohim created he him; male and female created he them." The image of Elohim is singular, "created he *him*," but has within it gender duality, "male and female created he *them*." The gender duality is latent because no actual female or male is presented. Both the divine and human dualities are developed in parallel in Unit II. The unspoken divine dyad of "one and many" of Unit I transforms into YHWH Elohim, while the amorphous gender duality of Adam is spelled out through HaAdam and his woman, Eve.

Unit II (2:4-4:26): YHWH Appears

In the following, I employ some descriptions of deity which may sound inappropriate, such as "development." Does deity really develop? Let us remember that we are examining Elohim and YHWH as characters in M's book. To do so, we must try to avoid theological judgement. We are not free to avoid pursuing M's plan because it may conflict with our personal or communal theology. Since M has directed us to examine the development of heaven and earth, "the generations of heaven and earth," we have no choice but to employ terms regarding deity which may not normally be consistent with belief in a single, omniscient, creator deity.

In Unit II, the previously hidden and hinted at are delineated through two parallel developments. First, the hidden, two-fold nature of deity captured in the "divine dyad" in Unit I, is revealed in II by the introduction of YHWH to form a two-fold name, YHWH Elohim. Second, the amorphous gender dyad from I, "male and female," is established through detailing the formation of HaAdam (the man) and then by the formation of his woman. The parallel development of deity and people can be observed by focusing on the similarities between Eve and YHWH. The most obvious similarity between YHWH and Eve is found in their names. The Hebrew forms are closely related. "YHWH" is based on the verb "to be" (*lehiot*) and Eve (Chava in Hebrew) on the verb "to live," (*lechiot*). Both names are proper names as opposed to the generic applied to each of their partners. Elohim is a generic plural form used for "gods" as well for "God," the single creator. Adam means "man" as well as "humanity," and HaAdam "the man." The distinction between the named and the generic may be associated with the underlying dyad of Unit I. The creations of the first three days are all singular and named, indicating an affinity to YHWH and Eve. The creations of days

four to six are all plural and generic, e. g., "birds." They have an affinity to the words

"Elohim," and "Adam."

Another, more complex, similarity between YHWH and Eve is based on the similar

stages of their development. Both Eve and YHWH are partnered with characters who

preceded them in the narrative. Elohim creates heaven and earth before the name YHWH

Elohim appears. HaAdam names all the creatures before Eve is formed from him. Both

YHWH and Eve appear from nowhere attached to characters who have already established

themselves on the stage. Eve's attachment to HaAdam does not end with the removal of his

rib. We saw above they were still attached, "one flesh…and were not ashamed." At this time

YHWH and Elohim are still connected. Both pairs separate as a result of Eve and HaAdam

eating the fruit and realizing the underlying duality of experience, the separation of the self

from the other. For the human pair, their distinction one from the other was mediated by

the skin in which each was robed. For the deity, the parallel is the separation of YHWH from

Elohim, to be, effectively, two distinct characters in the narrative. Separation, especially in

the format of redemption, will be one of YHWH's leading activities, i.e., redeeming Israel

from Egypt. The birth of a new nation separated from Egypt's side, as it were, clearly

resonates with the appearance of Eve, and consequently, YHWH. The special relationship

between YHWH and Eve leads directly, as we shall see, to the first events in which YHWH

appears independently outside the garden.

Introducing YHWH

> And HaAdam knew Eve his wife; and she conceived and bore Cain, and said:
> "I have gotten a man with the help of YHWH." And again she bore his brother
> Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.
> And in process of time it came to pass, that Cain brought of the fruit of the
> ground an offering unto YHWH. And Abel, he also brought of the firstlings of

his flock and of the fat thereof. And YHWH had respect unto Abel and to his offering; but unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell. And YHWH said unto Cain: "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee is its desire, but thou mayest rule over it (Gen 4:1-7)."

M provides us here with three different views of YHWH, Eve's, Cain and Abel's, and the narrator's. For Eve he is a partner in reproduction, substantiating our analyses above of a special relationship between them. For Cain and Abel, he is the deity to whom to bring offerings. The narrator introduces him as the deity of morality by having him warn Cain "if thou doest not well, sin coucheth at the door; and unto thee is its desire, but thou mayest rule over it (4:7)." None of these characteristics have previously been applied to Elohim. However, actions of YHWH Elohim can be seen as precursors to the development of YHWH. YHWH Elohim's endeavor to find a mate for HaAdam resonates with YHWH partnering with Eve to produce Cain. The prohibition to eat from the tree of knowledge, and the punishment for violating it, present YHWH Elohim as a deity demanding fealty. Knowledge of good and bad, the foundation of morality and judgement, exits only in potential for YHWH Elohim in Eden, but outside is a reality indicated by YHWH warning Cain "sin coucheth at the door." We expand the point that YHWH Elohim is the precursor of YHWH when examining Unit III. But first we examine the section of II clearly meant to prepare us for III.

Cain and Seth, the Generations of Earth and Heaven

And Cain knew his wife; and she conceived, and bore Enoch; and he builded a city, and called the name of the city after the name of his son Enoch. And unto Enoch was born Irad; and Irad begot Mehujael; and Mehujael begot Methushael; and Methushael begot Lamech. And Lamech took unto him two wives; the name of one was Adah, and the name of the other Zillah. And Adah bore Jabal; he was the father of such as dwell in tents and have cattle. And his brother's name was Jubal; he was the father of all such as handle the harp and pipe. And Zillah, she also bore Tubal-cain, the forger of every cutting instrument of brass and iron; and the sister of Tubal-cain was Naamah. And

> Lamech said unto his wives: Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech; for I have slain a man for wounding me, and a young man for bruising me; If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.
>
> And Adam knew his wife again; and she bore a son, and called his name Seth: 'for Elohim hath appointed me another seed instead of Abel; for Cain slew him.' And to Seth, to him also there was born a son; and he called his name Enosh; then began the use of the name YHWH. (Gen 4:17-26)

Unit II ends with two segments reporting births, the full line of Cain in one, and Seth and his son Enosh in the other. Before beginning our analyses proper, we should take a moment to note the existence of Seth in the narrative provides us with significant unwritten information. The creations of Adam and HaAdam are associated with two different names of deity. We have no reason to assume these distinctly different lines of people (Adam and HaAdam), one in the image of Elohim and one a mixture of earth and the breath of life, can mate with each other. The birth of Seth reveals they can. Moreover, M reveals through Seth a plan to attribute characteristics to his descendants derived from YHWH through his mother Eve and from Elohim through his father, Adam. When Eve announces Seth's name, she recognizes he is from Elohim. She already knows what we only learn in the next Unit, just as Adam was in the image and likeness of Elohim, Seth was in the image and likeness of Adam.

