

## THE YAHWIST SOURCE

### INTRODUCTION: THE CANAANITE CONTEXT BEHIND THE JUDAHITE TEXT

The society from which the Yahwist author came was thoroughly Canaanite. In researching the most ancient Elohist source of the Nation of Israel, certain connections between the indigenous Canaanites and the Nation of Judah have already surfaced. One particularly notable tribe in Canaan, the Kenite, has twice already been witnessed in this study. There were actually numerous different tribes residing in Canaan (particularly its southern parts), which are often loosely categorized as “Canaanites”. Note this Yahwist text:

{J} On that day Yahweh made a covenant with Abram, saying,

“To your seed I have given this land,

From the river of Egypt as far as the great river, the river Euphrates:

the **Kenite** and the **Kenizzite** and the **Kadmonite** and the **Hittite** and the **Perizzite** and the **Rephaim** and the **Amorite** and the **Canaanite** and the **Girgashite** and the **Jebusite**.”<sup>1</sup>

Here in Genesis 15, the Yahwist not only makes the bold suggestion that Abraham’s descendants would one day possess all the land between Egypt and Babylon (which includes all of Israel and Syria), but also offers an accompanying list of various indigenous tribes, curiously leading with the Kenite and ending with the Jebusite. With Aram-Syria situated to the north of Canaan, and the Syrian-originated Ten Tribes of Israel settling in Northern Canaan, this left the mysterious people of Judah occupying Southern Canaan. As it turned out, the Jebusites (i.e. *men of Jebus*) long held independent control of their Canaanite stronghold (“*Jebus*”),<sup>2</sup> marking the disputed southern border of Benjamin’s territory – between Israel & Judah. Note this non-J record from the book of Joshua:

The tribe of the sons of Benjamin...and the territory of their lot went out between the sons of Judah and the sons of Joseph. Their border...continued to the side of **Luz (that is, Bethel)** southward;...The border went down in the valley of Rephaim northward; and it went down to the valley of Hinnom, to the slope of the Jebusite southward... Now the cities of the tribe of the sons of Benjamin were Jericho...**Bethel**...Gibeon...and the **Jebusite (that is, Jerusalem)**... This is the inheritance of the sons of Benjamin according to their families.<sup>3</sup>

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<sup>1</sup> Genesis 15:18-21

<sup>2</sup> For example, see Judges 19:10,11.

