

## Note on Genesis XVIII. XIX.

By **Edgar I. Fripp**, B. A. (Lond.), late Hibbert Scholar, minister of the Second Presbyterian Church, Belfast, Ireland.

That an editor has interpolated XVIII. 17—19. 22 b—33 a is generally recognized; but the same or some other hand seems to have been at work in other parts of the chaps. XVIII. XIX. To take XVIII. 17—19. 22 b—33 a as our starting point: the beautiful passage 22 b—33 a can hardly have been written by the author of XVIII. 3—8 (where Jahveh washes his feet, and eats Arab fare under a tree; cf. esp. 27); of 20. 21 (where Jahveh talks of visiting Sodom to satisfy his fears); or of the villainous proposition in XIX. 8; and it is curious that after expressly saying 'I will go down to find out' whether the city deserves punishment or not, Jahveh should *remain behind himself*, and be entreated as though he had *already determined* on Sodom's overthrow; and 17—19 — which reveal this decision in Jahveh's mind, — are oddly out of place before 20. 21 — where Jahveh is distinctly undecided, — and thus prepare the way for 22<sup>b</sup>—33<sup>a</sup>. Cf. the interpolations XIII. 14—17. XV. 5. 6. XVI. 10; and note the Deuteronomic language ('Keep the way of Jahveh'; 'to do justice and judgment', Deut. VI. 1—3 etc.) and style (cf. Deut. XII. 28. XIV. 24 ff. etc.) of 19; and theme of 22<sup>b</sup>—33<sup>a</sup> (individual righteousness and happiness, cf. Deut. VII. 9. 10. XXIV. 16. Jer. XXXI. 29. 30. Hab. I. 12 f.); and the deep prophetic reverence in 25 and 27. Also, the opening words of 17, יהוה אמר, *begin*, do not *continue* a narrative: after 16 we should expect the ויאמר יהוה of 20. And not only does 20 continue 16, but 33<sup>b</sup> follows admirably on 22<sup>a</sup>. Now this attempt in XVIII. 17—19. 22<sup>b</sup>

—33<sup>a</sup> to soften the severity of Jahveh towards Sedom, throws light on the rest of XVIII. XIX. The communion of Jahveh alone with Abraham, XVIII. 22<sup>b</sup>—33<sup>a</sup>, is not unconnected with Jahveh's absence from the very disagreeable situation of the 'two angels' in XIX. 1—17, and his mixed personality generally throughout the narrative. Nothing is said of Jahveh rejoining the mysterious 'men', and yet he is certainly present in XIX. 18 ff., and is addressed as if he had been on the scene from the beginning, and as sole agent in the destruction of the city. It should be noted (1) that Jahveh is addressed personally in the *singular* in XVIII. 3 ('my lord'; 'in thy sight'; 'pass thou not by'; 'thy servant'); in XIX. 18. 19 ('my lord'; 'thy servant'; 'in thy sight'; 'thou hast magnified'; 'thy mercy'; 'thou hast shewed'). (2) Jahveh speaks personally in the *singular* in XVIII. 10 ('And he said'; 'I will return'); 13 ('And Jahveh said'); 14 ('I will return'); 15 ('and he said'); 20 ('Jahveh said'); 21 ('I will go down'; 'I will see'; 'unto me'; 'I will know'); XIX. 17 ('he said'); 21 ('he said'; 'I have gladdened'; 'I will not overthrow'); 22 ('I cannot until') and according to the LXX in XVIII. 5 ('he said'); and 9 ('he said'). (3) Jahveh is spoken of in the *singular* in XVIII. 1 ('Jahveh appeared unto Abram'); 10 ('behind him'); XIX. 14 ('Jahveh will destroy the city'); 24 (Jahveh rained upon Sedom); and 25 ('he overthrew those cities'). In the face of this evidence, is it not highly probable that a pious editor has tried in these chapters to conceal the "Almighty Judge", XVIII. 25, for whom nothing is "too wonderful", 14<sup>a</sup> (a gloss in the spirit of 22<sup>b</sup> ff.), behind "three men" and "angels"? and that in the original story *Jahveh alone was mentioned!* I therefore venture to restore **יש** in XVIII. 2; **יש** in 16. 22. XIX. 1. 5. 8. 10. 12. 15. 16; and the corresponding inflections; and to strike out "three" in XVIII. 2; "Is anything too hard for Jahveh?" 14<sup>a</sup>; "two angels", XIX. 1; "because the cry of