The juxtaposition of Cain and Seth might seem inappropriate insofar as they represent two different types of people, a "pure" line from one name of deity (YHWH), Cain, and from mixed names (YHWH and Elohim), Seth. Seemingly, it would be more appropriate to describe the descendants of male and female Adam in parallel with Cain, as they are also associated with a single name of deity. The problem is, there is no delineation of these descendants at all, other than a generic reference to the males, "sons of Elohim," in Unit III. There are in fact only generic names, Adam male and female and these sons, associated

with the generic name for deity, Elohim. This point is emphasized by the naming of both men and women in Cain's line. Like YHWH, those descending from the people he formed have individual names. This brings us to the explanation of why M compares Cain with Seth.

Since Cain and Seth share a mother but have different fathers, the distinctions we find between them should indicate differences between their fathers, and consequently, between the name of deity associated with each. The most obvious of these differences is based on the extreme creativity associated with Cain's descendants. M mentions the builder of a city, "all such as handle the harp and pipe," and "the forger of every cutting instrument of brass and iron." We can add to that "poets." Lamech's speech to his wives is a poem which can be compared with the opening of Moses' closing poem: "Give ear, ye heavens, and I will speak; and let the earth hear the words of my mouth (Deut 32:1);" "hear my voice; ye wives of Lamech, hearken unto my speech (Gen 4:23)." Creativity is associated with the formation of HaAdam from the earth and the planting of a garden in Eden. None of these creative powers are noted for Elohim's Adam.

There is no indication of the accomplishments of Adam's descendants. In fact, other than the notice of the births of Seth and Enosh we have nothing but the cryptic announcement "then began the use of the name YHWH." However, when we put that together with Eve's invocation of Elohim, we see both names are used within the space of two verses regarding Adam's descendants. This could be M's verification that Seth's descendants show characteristics associated with both names. On the other hand, no divine names are mentioned in the extensive segment relating HaAdam's descendants, who are wiped out in the flood. We can focus in on this distinction by comparing what is stated about Adam's grandson Enosh and HaAdam's grandson Enoch.

46

- **4:26** And to Seth, to him also there was born a son; and he called his name Enosh; *then they began to call upon the name YHWH*

- **4:17** And Cain knew his wife; and she conceived, and bore Enoch; and he builded a city, and *called the name of the city after the name of his son Enoch*.

The two verses share "to call the name." One shows the greatness of an individual who built a city named after him. The other multiplies the names of deity available to people. The comparison leads us back to where we began the Unit, the generations of heaven and earth. Cain's line, beginning with the building of a city, highlights the earthly oriented generations. Seth's descendants are oriented to deity. This distinction is the perfect lead-in to Unit III.

Unit III (5:1-10:32): Elohim and YHWH Defined

Introduction to "Units"

	א	ב
1 **Generations** **Prologue to Flood**	1א 5:1-32	1ב 6:1-10
2 **Before the Flood**	2א 6:11-22	2ב 7:1-5
3 **Beginning of Flood**	3א 7:6-10	3ב 7:11-16
4 **End of Flood**	4א 7:17-8:5	4ב 8:6-14
5 **After the Flood**	5א 8:15-22	5ב 9:1-17
6 **Generations** **Epilogue to Flood**	6א 9:18-29	6ב 10:1-32

Figure 5. The Structure of Unit III, the Flood

Part Three contains details of how Units are identified and their literary characteristics. For now, we will have a short preview by means of the format of Unit III. It is necessary to

understand a few principles of organization to fully appreciate how the names are

distinguished in this Unit. Figure 5 displays the skeletal outline of Unit III (5:1-10:32). The

Unit is presented as a table containing six rows (1-6) and two columns (א and ב). I have used

the first two letters of the Hebrew alphabet, א (aleph) and ב (bet), to mark the columns for

two reasons. First, as we see in Part Three, the Units require many more division markers

than traditional linear texts. Second, the full text of *The Woven Torah* appears in both

Hebrew and English. So, for conformity, I have retained the Hebrew designators for the

columns.

The tabular format reflects the discovery that the Units were conceived as two-

dimensional constructs. The six rows contain six pairs of consecutive "segments" marked א1

to ב6. Each pair has a theme, as noted in the first column of Figure 5. The themes indicate

the Unit is constructed with concentrically paired thematic rows. The overall structure can

be described as an "envelope" because rows 1 and 6 are outside the flood narrative proper.

The flood theme is first mentioned in א2. Both 1 and 6 speak of the proliferation of

humankind on the earth, in 1 before the flood and in 6 after the flood. Rows 2-5 all speak of

the flood. 3 and 4 are the flood proper, 3 the beginning and 4 the end. Rows 2 and 5 are

paired through the preparations for flood (2) and the responses to the flood (5). Several of

the pairs, 1, 2, and 5, are of special interest to us because of the way they compare Elohim

and YHWH. Each of these pairs contains a single subject which is examined from the

perspective of Elohim in one segment and YHWH in the other.

