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ARTICLE VII.

JACOB AND ISRAEL.

BY PROFESSOR ARTHUR BABBITT FAIRCHILD.

NOT long ago the graded system was adopted in our Sunday-school, and this led to the formation of a class for the study of the Old Testament along the lines of the higher criticism. This class was made up of those who had a more or less general knowledge of the issues involved, but they were not well enough posted, as to the details, fairly to weigh the considerations for and against any theory, and thus to use their independent judgments in deciding between the various claims presented. It would seem almost superfluous to say that a study pursued in this way would not be likely to yield anything new to the fund of knowledge already secured. Still it is possible that some of the results which were not known before by the class might be of interest to others who are studying along similar lines, either because they, also, had not known them, or had not seen them presented in this form. The writer is wholly responsible for what is here given.

With this much in the way of introduction, attention is called to the very peculiar usage in Genesis of the names "Jacob" and "Israel." The division into documents is based upon Driver's "Introduction to the Literature of the Old Testament." What is given below consists of extracts, taken from all the passages containing these names, beginning with xxxii. 24. Prior to this, the name "Israel" does not occur, but the name "Jacob" occurs many times in each one of the three documents.

J

xxxiii. [24] And Jacob was left alone; and there wrestled a man with him... [25]...and the hollow of Jacob's thigh was strained, as he wrestled with him... [27] And he said unto him, What is thy name? And he said, Jacob. [28] And he said, Thy name shall be called no more Jacob, but Israel... [29] And Jacob asked him, and said... [30] And Jacob called the name of the place Peniel... [32] Therefore the children of Israel eat not the shew... because he touched the hollow of Jacob's thigh... [1] And Jacob lifted up his eyes, and looked, and behold, Esau came... [10] And Jacob said... receive my present... [17] And Jacob journeyed to Succoth...

xxxiv

[3] And his soul clave unto Dinah the daughter of Jacob... [5] Now Jacob heard that he had defiled Dinah his daughter... and Jacob held his peace until they came.

P

[18] And Jacob came in peace to the city of Shechem...

[1] And Dinah the daughter of Leah, which she bare unto Jacob...

E

[20] And he erected there an altar, and called it El-elohe-Israel.

J	P	E
<p>[7] And the sons of Jacob came in from the field ... and they were very wrath, because he had wrought folly in Israel in lying with Jacob's daughter...</p> <p>[19] And the young man deferred not... because he had delight in Jacob's daughter... [25] ...that two of the sons of Jacob, Simeon and Levi...</p> <p>[30] And Jacob said to Simeon and Levi...</p>	<p>[6] And Hamor the father of Shechem went out unto Jacob...</p> <p>[13] And the sons of Jacob answered Shechem and Hamor...</p> <p>[27] The sons of Jacob came upon the slain...</p>	<p>[1] And God said unto Jacob, Arise, go up to Bethel... [2] Then Jacob said unto his household...</p> <p>[4] And they gave unto Jacob all the strange gods and Jacob hid them... [5] ...and they did not pursue after the sons of Jacob [6] so Jacob came to Luz...</p>
<p>xxxv.</p>	<p>[19] And God appeared unto Jacob again... [10] And God said unto</p>	

J

[14] And Jacob set up a pillar in the place where he spake with him...

[21] And Israel journeyed, and spread his tent beyond the tower of Eder. [22] And it came to pass, while Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard of it.

P

him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel...

[15] And Jacob called the name of the place where God spake with him, Bethel...

E

[20] And Jacob set up a pillar upon her grave...

Now the sons of Jacob were twelve: [23].. Reuben, Jacob's firstborn... [26]... these are the sons of Jacob... [27] And Jacob came unto Isaac... [29] ... and Esau and Jacob his sons buried him... [2] Esau took his wives... [6] ... and went into a land away from his brother Jacob... [31] ... before there reigned any king over

J

xxxvii.

[13] And Israel said unto Joseph
...[34] And Jacob rent his gar-
ments...

xiii.

xiii. [6] And Israel said... [8] And Ju-
dah said unto Israel his father...
[11] And their father Israel said ...

xiv.

xiv.

P

the children of Israel... [1] And
Jacob dwelt in the land... of Ca-
naan. [2] These are the genera-
tions of Jacob...

E

[3] Now Israel loved Joseph...