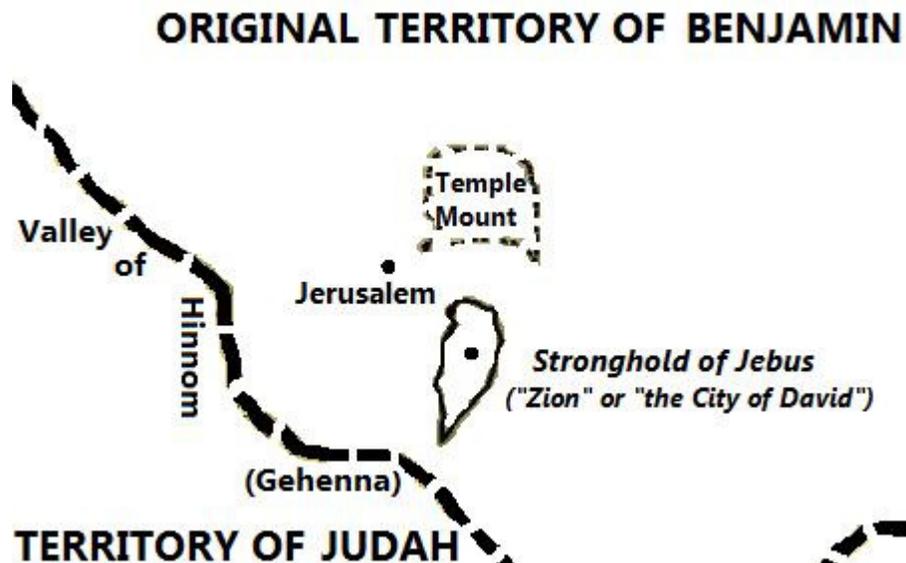
<sup>3</sup> From Joshua 18:11-28

Not only does this text reveal the territory of the Jebusites was part of the original allotment of the tribe of Benjamin, but that it included the city which became known as Jerusalem! Just as Luz was the aboriginal name of the Israelite city of Bethel, Jebus of the Jebusites (despite being regarded within Israelite land) was what the Judahites would later call Jerusalem (the capital of Judah). Consider these alternate accounts concerning the original possession of Jerusalem:

<p>{<b>Judges 1:21</b>} But <u>the sons of Benjamin did not drive out the Jebusites</u> who lived in Jerusalem; <b>so the Jebusites have lived with the sons of Benjamin in Jerusalem to this day.</b></p>	<p>{<b>Joshua 15:63</b>} Now as for <u>the Jebusites</u>, the inhabitants of Jerusalem, <u>the sons of Judah could not drive them out;</u> <b>so the Jebusites live with the sons of Judah at Jerusalem until this day.</b></p>
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While the Book of Judges suggested Jebus (i.e. Jerusalem) was in Benjaminite territory, the Book of Joshua dramatically suggests the exact opposite: that it was within Judahite borders.<sup>4</sup> A post-Babylonian Captivity Priestly-inspired text called the Book of Chronicles later informs:

Then David and all Israel went to **Jerusalem (that is, Jebus)**; and the Jebusites, the inhabitants of the land, [were] there. The inhabitants of Jebus said to David, “You shall not enter here.” Nevertheless David captured the stronghold of **Zion (that is, the city of David)**.<sup>5</sup>



Therefore the uncertain early history of Jerusalem as presented in the Bible reveals not only that this Judahite capital was controlled by a Canaanite people known as Jebusites throughout the pre-Monarchical period of the Judges, but also that the ancient possession of this territory just a few miles south of Bethel was in dispute between the people of Israel (i.e. Benjamin) and the

<sup>4</sup> Compare with Joshua 15:8, which says the slope of the Jebusite is part of Judahite territory, despite Joshua 18:16 listing the slope of the Jebusite in Benjaminite territory.

<sup>5</sup> 1 Chronicles 11:4,5

people of Judah (claiming their dynastic founder, King David, captured it). Thus, the Canaanite city originally allotted to Benjamin became associated with Judah as its administrative capital.<sup>6</sup>

As for the individual *Judah* (the Patriarch), it has already been noted from the Yahwist that he “*went down from his brothers and turned aside*” ultimately to take there as his wife “*a daughter of a certain Canaanite whose name was Shua.*”<sup>7</sup> This Canaanite “daughter of Shua” {Heb. “*Bathshua*”}<sup>8</sup> bares Judah a surviving son, named Shelah. Judah takes another woman to be his son’s wife (her paternity left unstated; presumably & traditionally another Canaanite),<sup>9</sup> named Tamar. However as the story goes, Judah fathers two sons (twins) by his own daughter-in-law Tamar, named Pherez & Zerah. This Yahwist story comprising a full chapter (*Genesis 38*), not only continues to paint a morally lacking portrait of Judah,<sup>10</sup> but also offers mysterious information regarding the origin of the sons of Judah (i.e. the *Judahites*). While the eldest of Judah is said to be explicitly Canaanite, the birthrights of his twin sons are uncertain:

{J} While {Tamar} was giving birth, one put out a hand, and the midwife took and tied a scarlet [thread] on his hand, saying, “**This one came out first.**” But as he drew back his hand, his brother came out. Then she said, “What

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<sup>6</sup> Consider Judges 1:8 which says, “*The sons of Judah fought against Jerusalem and captured it and struck it with the edge of the sword and set the city on fire,*” yet in verse 21 of the same chapter it reads, “*The sons of Benjamin did not drive out the Jebusites who lived in Jerusalem; so the Jebusites have lived with the sons of Benjamin in Jerusalem to this day.*”

<sup>7</sup> From Genesis 38:1,2

<sup>8</sup> See 1 Chronicles 2:3

<sup>9</sup> For example, that J gives her name as “Tamar” is notable, as this name appears also in reference to the name of the city from which the Kenites would come to ultimately live with the sons of Judah, in the territory of Judah (*Judges 1:16*).