Row 1

<center>1א</center>

A 5:1 This is the book of the generations of Adam. In the day that Elohim created man, in the likeness of God made He him; **5:2** male and female created He them, and blessed them, and called their name Adam, in the day when they were created. **5:3** And Adam lived a hundred and thirty years, and begot a son in his own likeness, after his image; and called his name Seth. **5:4** And the days of Adam after he begot Seth were eight hundred years; and he begot sons and daughters. **5:5** And all the days that Adam lived were nine hundred and thirty years; and he died. **{S}**

B 5:6 And Seth lived a hundred and five years, and begot Enosh. **5:7** And Seth lived after he begot Enosh eight hundred and seven years, and begot sons and daughters. **5:8** And all the days of Seth were nine hundred and twelve years; and he died. **{S} 5:9** And Enosh lived ninety years, and begot Kenan. **5:10** And Enosh lived after he begot Kenan eight hundred and fifteen years, and begot sons and daughters. **5:11** And all the days of Enosh were nine hundred and five years; and he died. **{S} 5:12** And Kenan lived seventy years, and begot Mahalalel. **5:13** And Kenan lived after he begot Mahalalel eight hundred and forty years, and begot sons and daughters. **5:14** And all the days of Kenan were nine hundred and ten years; and he died. **{S} 5:15** And Mahalalel lived sixty and five years, and begot Jared. **5:16** And Mahalalel lived after he begot Jared eight hundred and thirty years, and begot sons and daughters. **5:17** And all the days of Mahalalel were eight hundred ninety and five years; and he died. **{S} 5:18** And Jared lived a hundred sixty and two years, and begot Enoch. **5:19** And Jared lived after he begot Enoch eight hundred years, and begot sons and daughters. **5:20** And all the days of Jared were nine hundred sixty and two years; and he died. **{S} 5:21** And Enoch lived sixty and five years, and begot Methuselah. **5:22** And Enoch walked with God after he begot Methuselah three hundred years, and begot sons and daughters. **5:23** And all the days of Enoch were three hundred sixty and five years. **5:24** And Enoch walked with Elohim, and he was not; for God took him. **{S} 5:25** And Methuselah lived a hundred eighty and seven years, and begot Lamech. **5:26** And Methuselah lived after he begot Lamech seven hundred eighty and two years, and begot sons and daughters. **5:27** And all the days of Methuselah were nine hundred sixty and nine years; and he died. **{S} 5:28** And Lamech lived a hundred eighty and two years, and begot a son. **5:29** And he called his name Noah, saying: 'This same shall comfort us in our work and in the toil of our hands, which cometh from the ground which YHWH hath cursed.' **5:30** And Lamech lived after he begot Noah five hundred ninety and five years, and begot sons and daughters. **5:31** And all the days of Lamech were seven hundred seventy and seven years; and he died. **{S}**

C 5:32 And Noah was five hundred years old; and Noah begot Shem, Ham, and Japheth.

<center>1ב</center>

A 6:1 And it came to pass, when HaAdam began to multiply on the face of the earth, and daughters were born unto them, **6:2** that the sons of Elohim saw the daughters of HaAdam that they were good; and they took them wives, whomsoever they chose. **6:3** And YHWH said: 'My spirit shall not abide in man for ever, for that he also is flesh; therefore shall his days be a hundred and twenty years.' **6:4** The Nephilim were in the earth in those days, and also after that, when the sons of Elohim came in unto the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown.

B 6:5 And YHWH saw that the wickedness of HaAdam was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. **6:6** And it repented YHWH that He had made HaAdam on the earth, and it grieved Him at His heart. **6:7** And YHWH said: 'I will blot out HaAdam whom I have created from the face of the earth; both HaAdam, and beast, and creeping thing, and fowl of the air; for it repenteth Me that I have made them.' **6:8** But Noah found grace in the eyes of YHWH.

C 6:9 These are the generations of Noah. Noah was in his generations a man righteous and whole-hearted; Noah walked with God. **6:10** And Noah begot three sons, Shem, Ham, and Japheth.

We hypothesized Cain and Seth were compared at the end of Unit II to isolate the characteristics Adam and HaAdam passed down through the generations. These characteristics would be consistent with how M has been developing the names Elohim and YHWH. Unit III substantiates that hypothesis and brings to the fore an extensive comparison between Elohim and YHWH. The Unit has a magnificently engineered structure, but we will limit our discussion, for now, to the points which will help us understand the significations of the names. The structure of row 1 is one of these points.

YHWH Elohim is Identified as YHWH

We open our analysis of parts of Unit III by observing how an awareness of M's methods sheds light on the text. M has created clearly parallel borders to segments 1א and 1ב. Both begin with reproduction in the first verse: "the generations of Adam (1א)" and "when HaAdam began to multiply (1ב)." They both end with Noah's sons: "Noah begot Shem, Ham, and Japheth (1א)" and "Noah begot three sons, Shem, Ham, and Japheth (1ב)." These parallels, ending with an ostensibly superfluous repetition of the birth of Noah's sons, instruct us to examine the entirety of the two segments as parallel. One specific common point will significantly aid our investigation by telling us how to consider the combined name "YHWH Elohim" from Unit II when we compare the two separate names, YHWH, and Elohim.

We might think the combined name is meant to indicate a character who is a synthesis of the two, combining characteristics of both YHWH and Elohim. M, however, has made clear we should consider YHWH Elohim as a form of YHWH. (This is consistent with our evaluation above - YHWH Elohim should be viewed as a precursor to YHWH.) M demonstrates this through the words of Lamech and YHWH. When naming Noah in 1א,

Lamech says: "This same shall comfort us in our work and in the toil of our hands, which cometh from the ground which YHWH hath cursed (5:29)." Lamech considers the curse to have come from YHWH although the Garden narrative indicates it was YHWH Elohim. Lest there be any doubt the now separated YHWH has taken on the persona of YHWH Elohim, YHWH admits as much: "And YHWH said: 'I will blot out HaAdam *whom I have created* from the face of the earth (6:7).'" We now turn to the opening of the Unit.

Elohim and the Good; YHWH and the Bad

> **5:1** This is the book of the generations of Adam. In the day that Elohim created man, in the likeness of God made He him; **5:2** male and female created He them, and blessed them, and called their name Adam, in the day when they were created. **5:3** And Adam lived a hundred and thirty years, and begot a son in his own likeness, after his image; and called his name Seth.

M begins this Unit by taking us back to the creation of Adam male and female in day six. The effect of this revisiting is to impress us with the fact male Adam could pass on "his own likeness, after his image." This ability to transmit "likeness and image" is first associated with Elohim. From here we might deduce Adam and his male descendants all possessed this ability, as well as an affinity with Elohim. We could even go so far as to deduce it was sufficient for Adam to father Seth with Eve to guarantee the transmission of his fundamental characteristic. Whatever Eve would contribute to the coming generations, as the representative of YHWH, was consistent with the ability to transmit the likeness and image of Elohim.