[1] Now Jacob saw that there was
corn in Egypt, and Jacob said unto
his sons... [4] ... Jacob sent not
... [5] And the sons of Israel came
to buy... [29] And they came unto
Jacob their father... [36] And Ja-
cob their father said ...

[21] And the sons of Israel did so
... [25] ... and came... unto Ja-
cob their father ... [27] ... the spir-
it of Jacob their father revived:
[28] And Israel said, It is enough.
... [1] And Israel took his journey.
... [2] And God spake unto Israel
in the visions of the night, and
said, Jacob, Jacob... [5] And Ja-
cob rose up from Beer-sheba; and
the sons of Israel carried Jacob
their father...

J

[29] And Joseph...went up to meet Israel his father...[30] And Israel said unto Joseph.

xvii.

P

[16]...and came into Egypt, Jacob, and all his seed...[8] And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn...[15] These are the sons of Leah, which she bare unto Jacob...[18] These are the sons of Zilpah, which Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls. [19] The sons of Rachel, Jacob's wife...[22]...which were born to Jacob...[25]...and these she bare unto Jacob...[26] All the souls that came with Jacob into Egypt...besides Jacob's sons wives...[27]...all the souls of the house of Jacob...

[7] And Joseph brought in Jacob his father...and Jacob blessed Pharaoh [8] and Pharaoh said unto Jacob...[9] And Jacob said unto Pharaoh...[10] And Jacob blessed Pharaoh...

E

J

[27] And Israel dwelt in the land of Egypt...

[29] And the time drew near that Israel must die... [31]... And Israel bowed himself upon the bed's head...

xlviii.

P

[28] And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, the years of his life, were an hundred forty and seven years.

[3] And Jacob said unto Joseph...

[1] And Jacob called unto his sons...

E

[2] And one told Jacob, and said. Behold thy son Joseph cometh unto thee: and Israel strengthened himself, and set upon the bed.

[8] And Israel beheld Joseph's sons... [10] Now the eyes of Israel were dim... [11] And Israel said unto Joseph... [13]... Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand... [14] And Israel stretched out his right... [20]... saying, In these shall Israel bless... [21] And Israel said unto Joseph...

xlix.

J

[2] Assemble yourselves, and hear, ye sons of Jacob; and hearken unto Israel your father... [7] ... I will divide them in Jacob, and scatter them in Israel... [16] ... as one of the tribes of Israel... [24] ... By the hands of the Mighty One of Jacob, (From thence is the shepherd, the stone of Israel)... [28] All these are the twelve tribes of Israel...

1. [2] ... and the physicians embalmed Israel...

P

[33] And when Jacob made an end of charging his sons ...

E

[24] ... which he swore to Abraham, to Isaac, and to Jacob [25] And Joseph took an oath of the children of Israel...

From a single reading of the above extracts, it will be seen that in the use of the names "Jacob" and "Israel," the frequent and abrupt changes from one to the other, we have a unique phenomenon calling for investigation. The explanation which might suggest itself to the mind first is the one which has been made,—that the writer of one document used "Jacob," and the writer of another "Israel," and, when these documents were combined, the names were left as they were found. For the purpose of considering this hypothesis, the reader is requested to read first, and by themselves, the extracts taken from E. This will make evident that the peculiar usage is a marked characteristic of its author. With the exception of xxxiii. 20, where "Israel" is used in naming the altar, "Jacob" is the name up to xxxvii. 3, and from there on the two names are found. Perhaps the most interesting group of extracts is from xlv. 21 to xlvi. 5. If J is read in a similar way, it will be seen that "Israel" is given at xxxii. 28, but "Jacob" is used in all, except two, of the passages until xxxv. 21 is reached, and then there is the same abrupt change to Israel. The extracts xxxvii. 13, 34, xliii. 6 read, "And Israel said unto Joseph," "And Jacob rent his garments," "And Israel said." The passage xlix. 2-28 has both names; but, as this is evidently poetical, it should perhaps be considered by itself. If now the extracts from P are read by themselves, it will be noticed that at xxxv. 10 Jacob's change of name is noted: in xxxvi. 31 and xlvi. 8 the expression "children of Israel" is found, but elsewhere "Jacob" is the name used, thus making the contrast between this document and the other two a very marked one.