them is waxen great before Jahveh" (cf. XVIII. 20) "and Jahveh hath sent us to destroy it" (contradicted by 21. 22. 24. 25) in 13; "and upon the hand of his wife, and upon the hand of his two daughters" (note "and brought *him* forth" ("Jahveh being merciful unto him" (of same nature as XVIII. 14<sup>a</sup>, interrupts 16<sup>ac</sup>, and the occasion of the omission of 16<sup>c</sup> in the LXX) in 16; and "to the place where he had stood before Jahveh" (cf. XVIII. 22) in 27. Read in XVIII. 1 לאברם; and באלון with LXX (cf. העץ in 4. 8; and cf. XII. 6); in 11 וחרל with LXX; in 21 הכצעקתם with LXX; in XIX. 12 חתניך for חתן ובניך חתן with LXX; in 15 צא with LXX; in 17 אהו, in 37 בני מאב ה' א' בני מאב with LXX; and in 38 וזה שמו עמון לאמר בן-עמי with LXX. From the parallel account of a promise of a son to Sarai in the Priestly Hist. Bk., Gen. XVII. 16—19 following the change of Abram's name to 'Abraham', XVIII. 5 and of Sarai's to 'Sarah', XVII. 15, we should expect after XVIII. 15 a corresponding change of names. Therefore I have restored 'Abram' and 'Sarai' in XVIII. 1—15 as in XVI and preceding Jahvistic passages.

The original story would therefore run as follows:—

XVIII. <sup>1</sup>And Jahveh appeared unto Abram by the oak of Mamre, as he sat in the door of the tent in the heat of the day. <sup>2</sup>And he lifted up his eyes and looked, and behold a man stood over against him: and when he saw him, he ran to meet him from the tent door, and bowed himself to the earth; <sup>3</sup>and said, "My lord, if now I have found favour in thine eyes, pass not by, I pray thee, from thy servant: <sup>4</sup>let now a little water be fetched, and wash thy feet, and rest thy self under the tree: <sup>5</sup>and I will fetch a morsel of bread, and comfort thou thine heart; after that shalt thou pass on: in as much as thou art come to thy servant." And he said, "So do, as thou hast said." <sup>6</sup>And Abram hastened into the tent unto Sarai, and said, "Make ready quickly three measures of

fine meal, knead it, and make cakes." <sup>7</sup> And Abram ran unto the herd, and fetched a calf tender and good, and gave it unto the servant; and he hastened to dress it. <sup>8</sup> And he took butter, and milk, and the calf which he had dressed, and set it before him, and stood by him under the tree; and he did eat. <sup>9</sup> And he said unto him, "Where is Sarai thy wife?" And he said, „Behold, in the tent." <sup>10</sup> And he said, "I will surely return unto thee when the time comes round; and lo, Sarai thy wife shall have a son." And Sarai heard in the tent door which was behind him. <sup>11</sup> Now Abram and Sarai were old, far gone in days, and it had ceased to be with Sarai after the manner of women: <sup>12</sup> and Sarai laughed within herself, saying, "After I am waxed old shall I have delight, my husband being old also?" <sup>13</sup> And Jahveh said unto Abram, "Wherefore did Sarai laugh, saying, Shall I indeed bear a child who am old? <sup>14</sup> At the set time I will return unto thee when the time comes round, and Sarai shall have a son." <sup>15</sup> And Sarai denied, saying, "I laughed not": for she was afraid. But he said, "Nay, but thou didst laugh." \* \* \* \* \* <sup>16</sup> And the man rose up thence, and looked toward Sedom: and Abraham went with him to bring him on the way. <sup>20</sup> And Jahveh said, "Verily the cry of Sedom and Gamorah is great, that their sin is very grievous. <sup>21</sup> I will go down now and see whether they have done altogether according to their cry that has come unto me; and if not, I will know." <sup>22</sup> And the man turned thence, and went toward Sedom. <sup>33</sup> And Abraham returned unto his place.

XIX <sup>1</sup> And the man came to Sedom at even; and Lot sat in the gate of Sedom; and Lot saw him, and rose up to meet him, and bowed himself with his face to the earth, <sup>2</sup> and said, "Behold now, my lord, turn aside, I pray thee, into thy servant's house, and tarry, and wash thy feet, and thou shalt rise up early and go on thy way". And he said, "Nay, but in the street will I tarry". <sup>3</sup> But he urged