We should keep in mind 1א begins with the invocation of Elohim. It is the first we have heard of him since the creation other than giving Seth to Eve by means of his male Adam. We hear only good things about Seth and his descendants. Seth continued the "likeness and image;" "Enoch walked with Elohim;" "Noah walked with Elohim." They all

lived extraordinarily long lives. As in Unit I, here too Elohim is only associated with good.

This contrasts with YHWH who continues to see the bad in 1ב.

> **6:1** And it came to pass, when HaAdam began to multiply on the face of the earth, and daughters were born unto them, **6:2** that the sons of Elohim saw the daughters of HaAdam that they were good; and they took them wives, whomsoever they chose. **6:3** And YHWH said: 'My spirit shall not abide in man forever, for that he also is flesh; therefore shall his days be a hundred and twenty years.'

These verses mention all three of the lines of people which appear in Figure 4. First noted is the line of HaAdam, and specifically the women of this line. Second, we encounter Adam's line, which is referred to through the term "sons of Elohim." It could be Adam's descendants are sourced back to Elohim rather than Adam because they carried the "likeness and image." Or it could be this is a sign that M left for the careful reader. The passage can be read as verification of the significance of the three-line narrative we see developing. The significance being: the ostensible foibles of antediluvian people played a significant part in determining the way later generations would understand names of deity.

The third line, the one from which all living people are descended, was founded because "the sons of Elohim saw the daughters of HaAdam that they were good; and they took them wives." Here is yet another verification from M for the careful reader. Elohim has described all facets of creation (except the divider on day two) as "good." Now his sons are described as attracted to the daughters of HaAdam because they were "good." This appears to be a specific example of "likeness and image." Just as Elohim *sees* the good, so do his "sons": "And Elohim saw the light, that it was good;" "the sons of Elohim saw the daughters of HaAdam that they were good." There is also a more prosaic explanation for the attraction based on YHWH's words to Eve.

"And thy desire shall be to thy husband, and he shall rule over thee (Gen 3:16)."

Eve's character changed after eating the fruit. She gained wisdom, sexuality, and deference

to her mate. These qualities were seen as good, not only by Elohim's "sons," but also by

male Adam who mated with Eve. Qualities with which Elohim blessed Adam are propitious

for a match between male Adam and Eve after the Garden. Let us remember both male and

female Adam were blessed regarding the whole earth "subdue it; and have dominion (Gen

1:28)." Both have strong domineering characters. It should not be at all surprising then the

men of this line would find attractive the more submissive Eve-like daughters of HaAdam.

And most important for us, we can see the attraction between male Adam and Eve which

led to the births of Abel and Seth. It was a marriage "made in heaven;" Elohim *blessed* Adam

with dominance, and YHWH *punished* Eve with subservience. YHWH attempts to mitigate

what he apparently sees as his failure by shortening the lives of the descendants of Cain.

They were to live a mere 120 years as opposed to the descendants of Adam who could live

seven times as long, nearly a millennium.

The opening verses of the parallel which M created between אז and בנ directed us

to the opposing views of the third line of humanity, the descendants of male Adam and Eve.

YHWH did not like this match, while Elohim had no problem with it. Next, we see YHWH's

discontent was not limited to the mixing of the lines.

> And YHWH saw that the badness of HaAdam was great in the earth, and that
> every imagination of the thoughts of his heart was only bad continually. And
> it repented YHWH that he had made HaAdam on the earth, and it grieved
> him at his heart. (Gen 6:5, 6) translation MK

YHWH was sorry he formed his HaAdam on the earth, as an earthly creature, for as such

"the thoughts of his heart was only bad continually." The details of the verses serve as the

basis for another comparison between YHWH and Elohim. Elohim blessed Adam at his

creation and until now has not withdrawn blessing. YHWH has continually been

disappointed by HaAdam, Eve, Cain and all their offspring. This comparison is strengthened

by a strategic play on words. The Hebrew translated "repented" (*nahem*) has the same root

as Noah's name and is used by Lamech in naming Noah. Both connect with YHWH's

negativity towards the ground (*adama*) from which he formed HaAdam.

"This same shall *comfort* (*nahem*) us in our work and in the toil of our hands, which

cometh from the ground (*adama*) which YHWH hath cursed." The root which interests us is

translated in this verse as "comfort." But the full significance of the root is that it indicates

Noah's fate to remove YHWH's curse from the ground. YHWH, for his part, wishes to

remove HaAdam from the earth: "And YHWH said: 'I will blot out HaAdam whom I have

created from the face of the earth.'" Noah, on the other hand, is to blot out the curse YHWH

placed on the earth. Noah was the great grandson of Enoch, who walked with Elohim, and

he himself also walked with Elohim. At this point we see Seth's descendants were worthy of

walking with Elohim while YHWH wished to wipe out Cain's line. The significance of the

parallel uses of *nahem* is made all the clearer by the serendipitous attachment of 6:8 to the

end of 6:7.

> **6:7** And YHWH said: 'I will blot out HaAdam whom I have created from the
> face of the earth; both HaAdam, and beast, and creeping thing, and fowl of
> the air; for it *repenteth* (nahem) me that I have made them.' **6:8** But *Noah*
> found grace in the eyes of YHWH.

The parallel between the root of Noah's name and YHWH's regret shines a spotlight on a

totally unexpected turn of events. No sooner has YHWH finished expressing his regret that

he created life on the earth, than M makes the major announcement: "But *Noah* found

grace in the eyes of YHWH." This is the final twist in the plot which makes the flood possible.

YHWH has given up on his own creatures, the second line, but has a fondness for a creature

whose origin is traced back to YHWH (through Eve) and Elohim (through male Adam). To drive this point home, M creates closure with the Unit's opening "generations of Adam" by preceding the redundant recitation of Noah's sons' names with "generations."

