

ELOHIM AND YHWH

An Alternative to the Documentary Hypothesis

By

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Clarifications for this limited distribution of Part One

Elohim and Yhwh is a book containing five Parts. This upload contains only a draft of Part One. Several matters which I deal with in the Introduction to the book must be clarified to read Part One without the Introduction. First, I read the Torah as an authored text due to findings I report in this book, and elsewhere. I make no claims about the author, nor about the time or location of the Torah's composition, and refer to the author as "M." Second, I divide the text in a unique way which reflects its division into literary units, referring to my divisions as "Units." The full text of the Torah divided into Units, *The Woven Torah*, is available on academia.edu both in Hebrew and in English. Part One of *Elohim and Yhwh* offers an integrated reading of the diverse stories in Genesis 1:1-11:9, and Figure 2. on page 17 presents a concise view of the approach I have taken to integrate them.

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) demonstrating 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) are to be taken as two

distinct characters 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, in Part Five, the problem described in Part One. The Problem in Part One is the multiple divine names in the prologue of Genesis, 1:1-11:9. 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. It includes a comparison between the six-day creation Unit and the 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.

Various names are applied to deity in the Torah. The two principle 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)." 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 is infrequent; most of the

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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 deity. A major line of Jewish tradition considers Elohim a strict, even harsh, aspect of 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.

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

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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.¹ 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)."

¹ The division of the Torah into literary units, referred to as "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

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;
- 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, becomes a central character 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.

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(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 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 “ <i>ha</i> ” “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 1. 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.

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 2 outlines the way the creations are linked.