him greatly, and he turned in unto him, and entered into his house. And he made him a feast, and did bake unleavened bread; and he did eat. <sup>4</sup> But before he lay down the men of the city compassed the house round, both young and old, all the people from every quarter, <sup>5</sup> and called unto Lot and said unto him, "Where is the man who came in to thee this night? bring him out unto us that we may know him." <sup>6</sup> And Lot went out to them to the door, and shut the inner door behind him: <sup>7</sup> and he said, 'Do not, my brethren, I pray you, do wickedly: <sup>8</sup> behold now, I have two daughters who have not known man; let me, I pray you, bring them out unto you, and do ye unto them as is good in your eyes: only unto this man do nothing in as much as he is come under the shadow of my roof." <sup>9</sup> But they said "Stand back", and said, "This fellow came in to sojourn, and will needs be a judge! Now", said they, "we will deal with thee worse than with him": and they pressed sore upon the man, even Lot, and drew near to break down the door. <sup>10</sup> But the man put forth his hand, and drew Lot unto him into the house, and shut the door: and he smote the men at the door of the house with blindness, both small and great, that they wearied themselves to find the door. <sup>12</sup> And the man said unto Lot, "Hast thou here any beside? Thy sons-in-law, and thy daughters, and whomsoever thou hast in the city bring them out of the place, for I will destroy this place." <sup>14</sup> And Lot went out, and spake unto his sons-in-law, who should marry his daughters, and said, "Up, get you out of this place, for Jahveh will destroy the city." But he seemed unto his sons-in-law as one that mocked. <sup>15</sup> And as the morning arose the man hastened Lot, saying "Arise, take thy wife, and thy two daughters who are here, and depart, lest thou be consumed in the wickedness of the city." <sup>16</sup> And as he lingered the man laid hold upon his hand, and brought him forth, and set him without

the city. <sup>17</sup>And it came to pass when he had brought him forth abroad, that he said, "Escape for thy life; look not behind thee; neither stay thou in all the plain; escape to the mountains lest thou be consumed." <sup>18</sup>And Lot said unto him, "O not so, my lord: <sup>19</sup>behold now, thy servant hath found favour in thy sight, and thou hast magnified thy mercy which thou hast shewed me in saving my life: but I am not able to escape to the mountains, lest the evil overtake me and I die: <sup>20</sup>behold now, this city is near to flee unto, and it is little: O let me escape thither, a little place, thou knowest, that my soul may live". <sup>21</sup>And he said unto him, "See, I have favoured thee in this thing also, that I will not overthrow the city which thou hast spoken of. <sup>22</sup>Haste thee, escape thither, for I cannot do anything till thou be come thither." Therefore was the name of the city called "Zoar" ("Littleness"). <sup>23</sup>The sun rose on the earth as Lot came unto Zoar: <sup>24</sup>and Jahveh rained upon Sedom and upon Gamorah, brimstone and Jahveh-fire out of the heavens; <sup>25</sup>and he overthrew those cities, and all the plain, all the inhabitants of the cities, and that which grew upon the ground. <sup>26</sup>But his wife looked back from behind him, and she became a pillar of salt. <sup>27</sup>And Abraham got up early in the morning, and looked toward Sedom and Gamorah, and toward all the land of the plain, and beheld; and lo, the smoke of the land went up like the smoke of a furnace. <sup>30</sup>And Lot went up out of Zoar, and dwelt in the mountains, and his two daughters with him: for he feared to dwell at Zoar: and he dwelt in a cave, he and his two daughters. <sup>31</sup>And the firstborn said unto the younger. "Our father is old, and there is not a man in the land to come in unto us after the manner of all the earth: <sup>32</sup>come let us make our father drink wine, and we will lie with him that we may keep alive seed by our father." <sup>33</sup>And they made their father drink wine that night: and the firstborn went in,

and lay with her father; and he knew not when she lay down, nor when she arose. <sup>34</sup> And it came to pass on the morrow, that the firstborn said unto the younger, "Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may keep seed alive by our father." <sup>35</sup> And they made their father drink wine that night also; and the younger arose, and lay with him; and he knew not when she lay down, nor when she arose. <sup>36</sup> Thus were both the daughters of Lot with child by their father. <sup>38</sup> And the firstborn bare a son, and called his name "Moab", saying, "By my father, (meabi), is he": the same is the father of the sons of Moab until this day. <sup>38</sup> And the younger, she also bare a son, and called his name "Ammon", saying, "The son of my people, (ammi), is he": the same is the father of the sons of Ammon until this day.

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### 1 Sam. 18, 9 in der Septuaginta.

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1878 schrieb Wellhausen (Bleek<sup>4</sup> 218): „Die LXX hat [in 1 Sam. 18] v. 9–12 mit Ausnahme von 12a nicht gelesen. An harmonistische Kritik derselben ist nicht zu denken; denn dann würde v. 9 stehen gelassen und v. 12a gestrichen worden sein.“ 1889 heißt er dies wiederholen (Die Composition des Hexateuchs und der historischen Bücher des A. T.'s). Aehnlich seit 1878 in den verschiedenen Ausgaben der Geschichte Israëls (<sup>1. 2</sup> 276) und in gleicher Weise hatte er sich schon 1871 in dem ausgesprochen, was Cornill (Einl. S. 111) die Erstlingsarbeit W's nennt („Text“ S. 111. 112). Aber zur letzteren Stelle hatte ich mir noch als Student (schon 1872) beigeschrieben :