> **6:9** These are the generations of Noah. Noah was in his generations a man righteous and whole-hearted; Noah walked with Elohim. **6:10** And Noah begot three sons, Shem, Ham, and Japheth

Lest there be any suspicion Noah had a special relationship with YHWH, M immediately clarifies that "Noah walked with Elohim." The union of Eve with male Adam has now come to full fruition. There is a human creature who lives in balance with Elohim and YHWH. Each of them will now participate in the event which will rid the world of Elohim's and YHWH's separate lines of people, thereby creating a world in which they share an interest in people through Noah's sons.

The Connection with Row 6

Before turning to row 2, we can gather some information about the structure of the Unit which will help us in Part Three. Referring to Figure 5, we see row I and row 6 both describe the generations of humankind, 1 before the flood and 6 after. M has used a marvelous device to ensure the careful reader grasps these parallels, and consequently the form of the entire Unit. We just noted 1א and 1ב both end with the names of Noah's three sons. Here are the beginnings of 6א and 6ב:

- **6**9:18 **א** And the sons of Noah, that went forth from the ark, were *Shem, and Ham, and Japheth*

- **6**10:1 **ב** Now these are the generations of the sons of Noah: *Shem, Ham, and Japheth*; and unto them were sons born after the flood.

Row six begins exactly where 1 left off, with the names of Noah's sons, brilliantly tying together the rows. It is exactly this type of patterning which makes possible the identification of Units, as we will see in Part Three.

Row 2: Noah Recognizes Elohim and YHWH

<div align="center">2א</div>

6:11 And the earth was corrupt before God, and the earth was filled with violence. **6:12** And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth. {S} **6:13** And God said unto Noah: 'The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. **6:14** Make thee an ark of gopher wood; with rooms shalt thou make the ark, and shalt pitch it within and without with pitch. **6:15** And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. **6:16** A light shalt thou make to the ark, and to a cubit shalt thou finish it upward; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. **6:17** And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; every thing that is in the earth shall perish. **6:18** But I will establish My covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. **6:19** And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. **6:20** Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. **6:21** And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them.' **6:22** Thus did Noah; according to all that God commanded him, so did he.

<div align="center">2ב</div>

7:1 And the LORD said unto Noah: 'Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation. **7:2** Of every clean beast thou shalt take to thee seven and seven, each with his mate; and of the beasts that are not clean two [and two], each with his mate; **7:3** of the fowl also of the air, seven and seven, male and female; to keep seed alive upon the face of all the earth. **7:4** For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I blot out from off the face of the earth.' **7:5** And Noah did according unto all that the LORD commanded him.

Row 2 contains one of the most problematic seeming repetitions in the Torah. Elohim tells Noah:

> And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. (Gen 6:19, 20)

Right after this YHWH tells Noah:

> Of every clean beast thou shalt take to thee seven and seven, each with his
> mate; and of the beasts that are not clean two [and two], each with his mate;
> of the fowl also of the air, seven and seven, male and female; to keep seed
> alive upon the face of all the earth. (Gen 7:2, 3)

Both of these similar yet different commands are carried out by Noah: "Thus did Noah; according to all that Elohim commanded him, so did he (Gen 6:22)," and "And Noah did according unto all that YHWH commanded him (Gen 7:5)." Noah heard Elohim and YHWH give him different commands and followed the wishes of both. This reinforces our observation above, both Elohim and YHWH had close connections with Noah. We can use the parallels to further probe the relationship between the names of deity.

Both YHWH and Elohim decided, independently, the creation of life had failed and they would start over, with Noah replacing both Adam and HaAdam, as father of all. The order of events is telling in this regard. First, we learn YHWH wishes to wipe out all he has made because "every imagination of the thoughts of his heart was only evil continually." But he does not indicate a plan for carrying out this destruction. M provides a foreshadowing of what is to take place by immediately informing us "Noah found grace in the eyes of YHWH." However, it is not until Elohim gets involved that plans take form.

> And the earth was corrupt before Elohim, and the earth was filled with
> violence. And Elohim saw the earth, and, behold, it was corrupt; for all flesh
> had corrupted their way upon the earth. And Elohim said unto Noah: 'The
> end of all flesh is come before me; for the earth is filled with violence through
> them; and, behold, I will destroy them with the earth. Make thee an ark of
> gopher wood… (Gen 6:11-14)

Elohim saw the violent corruption on the earth and determined to wipe out all flesh, except for Noah and his family. YHWH saw the evil yearnings of the heart and Elohim saw physical violence. Elohim prepared a plan enabling him to wipe out all life except for Noah and the creatures he brought into the ark. At this point, M goes back to YHWH to see how Elohim's

plan suites YHWH. In effect, YHWH says to Noah, "Go ahead with Elohim's plan but add additional clean animals." YHWH's reason for this request is revealed after the flood when Noah offers the clean animals to YHWH, who accepts them and releases the ground from his curse. Noah, and we, sense he is fulfilling the demands flowing from the two names. Besides the matter of the clean animals, Elohim and YHWH also differ in the manner each proposes to bring about destruction.

- Elohim: And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; every thing that is in the earth shall perish (Gen 6:17).

- YHWH: I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I blot out from off the face of the earth (Gen 7:4).

These two statements contribute significant information about the difference between the names. The flood waters came from two sources, above and below. YHWH rained down upon the earth for forty days to "blot out from off the face of the earth" what he has made. Elohim, on the other hand, released the waters of the earth to destroy all flesh "under heaven." Elohim and YHWH are associated, separately, with earth and heaven. Each defines the limit of his realm: Elohim, "under heaven," YHWH, "the face of the earth." YHWH is positioned above and rains down to destroy what is on the face of the earth. Elohim is below and brings up the flood water from the earth to destroy everything under heaven. They have different perspectives: YHWH sees from above and Elohim from below. The differences between the names are further clarified after Noah and his family come out of the ark.

58

Row 5

YHWH

> And Noah built an altar unto YHWH; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And YHWH smelled the sweet savour; and YHWH said in his heart: "I will not again curse the ground any more for HaAdam's sake; for the imagination of HaAdam's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease (Gen 8:20-22)."