<sup>10</sup> Note that this J story is told immediately after the J account of Judah convincing his brothers to sell Joseph. It is important to observe how according to the story Judah devises the plan not, as Rueben – out of concern for Joseph’s wellbeing – but rather, because “*What profit is it for us to kill our brother...?*” (*Genesis 37:26*).

From here, the morally lacking portrait of Judah continues with the account of Tamar. Tamar was taken by Judah according to the story to be the wife of his eldest Canaanitish son. However due to a series of events, Tamar had to wait for the youngest Canaanitish son (Shelah) to come of age. When Tamar saw she was not given to Shelah, she dressed like a harlot, and Judah – mistaking her for a temple prostitute – had sex with her. When Judah is later informed that Tamar is with child by harlotry, he exclaims, “*Bring her out and let her be burned!*” (*Genesis 38:24*). Nevertheless, Tamar proves that it was Judah who she was pregnant by, and the resulting offspring were Pherez & Zerah.

Depictions of depravity are common in the Yahwist material, even regarding the celebrated patriarchs & heroes of southern tradition from which the scribal author hailed. Such morally ambiguous rhetoric would stand out as uncharacteristic in the Elohist and Priestly sources, as another example was earlier addressed in the Elohist chapter concerning Abraham and Hagar. Whereas the original E text had depicted Abraham as reluctantly sending his maid Hagar away with provisions upon the protest of Sarah and the promise of Elohim (*Genesis 21:9-14*), the responsive J text depicts Abraham answering Sarah’s protest: “*Behold, your maid is in your hand; do to her what is good in your eyes.*” So “*Sarah treated her harshly*” (*Genesis 16:4-6*).

a **breach** {Heb. *paretz*} **you have made** {Heb. *paratzeta*} for yourself!" So he was named Perez {i.e. "Breach"}. Afterward his brother came out who had the scarlet [thread] on his hand; and he was named Zerah {i.e. "Rising/Dawning"}.<sup>11</sup>

Nevertheless that the Yahwist would relay such a "scarlet" twin birthright tradition, after depicting the chief Judahite Patriarch fathering his only legitimate son by a certain Canaanite woman, is telling.<sup>12</sup> Such a story serves to explain the *certain Canaanite pedigree among the people known as Judah at the time of its authorship*. However an equally revealing piece of information is given eight chapters later by the Priestly author concerning the other primary southern Patriarch: *Simeon*. Found there (*Genesis 46:8-27*) is a typical P enumeration of seventy "persons of the house of Jacob, who came to Egypt." Among those listed are Judah's Canaanite son Shelah, along with Pharez & Zerah. The genealogical accounting also records:

{P} **The sons of Simeon:** Jemuel and Jamin and Ohad and Jachin and Zohar and **Shaul the son of a Canaanite woman.**<sup>13</sup>

In response to the older J material depicting Judah fathering a Canaanite son, now P here includes a depiction of Simeon fathering a Canaanite son. What is particularly significant about this Priestly passage is that among all the sons of Jacob listed therein, only Simeon is said to have a son by a Canaanite woman. In fact, aside from the mention of Joseph's wife in Egypt ("*Asenath, the daughter of Potiphara, priest of On*"), the other mothers of Jacob's grandchildren are altogether unmentioned, let alone their nationalities. Therefore it can be observed that the P author has singled out the people of Simeon (in addition to the previous J story of Judah) as also having certain Canaanite pedigree. Thus, both tribes representative of the southern territory of the Nation of Judah are *uniquely presented in the Bible as having Canaanite heritage!*