With the above facts in mind, what can be said as to the proposed explanation? So far as P is concerned, it would seem to be entirely satisfactory, but as regards J and E it is

wholly inadequate, for in these cases each author uses both names. The hypothesis would account for transitions from one name to the other when the names are in different documents, but not when they are in the same document.

In this connection it may be well to allude to a strange coincidence on the basis of this documentary hypothesis. Both P and J make special mention of the change of name, while E does not; yet E uses the name "Israel" nearly as often as J, while P makes scarcely any use of it, although it is in this document that the statement is made, "thy name shall not be called any more Jacob, but Israel shall be thy name."

A second explanation might start with the assumption, that this peculiar usage of names is characteristic of some one author, just as the words "Jehovah" and "Elohim" are said to be characteristic; and this assumption would seem to be legitimate. For if the record in Genesis can be dissected on the basis of an author's style, here is something fully as striking as the use of "Jehovah" or "Jehovah Elohim." Starting then with this supposition, it would be safe to say, that the writer of E is the author who is responsible for this usage, and the parts assigned to him by Driver might be allowed to remain as they are. The next step would be the transferring to E of all the other sections where this characteristic is found. To do this would not necessarily take all of J, but it would take a considerable portion of it; so much, indeed, that inasmuch as the division has already been made, there would probably be no objection to assigning all of J to E. If this should be done, there would be two documents—P and E—which would differ quite radically from this point of view, and this would be a decided improvement over having three documents with two of them so much alike. It would also make unnecessary the following statement of Driver, made to show the character-

istics of J and E: "(b) A preference for *Israel* as the name of the patriarch in one group of passages (xxxvii. 3, 13; xliii. 6, 8, 11; xlvi. 29, 30; xlvii. 29, 31; xlviii. 8, 10, 13; 1. 2:J) and for *Jacob* in the other (xlii. 1, 4, 29, 36; xlv. 25, 27; xlvi. 2, 5, xlviii. 2: E),—a preference so decided as to make it probable that in the few passages where, in the context of J, *Jacob* occurs (xxxvii. 34), or, in the context of E, *Israel* (xlv. 28; xlv. 1, 2; xlviii. 2b, 11, 21), the variation is either a change made by the compiler, or is due to the use by him of the other source" (p. 19). The full advantage of not being compelled to rely upon such a relief as this cannot be appreciated except by looking up all the passages referred to, having in mind at the same time the other extracts which have been given above. Such a study will show that xxxvii. 3 and xlviii. 8, 10, 13 were assigned to E (p. 17), instead of J, also that from xxxvii. 3 to the end of Genesis, in J "Jacob" occurs four times and "Israel" fifteen, while in E "Jacob" occurs thirteen times and "Israel" seventeen. Such a showing might warrant the statement quoted as to J, but scarcely as to E. If the count of names should begin with xxxii. 29, just after Jacob has been named Israel in J, the result would be greatly modified, J having "Jacob" nineteen times and "Israel" twenty, and E having "Jacob" twenty times and "Israel" eighteen.

It still remains to consider, whether, under this second hypothesis, it is necessary to rest with the conclusion, that there are clear evidences of two documents; or can these two be reduced to one? If this is feasible, it would evidently involve less labor to fuse P into E than the reverse; for, as it now stands, E contains much more material than P. To ascertain if this can be done, it will be unnecessary to examine any passages prior to xxxv. 10, where in P the name "Israel" first appears, for before this in all the documents "Jacob" is the

prevailing name, and hence there would be no basis of division so far as these names are concerned. While making a study of the other passages, it should be borne in mind, that the divisions into P, J, and E have been made in support of a theory, and hence are only tentative. When any other theory is under consideration, it is permissible to raise the question, whether or not passages have been separated which really belong together. Any one can group passages of a kind together by a proper use of the concordance, but he takes the risk of doing violence to the work as a whole. The best way of determining if the divisions between P and the other two documents are natural or forced is to consider each case by itself.

Chapter xlix. contains Jacob's prophecy and charge in reference to his sons. The prophecy itself is assigned to J, and the names "Jacob" and "Israel" both occur, but the introduction and the conclusion are given to P, thus:—

"And Jacob called unto his sons, and said" [P],
 "Gather yourselves together, that I may tell you that which shall befall you in the latter days. Assemble yourselves, and hear, ye sons of Jacob; and hearken unto Israel your father" [J].