There are references in this section to several matters associated with YHWH before the flood. YHWH requested extra clean animals and birds so Noah would be able to offer them to YHWH after the flood. YHWH's preference for animal offerings is also known from the Cain and Abel story. YHWH speaks in his heart about the hearts of men, as he does in 6:5,6. He fulfils Lamech's prophecy, Noah will be instrumental in ending the curse of the ground: "I will not again curse the ground anymore." But what proves to be the most salient single observation regarding YHWH's speech is, it is for the reader alone. Noah does not hear the speech because YHWH recited it "in his heart." There is no further contact between YHWH and Noah. In fact, the only communication between Noah and YHWH was when YHWH addressed him and requested the pure animals. But M has made sure we understand YHWH should be associated with hearts, the unseen. M shares additional knowledge about YHWH, telling us YHWH will henceforth not interfere in the natural world, "seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." M has completed outlining the character YHWH and we can summarize basic points we have learned about YHWH.

- He "resides" above, because he sends down rain and smells the rising smoke of the offerings

- His realm extends to the face of the earth

- He sees the hidden, in hearts

- He can change: he no longer interferes in the ways of the world

- He has limited contact with people

- He is responsible for the female aspect of creation through Eve, the mother of all

- He first appears connected to Elohim and is subsequently separated

Now we look at the parallel passage following the flood which reveals details about Elohim.

Elohim

And Elohim spoke unto Noah, and to his sons with him, saying: "As for Me, behold, I establish My covenant with you, and with your seed after you; and with every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth."

And Elohim said: "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I have set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring clouds over the earth, and the bow is seen in the cloud, that I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between Elohim and every living creature of all flesh that is upon the earth (Gen 9:8-16)."

The most obvious difference is Elohim is actively interacting with Noah and his sons, "and every living creature of all flesh that is upon the earth." Elohim already stated his plan to establish a covenant with living creatures when instructing Noah to build the ark. He produced the flood on the earth, having a perspective looking up from below, to that which is under the sky. He declares: "it shall be for a token of a covenant between me and the earth." His covenant has expanded from Noah to all the creatures to the whole earth. The word translated "token," *ot*, also appears in Elohim's creation of the heavenly bodies, which he refers to as "*otot*" "signs" for seasons. He engineered the building of the ark as well as the creation of all in six days. He first appears alone and is the source of the male aspect of creation through Adam.

The three Units present a process through which YHWH becomes an independent entity associated with the transcendent, and female. Elohim undergoes an opposite process. Starting as the independent creator of all through speech, he becomes connected to the earth and those that dwell upon it, imminent, through a covenant which includes laws, associated with male. The following table summarizes the distinctions we have seen between Elohim and YHWH. Below the table I have reproduced the comparison of Adam and HaAdam for convenience.

Elohim	YHWH
Generic	Proper name
Blesses	Warns
Below	Above
Says "Good"	Says "Bad"
Creates without stating reason	Creates a servant to work the garden
Creates Adam male and female in his image	Forms HaAdam from earth and breathes in divine breath of life, fashions Eve from HaAdam
Adam's role is to subdue the earth and rule living creatures	HaAdam's role is to cultivate the garden
He is responsible for the male aspect of creation through Adam, the father of all	Responsible for the female aspect of creation through Eve, the mother of all
Has positive contact with Enoch, Noah and his sons	Has negative contact with people
Continuity: Gives Noah and his sons Adam's blessing and establishes laws	Can change, no longer interferes in the ways of the world
Creates covenant	Receives offerings
Concerned with physical realm	Concerned with moral realm
Public declamations	Private monologues
Creates signs, universal sign, for himself, of covenant not to destroy	Sees the hidden in hearts

Figure 6. Distinctions between Elohim and YHWH in Units I-III

	Unit I Elohim *creates* "Adam"	Unit II YHWH Elohim *fashions* "HaAdam"
Name	Adam is not a proper name, but rather the name of the class "humanity."	HaAdam is a single individual whose name includes the Hebrew definite article "*ha*" "the Man"
Essential nature	"And Elohim created Adam in his image, in the image of Elohim he created him, male and female he created them (1:27)."	"YHWH Elohim *fashioned* the human, humus from the soil, and blew into his nostrils the breath of life (2:7)."
Comparison with deity	Adam was created in the image of Elohim	HaAdam is a compound entity like YHWH Elohim who fashioned him
Mate	Adam is created male and female.	HaAdam is male and has no mate until Eve is formed from him.
Place in order of creation vis-à-vis animals	Adam is Elohim's final creation, created after all other creatures.	YHWH Elohim fashioned all the other creatures while searching for a mate, a "sustainer beside him" for HaAdam
Relationship with earth	Commanded to conquer the land	Created to serve the soil
Relationship to other creatures	Adam is to "hold sway" over the creatures	HaAdam is to see them as potential partners, equals
Profession	Adam was created as a gamekeeper and gatherer	HaAdam was a farmer
Central Descendant	Seth	Cain

Figure 3. Distinctions between Adam and HaAdam

While I have not seen a similar analysis amongst moderns, Philo has some

surprisingly similar observations concerning the distinctions between Elohim and YHWH.[5]

From Figure 6	From Philo		From Figure 6
Elohim		YHWH	
Responsible for the male aspect of creation through Adam, the father of all	Father	Mother	Responsible for the female aspect of creation through Eve, the mother of all
	Husband	Wife	
Male Adam	Begetter	Bearer	Eve
Creates without stating reason	Creator	Nurturer	Forms a servant to work the garden
Creates signs	Reason	Wisdom (Knowledge, Learning, Education)	Sees the hidden in hearts
Has positive contact with Enoch, Noah and his sons	Goodness	Sovereignty (Kingly Power)	Has negative contact with people,
Blesses	Peaceable	Legislative	Warns
Concerned with physical realm	Gentle	Chastising	Concerned with moral realm
Says "good"	Beneficent	Correcting	Says "bad"

Figure 7. Comparing Figure 6 with Similar Distinctions Made by Philo

Figure 7 compares distinctions we have found between Elohim and YHWH, as summarized in Figure 6, with similar distinctions identified by Philo two millennia ago. I have separated the columns of Figure 6 so that the characteristics we associated with Elohim are adjacent to those associated with Elohim by Philo, and similarly with YHWH. We turn now to the conclusion of the prologue to the Torah, Unit IV, the tower of Babel.