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<sup>11</sup> From Genesis 38:28-30

<sup>12</sup> In Genesis 24 (J), Abraham is depicted preoccupied with finding for his son Isaac a specifically non-Canaanite, Syrian wife. This stands in contrast to later and casual depictions (also in J) of Judah fathering children by a Canaanite woman. J appears to pay homage to the Canaanite heritage of Judah whilst simultaneously offering response, negating rival claims in northern E that Isaac was an illegitimate son of the Philistine King Abimelech of Gerar. More pointedly, while J is concerned with identifying the southern Patriarch Isaac as father of the northern Patriarch Jacob, the text nevertheless reflects the non-Israelite origin of the people of Judah (who subsequently become connected to Jacob-Israel in similar contrivances of familial/tribal association).

It is not coincidence that after identifying twin branches of a Judah-Tamar family tree (one of which, by placing his hand out first, is represented by a scarlet thread), the same J author would later represent the Kenites who first lived in Canaan's "City of Tamars" (Jericho) by the same token – a scarlet thread. These "scarlet thread" Kenites are elsewhere described as going from the City of Tamarim "*with the sons of Judah, to the wilderness of Judah...and lived with the people*" (*Judges 1:16*). Such ancient stories framed around claims of genealogical relation often carry a more general or allegorical meaning, than a specific or literal record of descent. What is important to note is that the Patriarch Judah, the immediate sons of Judah, and the early Judahites are all connected with Canaan, Canaanites, and the Kenites in numerous ancient and ancestral traditions, whilst also being inserted into Israelite traditions by J and subsequent Judeo-Israelite Biblical redactors.

<sup>13</sup> Genesis 46:10

However what the Priestly (i.e. Levite) author would not divulge were the alternate traditions witnessed earlier regarding Moses (the most celebrated Levitical and salvific figure) marrying the daughter of a certain priest – a man who also happened to be called, “*The Kenite*”:

**The sons of the Kenite, Moses’ father-in-law, went up from the city of palms with the sons of Judah, to the wilderness of Judah which is in the south of Arad; and they went and lived with the people.**<sup>14</sup>

Note that “*The City of Palms*” is another name for *Jericho*,<sup>15</sup> and in Hebrew its name is: *Iyr* {“city”} of the *Tamarim* {“palm-trees”}. *Tamarim* is the plural of *Tamar*, which is curiously the proper name given in J for the mother of Judah’s twin sons, the woman Judah originally took to be his Canaanite son’s wife. Consider now the familial scene, as the Judahites (sons of Bathshua & Tamar by Judah, father-in-law of Tamar) are depicted living with the Kenites (sons of the Kenite, father-in-law of Moses) who came from Jericho (City of “the Tamars”)! It is also important to remember that Moses’ marriage to this Kenite-Priest’s daughter marks the critical Yahwistic shift in text, after which the name of Yahweh figures into all three source traditions of E, J, and P. Why would the text depict the early Judahites living with those indigenous to Canaan (Kenites from Jericho), except to *reflect the social situation in Judah at the time of its authorship*?

As if the Canaanitish societal reflection within these early patriarchal stories was not evident enough, the J author provides further witness, specifically against Simeon & Levi. After “*Shechem the son of Hamor the Hivite, the prince of the land*” fell in love with their sister Dinah, Hamor asks the sons of Jacob on behalf of his son to give Dinah as a wife, further suggesting: “*Intermarry with us; give your daughters to us and take our daughters for yourselves.*” (It will be demonstrated in the following chapter that Hivites are none other than Canaanites and Kenites.) After depicting these Hivites with overt sincerity (offering dowry, wishing to circumcise all their males, that the Israelites might “ *dwell with us, to become one people*”), J writes that Simeon & Levi deceitfully killed every male among them. Next, Simeon & Levi took all the animals and – pointedly – “*captured and looted all their wealth and all their little ones and their wives.*”<sup>16</sup> Thus, J suggests Kenite women and girls cohabitating with the very earliest of Simeonites & Levites.