"And when Jacob made an end of charging his sons" [P].
 It is certainly safe to say that this chapter as a whole can as easily be given to our one author E as to two.

The next passage in order is xlviii. 3. This verse is so closely connected with xlviii. 1, 2, which belong to E, that nothing need be said about it; the three verses read as follows: "And it came to pass, after these things, that one said to Joseph, Behold, thy father is sick; and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee; and Israel strengthened himself, and sat upon the bed. And Jacob said unto Jo-

seph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me."

The next section might begin with *xlvi. 27*, and end with *xlvi. 31*. This has clearly the characteristic of the document E. If the three following verses *xlvi. 1-3*, which have just been considered by themselves, be added to this section, the characteristic will be even more evident. In this section "Jacob" occurs four times and "Israel" four. Chapter *xlvi. 2* is assigned by Driver to E, but in this verse is the combination, "And one told Jacob," "And Israel strengthened himself." Then what objection is there to adding from the verse following "And Jacob said," or prefixing what precedes? If this section is compared with *xl. 21-xlvi. 5*, which belongs to E, the similarity will be apparent. Does it not involve less difficulty to give all this section (*xlvi. 27-xlvi. 3*) to one author than to three, as has been done?

The section to be considered next is *xlvi. 7-10*. This tells of Jacob's presentation to Pharaoh. The name "Jacob" is alone used; hence it lacks the distinguishing mark to connect it with E. Moreover, the passage seems to be so complete in itself, and so loosely connected with what precedes or follows, that it is easy to suppose it to be an insertion from a document different from the main part of the text. Still there is no special difficulty in assigning it to E, for it will be remembered that, according to Driver, the writer of E had a decided preference for "Jacob."

The section *xlvi. 6-27* is easily adjusted to the hypothesis, not only because it has in one place the distinguishing feature, *xlvi. 6-8*, but because of its connection with what precedes and follows. This will probably be evident to one who will read from *xl. 21* to *xlvi. 30*. The connection between E and P is as follows: "And Jacob rose up from Beersheba; and

the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him" [E].

"And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him; his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt. And these are the names of the children of Israel which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn" [P]. This shows plainly the style of E. The connection between P and J xlv. 27-29 is not quite so close, but the transition from Jacob to Israel is found in these three verses.

The section xxxv. 22-xxxvii. 2 is susceptible to treatment somewhat similar to that of xlv. 6-27, and hence will be passed without special comment.

The only passages in P awaiting adjustment on this hypothesis are xxxv. 9, 10, 15. If these are taken in connection with the context, and the section xxxv. 9-22 be studied as a whole, it will be seen that it bears every evidence of unity of authorship. The two extracts from J, 14, 21, contain the abrupt transition from Jacob to Israel; may there not be a similar transition from 20 to 21? In this section one verse, 14, is given to J, while 9-13, 15, belong to P. It is difficult to see the reason for this, for verse 14 has no meaning unless something equivalent to 9-13 precedes. This being so, what advantage in assuming two authors?

From the above analysis, it appears that if, in several of the cases where passages have been assigned to P, no division had been made, but the whole had been considered as the work of one author (E), the peculiar characteristic of this author would have been made manifest, and his work would not have

been left in such a fragmentary condition. In those few cases where the connection is not so evident there is no special difficulty in assigning the passages to E. This being done, the final outcome is that a study of the names "Jacob" and "Israel" in the latter part of Genesis has led to the theory of one author as giving the best explanation of the facts. This is not saying that other facts might not militate against this theory, or make it untenable, even; but the claim is made, that, if there is a division into these documents, the evidence for it must rest upon some other basis than the use of these names. The suggestion might be made that the theory here favored might become burdensome by proving too much, for the peculiar usage of these names is found in various places outside of the Pentateuch. Psalm xiv. 7 reads, "Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, then shall Jacob rejoice, and Israel shall be glad." Here is the characteristic of E, but one would hesitate to say that E was the author. To avoid this, more than one explanation could be given. It would be sufficient to assume that, after Jacob's name was changed to Israel, the writer E in ordinary prose used sometimes one name and sometimes the other, and often passed from one to the other with great freedom; while in poetry he placed one over against the other in accordance with the Hebrew style, and later this form of expression became common.