Unit IV (11:1-9): Just YHWH

> 11:1 And the whole earth was of one language and of one speech. 11:2 And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. 11:3 And they said one to another: 'Come, let us make brick, and burn them thoroughly.' And they had brick for stone, and slime had they for mortar. 11:4 And they said: 'Come, let us build us a city, and a tower, with its top in heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth.' 11:5 And YHWH came down to see the city and the tower, which the children of men builded. 11:6 And YHWH said: 'Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do. 11:7 Come, let us go

down, and there confound their language, that they may not understand one
another's speech.'11:8 So YHWH scattered them abroad from thence upon
the face of all the earth; and they left off to build the city. 11:9 Therefore was
the name of it called Babel; because YHWH did there confound the language
of all the earth; and from thence did YHWH scatter them abroad upon the
face of all the earth.

The narrative of the tower of Babel creates a hinge in the Torah. This narrative marks the

point where M shifts from a universal narrative involving all of mankind to a narrative

concerned with one nation amongst many. Babel is also important for our investigation as it

is the first narrative devoted exclusively to the name YHWH without any mention of the

name Elohim. Since M has created the Babel story as a hinge, I have decided to use it as a

hinge between our reading of the prologue of Genesis and our shift to matters of formal

structure in Part Two. We will examine now the connection between the structure of the

story and its content.

In terms of the inclusive narrative of Genesis, Unit IV creates a transition. This Unit's

story takes place in the third generation after the flood, as presaged near the end of Unit III,

"And unto Eber (son of Arpachshad, son of Shem) were born two sons; the name of the one

was Peleg (divide); for in his days was the earth divided (10:25)." It would be another six

generations before the birth of Abram (11:26) in Unit V.

Abram's birth marks the beginning of the major narrative of the Torah, the founding

of a nation, which ends with the death of Moses. Unit IV sets the table for that narrative.

The Unit does so in two ways, one based on the outcome of the story, and one on the divine

name appearing in it. Regarding the names, it completes the development of YHWH, being

the first Unit in which Elohim is not mentioned at all. YHWH has now become independent

of Elohim in the narrative. The outcome of the story has humanity dividing into language

groups which are to become nations. The rest of the Torah describes how YHWH develops a

unique relationship with one of these nations. These points are directly accessible from reading the story as it appears above. But the analysis of its form will lead us to additional understandings.

The narrative neatly divides into two parts, 11:1-4 and 5-9. These two parts are presented from different perspectives. The first, 1-4, is told from the point of view of people. The second, 5-9, is from the point of view of YHWH. M adds details which allow us to modify our first grasp of these perspectives. The opening words, "the whole earth," tell us one perspective is earth. The fact YHWH "came down," reinforces our earlier conclusion that YHWH is associated with heaven. So, the perspectives are those of heaven and earth, resonating with the opening verse of the creation. Elohim's first creations are occupied by YHWH in heaven and people on earth. The story deals with the movement between them. The people wish to go up to heaven by means of a tower and YHWH goes down to the earth to see the tower. (The next time a similar movement is presented, from earth to heaven and heaven to earth, is the movement of angels Jacob sees on the ladder in his dream.)

Deeper analysis shows the two divisions, 1-4 and 5-9, were constructed with several parallels between them. The narrator's statement in 11:1 "the whole earth was of one language," is virtually repeated by YHWH in 11:6, "Behold, they are one people, and they have all one language." The narration describes people conversing with each other in 11:3, "And they said one to another." YHWH also speaks of them conversing in 11:7, "that they may not understand one another's speech." The parallel use of "one another" is a very strong indicator of an artfully designed text. The artfulness reaches a peak when the people's fear "lest we be scattered abroad upon the face of the whole earth (11:4)" comes to pass "So YHWH scattered them abroad from thence upon the face of all the earth (11:9)."

66

The two divisions thus subdivide into three parallel parts in each. The following arrangement captures these structural observations.

א1	ב1	ג1
11:1 And the whole earth was of *one language* and of one speech. **11:2** And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there.	**11:3** And they **said one to another**: 'Come, let us make brick, and burn them thoroughly.' And they had brick for stone, and slime had they for mortar.	**11:4** And they said: 'Come, let us build us a city, and a tower, with its top in heaven, and let us make us a name; <u>lest we be scattered abroad upon the face of the whole earth</u>.'
א2	**ב2**	**ג2**
11:5 And YHWH came down to see the city and the tower, which the children of men builded. **11:6** And YHWH said: 'Behold, they are one people, and they have all *one language*; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do.	**11:7** Come, let us go down, and there confound their language, that they may not understand **one another's speech**.'	**11:8** <u>So YHWH scattered them abroad from thence upon the face of all the earth</u>; and they left off to build the city. **11:9** Therefore was the name of it called Babel; because YHWH did there confound the language of all the earth; and from thence did YHWH scatter them abroad upon the face of all the earth.

Figure 8. The Format of Genesis IV in The Woven Torah

Figure 8 displays the way Unit IV appears in *The Woven Torah*, as a two-dimensional construct, which is described in Part Three. The layout provides a "map" of the Unit. The two perspectives are provided by the division into two rows, 1 people, and 2 YHWH. The three linguistic parallels are found in the columns, א, ב, and ג. The columns indicate there is more to the parallels between the rows than just the three linguistic parallels. Each row divides each perspective, human (1) or divine (2), into three segments. The two segments of each column are related. In א, all of humanity is one people with one language. In this state, their potential is unlimited, "now nothing will be withholden from them, which they purpose to do." In column ג, we find the opposite state mentioned in both segments, "scattered abroad upon the face of the whole earth." The single unified people are divided into multiple nations. The people express their fear of such an event (1ג) while YHWH brings it about (2ג).

The poles of the three-part structure reflect the dyad we found in the division between the first three days of creation (Unit I) and the next three, expressed as "one and

many." This dyad forms, as it were, a "thesis and antithesis" in the Babel narrative. But this is a three-part structure; we skipped column ב. The reason for skipping ב was to first establish the poles, א and ג. We cannot fully grasp the significance of the central segments, column ב, without first recognizing there is a dichotomy between א and ג. This dichotomy is crucial for understanding M's methodology, or rhetoric, throughout the Torah. M employs "visual" rhetoric as opposed to oral/aural rhetoric. The difference is in the placement of the "synthesis," or bridging element. We speak in the order "thesis, antithesis, synthesis" because we have to grasp the pair of opposites, thesis and antithesis, in order to see how the synthesis bridges them. In M's visual rhetoric, the conceptual middle, the bridge, ב, is placed in the middle between the poles, א and ג.