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<sup>14</sup> Judges 1:16

Compare Exodus 2:16-21; 3:1; Numbers 10:29; Judges 4:11. See also Genesis 41:45.

<sup>15</sup> See Deuteronomy 34:3; 2 Chronicles 28:15

<sup>16</sup> Taken from Genesis 34:2-29.

Therefore it may be observed – the primeval history of the territory, priesthood, and people of Judah as presented in the Bible reveals itself to be both uniquely and thoroughly Canaanite:

- The *administrative capital of Judah*, **Jerusalem**, was a long-standing *Jebusite* stronghold which King David captured from what had been Benjaminite territory.
- The *Patriarch Judah* left progeny by a *Canaanite*, named Bathshua.
- The *Patriarch Simeon* left progeny by a *Canaanite*.
- The *most influential Levite*, **Moses**, left progeny by a *Kenite*.
- The *early Judahites* cohabitated with Moses' *Kenite* relatives from Jericho.
- The *early Simeonites* & **Levites** cohabitated with *Hivites* (i.e. *Kenites*)

Therefore all three of the uniquely southern tribes found inserted into the northern Elohist literary tradition by the Yahwist (Simeon, Levi, and Judah) are likewise uniquely claimed to be fundamentally associated with the Kenites & Canaanites.<sup>17</sup> Such deep-seated ties are not to be found in the Biblical record among the Ten Tribes of Israel. Furthermore, as noted in the previous chapter, a listing of those ten Israelite tribes (specifically devoid of Simeon, Levi, and Judah) was found in the most ancient *Song of Deborah* (*Judges 5:2-31*), with the only other notable people mentioned thereafter being: (1) the kings of Canaan, (2) certain inhabitants cursed by Yahweh, (3) Jael the wife of Heber the Kenite. Concerning this Kenite, the Book of Judges informs:

Now **Heber the Kenite** had separated himself from **the Kenites**, {lit. "**Cain**"} from **the sons of Hobab the father-in-law of Moses**, and had pitched his tent as far away as the oak in Zaananim, which is near Kedesh.<sup>18</sup>

Thus, after the sons of Hobab (i.e. the Kenites from Jericho) are depicted living with the sons of Judah in the southern wilderness of Judah, they are now simply called, "*Cain*," as Heber separates himself from them to live in the north. Therefore the unanswered question—"Where does Judah fit into this picture of the Kenite, the cursed, and the kings of Canaan?"—can start to be resolved, as the sons of Judah (whose father took a Canaanite daughter) and the Kenites from Jericho (whose father gave Moses his daughter) cohabitated such that they were collectively referred to as Kenites, with no mention of Judah at all!

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<sup>17</sup> Curiously listed among the cities of Judah is a certain "Kain" קַיִן, the same name as the father of the Kenites (*Joshua 15:57*). Furthermore, even the name of "Judah" יְהוּדָה {*Yehudah*}, although supposedly born in Syria with ten other Israelite sons, appears to be Canaanite in origin. Found within the original southern allotment of Dan – not far from the traditional border of the Judahite territory – is the city of "Jehud" יְהוּדָה {*Yehud*} (*Joshua 19:45*).

For further research on the uniquely Southern Judahite association with the Kenites (as opposed to North Israelite association with the Hyksos, etc.), consult Lipovsky, Igor P., *Early Israelites: Two Peoples, One History, Rediscovery of the Origins of Biblical Israel* (2012); Lipovsky, Igor P., *Israel and Judah: How Two Peoples Became One* (2014).