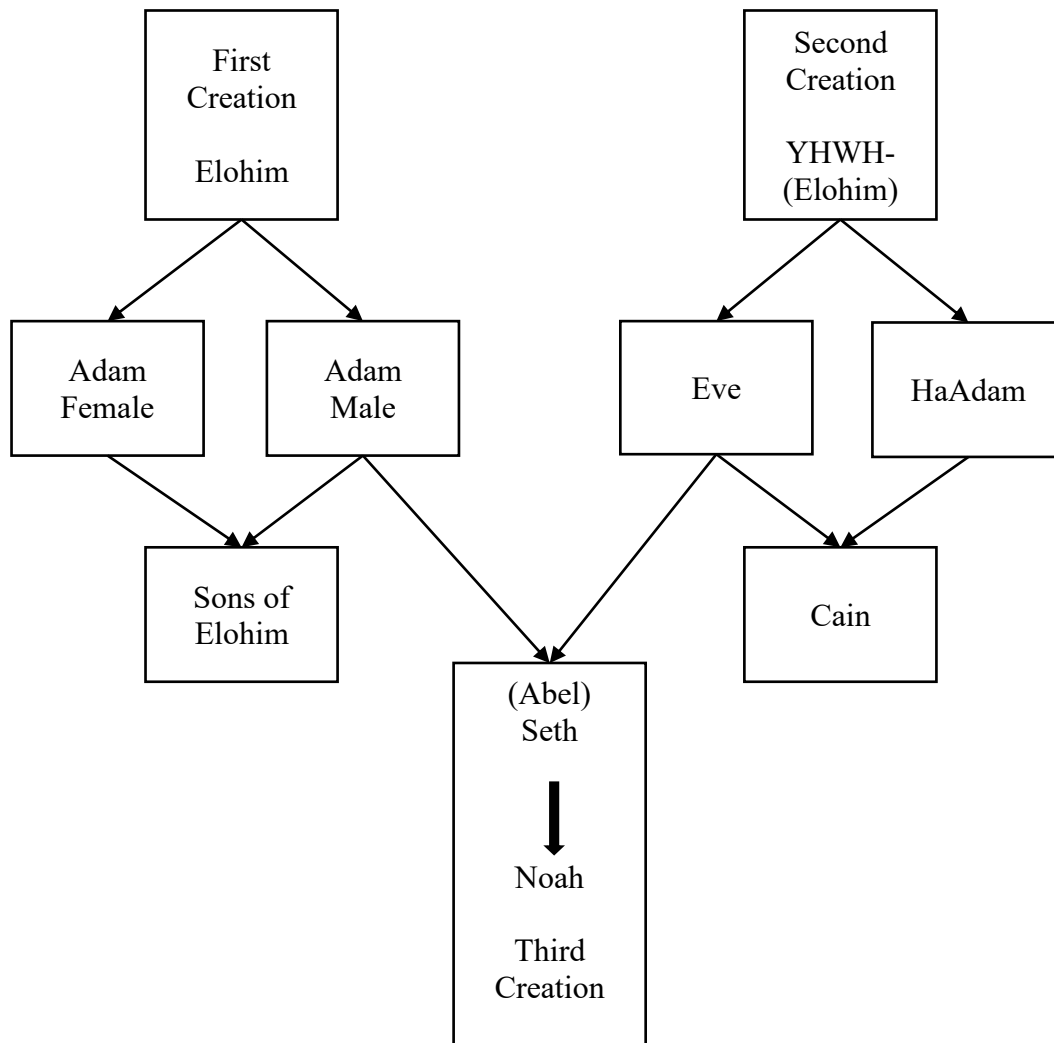


Figure 2. The Three-Creations Flow Chart

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.

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 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 key to 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.

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 (divine perspective; human perspective; the meeting of heaven and earth) in the set. 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 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 1:27, "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, exists 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

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. **4:18** And unto Enoch was born Irad; and Irad begot Mehujael; and Mehujael begot Methushael; and Methushael begot Lamech. **4:19** And Lamech took unto him two wives; the name of one was Adah, and the name of the other Zillah. **4:20** And Adah bore Jabal; he was the father of such as dwell in tents and have cattle. **4:21** And his brother's name was Jubal; he was the father of all such as handle the harp and pipe. **4:22** 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. **4:23** 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; **4:24** If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

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.' **4:26** 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.

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.

- **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 3. 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 3 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 Structured 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 1א to 6ב. Each pair has a theme, as noted in the first column of Figure 3. 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 2א. Both 1 and 6 speak of the multiplication 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

18

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.

19

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 in order 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 parallel envelopes, ending with an ostensibly superfluous repetition of the birth of Noah's sons, instruct us to examine 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 1x 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 13.

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 2. 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

Kline/Elohim and YHWH

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 1א and 1ב directed us to the opposing views of the third line of humanity, the descendants of male Adam and Eve. YHWH didn’t 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). In order 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 3, we see row 1 and row 6 both describe the generations of humankind, 1 before the flood and 6 after. M has used a marvelous

Kline/Elohim and YHWH

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:

- 6א 9:18 And the sons of Noah, that went forth from the ark, were *Shem, and Ham, and Japheth*
- 6ב 10:1 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

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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.

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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)

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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

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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.

Row 5

YHWH

And Noah builded 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.

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- 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 4. Distinctions between Elohim and YHWH in Units I-III

	Unit I Elohim <i>creates</i> “Adam”	Unit II YHWH Elohim <i>fashions</i> “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 “ <i>ha</i> ” “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 <i>fashioned</i> 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 1. 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.

From Figure 4	From Philo		From Figure 4
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 5. Comparing Figure 4 with Similar Distinctions Made by Philo

Figure 5 compares distinctions we have found between Elohim and YHWH, as summarized in Figure 4, with similar distinctions identified by Philo two millennia ago. I have separated the columns of Figure 4 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).”

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

<p>1_κ</p> <p>11:1 And the whole earth was of <i>one language</i> 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.</p>	<p>1_Ⓝ</p> <p>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.</p>	<p>1_λ</p> <p>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>'</p>
<p>2_κ</p> <p>11:5 And YHWH came down to see the city and the tower, which the children of men built. 11:6 And YHWH said: 'Behold, they are one people, and they have all <i>one language</i>; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do.</p>	<p>2_Ⓝ</p> <p>11:7 Come, let us go down, and there confound their language, that they may not understand one another's speech.</p>	<p>2_λ</p> <p>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.</p>

Figure 6. The Format of Genesis IV in The Structured Torah

Figure 6 displays the way Unit IV appears in *The Structured 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, κ, Ⓝ, and λ. 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 κ, 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 λ, 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 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 IV and V, 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 through the use of 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 deferred 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

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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.