So, what do we learn from focusing on ב as the conceptual middle? The answer is found in M's striking parallels in 1ב "they said one to another" and 2ב "that they may not understand one another." Both segments refer to dialogues between individuals. The bridge between unity (א) and disunity (ג) is dialogue. As long as there is dialogue (1ב) human potential is limitless. In order to create a limit, YHWH prevents dialogue (2ב) by confounding their language. Once we see the centrality of dialogue, the three-part division of the Babel story reveals itself as reflecting the organization of the previous three Units, I-III.

Unit I describes a state of unity in which only the name Elohim is used, paralleling the human unity described in column א. In Unit III a universal upheaval, the flood, takes place, similar to the dispersion in column ג. Both Unit III and column ג end with the multiplicity of nations. These brings us to Unit II, the only Unit in which there is dialogue, and not just one. There are dialogues between the snake and Eve (3:1-5), YHWH Elohim and HaAdam (3:9-12), YHWH Elohim and Eve (3:13), and YHWH and Cain (4:9-15).

This plethora of dialogues characterizes Unit II, creating a parallel to column ב in Unit IV. To be clear, there are one-way speeches in Units I and III, but no dialogue. None of the speeches of Elohim or YHWH draw a verbal response in these Units and no people speak with each other. It appears that M is using the Babel story to focus our attention on the pattern common to both the three columns of Unit IV, and across the three creation Units, I-III, taken together.

The common pattern has three parts, 1) unity, 2) duality, expressed through dialogue, 3) multiplicity. This is precisely the pattern we found in the appearance of the names, a single name, Elohim, in Unit I, a double name, YHWH Elohim in Unit II and fully separated names in Unit III. Thus, the Babel story can be viewed as a reflection of the first three Units and the development of the names. As a hinge, the story should also point towards what is to come. Considering Unit IV as the completion of the prologue shifts our attention to the narrative which follows, from Abram to the death of Moses.

The prologue is bookended by Units in which a single name appears, Elohim in I and YHWH in IV. We have approached the appearance of YHWH developmentally in Units I-III and now see YHWH fully independent in IV. The three creation Units have served to create YHWH, from a literary perspective, as an independent entity. Furthermore, the placement of the independent Elohim (Unit I) and the independent YHWH (Unit IV) at the poles of the prologue suggests we see them as poles, or opposites. (I offer M's explanation of the apparent dichotomy at close of this chapter.)

The book of Genesis, as we will see in Parts Four and Five, explores this polarity with such intensity that the polarity serves as a central organizing principle. In a way, Genesis itself is a prologue to the story of a nation which does not appear before Exodus. The

clarification of the names in Genesis provides the foundation for the revelation of YHWH as

the national deity of Israel in Exodus. Some of the distinctions between YHWH and Elohim

we have already teased out of the prologue, will prove to be the ones most significant for

the eventual revelation of Israel's deity.

The spatial distinction between YHWH associated with heaven above and Elohim

with earth below is fundamental, being the paradigm for similar distinctions. YHWH the

heavenly is associated with the transcendent, intentions, the smell of sacrificial smoke

ascending, potential. Elohim, the immanent, is associated with flesh and blood, practical

acts, actual. As we see in Part Five, M constructed Genesis in a manner extending and

clarifying these distinctions. The goal is to establish YHWH as the name for the transcendent

which is to be revealed through his one characteristic totally missing in Genesis after the

creation, holiness. The development of the dichotomy between transcendent and

immanent using the names YHWH and Elohim in Genesis prepares the way for the

revelation of the transcendent through the category of holiness. But before we can

appreciate how that is accomplished, we must learn how to read the Torah according to its

structure. This study will occupy us now for the next three Parts. We return to the names in

Part Five.

M's own explanation of the difference between the names is differed until the

narrative associated with the burning bush (Exod 3:13-15). A close reading of that oft-cited

passage will help clarify the vector of our analysis.

> And Moses said unto Elohim: 'Behold, when I come unto the children of
> Israel, and shall say unto them: The deity of your fathers hath sent me unto
> you; and they shall say to me: What is his name? what shall I say unto them?'
> And Elohim said unto Moses: 'I AM THAT I AM'; and He said: 'Thus shalt thou
> say unto the children of Israel: I AM hath sent me unto you.' And Elohim said

> moreover unto Moses: 'Thus shalt thou say unto the children of Israel:
> YHWH, the God of your fathers, the God of Abraham, the God of Isaac, and
> the God of Jacob, hath sent me unto you; this is my name for ever, and this is
> my memorial unto all generations. (Exod 3:13-15)

The above section is where M reveals the fundamental distinction between Elohim and YHWH. It is crucial to note that only Elohim speaks to Moses. Even though YHWH is mentioned, the name YHWH is uttered by Elohim, as he also does in speaking the Decalogue "And Elohim spoke all these words, saying: 'I am YHWH thy deity, who brought thee out of the land of Egypt, out of the house of bondage (Exod 20:20-21).'" The fact that Elohim can say "I am YHWH," but not the opposite, reinforces our analysis of the prologue of Genesis. We speculated that Elohim is fundamentally the universal deity, and that YHWH is a specific revelation of the universal. Now Elohim explains to Moses how to distinguish between the names once YHWH has been revealed. The name Elohim is to be understood through "And Elohim said unto Moses: 'I AM THAT I AM'; and he said: 'Thus shalt thou say unto the children of Israel: I AM hath sent me unto you.'" Elohim adds that this description is "my name forever." Elohim is the universal eternal. Elohim then explains that YHWH is the revelation of Elohim in human history "And Elohim said moreover unto Moses: 'Thus shalt thou say unto the children of Israel: YHWH, the deity of your fathers, the deity of Abraham, the deity of Isaac, and the deity of Jacob, hath sent me unto you; … and this is my memorial unto all generations.'" The name YHWH explicitly refers to the deity's involvement in human history, and more specifically, the history of the children of Israel.