<sup>18</sup> Judges 4:11

**NOTES ON DISTINGUISHING THE “J” AUTHOR  
(MARKS OF THE KENITE YAHWIST)**

Who are these mysterious Kenites, connected to the Yahwistic shift in Biblical narrative tradition? In order to unveil the Yahwist author, the Hebrew designation commonly translated “*Kenite*” must first be defined:

קניני { <i>qeyniy</i> } “Kenite” / “Cainite”	קין { <i>qayin</i> } “Cain” / “Kain”
Patronymic from קין { <i>Kajin</i> }; a <i>Kenite</i> or member of the tribe of <i>Kajin</i> .	... <i>Kajin</i> , the name of the first child, and of an Oriental tribe. <sup>19</sup>

Nuances of the Hebrew language regarding vowel-points & syllables, along with modern inconsistencies in transliteration, make the derivation between these two words not so apparent. To explain in simple terms: just as Jebusite {Heb. *Jebusi*} means *man of Jebus*, Kenite {Heb. *Keni*} means *man of Kain* (i.e. Cain, in the vernacular). In both cases the ancient and original consonantal Hebrew simply adds the suffix “-y” (i.e. “-ite”), signifying possession/descent. The difference between these two examples is that “Jebus” refers to a residence, while “Kain” refers to a father (i.e. a *patronymic* or patriarchal name). Therefore the word *Kenites* (i.e. *Cainites*) properly means *sons of Cain*, just as the Yahwist author presents Cain (the son of Adam in J) as primordial father, instead of Seth (the son of Adam in P). The Cainite (J) & Sethian (P) genealogies will be examined at length in this chapter.

Inheriting from P the typical preoccupation with genealogical records, the Priestly-inspired Book of Chronicles also divulges an important piece of information:

The **families of scribes who lived at Jabez** [were] the **Tirathites**, the **Shimeathites** [and] the **Sucathites**. **Those are the Kenites who came from Hammath, the father of the house of Rechab** {Heb. *Beth-Rekab*}.<sup>20</sup>

A careful reading of the surrounding text will reveal the truly peculiar nature of this verse:

1. That this last verse of chapter two lists the Kenites among the sons of Judah is surprising, after two chapters of compiled and unbroken genealogy (meticulously connecting Seth the son of Adam, to the sons of Abraham, to all twelve supposed sons of Israel, to the family of David the son of Judah...). Indeed, chapter three continues with the sons of

<sup>19</sup> Strong, James, [Strong’s Exhaustive Concordance of the Bible; 1890] *The New Strong’s Exhaustive Concordance: With Main Concordance, Appendix to the Main Concordance, Hebrew and Aramaic Dictionary of the Old Testament, Greek Dictionary of the New Testament*, Hebrew entries for “Kenite” #7017 & “Cain” #7014 (Nashville: Thomas Nelson Publishers, 1995).

<sup>20</sup> 1 Chronicles 2:55

David, after the Chronicler appears to have equated these sons of Cain with the Judahites, despite presenting Seth as principal forefather and despite advancing the Judeo-Israelite tradition that Judahites are also sons of Israel.<sup>21</sup> This aberration is the result of logical consistency reaching its limit amidst compilation of rival Israelite & Judahite tradition. In simpler terms, the genealogy simultaneously presents Judah as Israel, while also acknowledging the Kenite strangers of Canaanitish Judah.

2. That these Kenites are identified as “scribes” (i.e. writers) is particularly revealing for this investigation into the authorship of the Yahwist source text and emendation of northern textual tradition. A scribe of Judah with affinity toward both Cain and the Kenite-associated deity Yahweh precisely fits the profile of the Yahwist author. The J text spans from the nativity of Cain in *Genesis* to the reign of David in *I-II Samuel*, and subsequent additions were made in *I-II Kings* by other administrative scribes of Judah.
3. That these Kenite scribes were said to live at “Jabez” is equally mysterious because Jabez (a place) is unknown to Biblical cartographers & archaeologists. Furthermore, an uncharacteristically detailed story of Jabez (a man) appears two chapters later amidst the genealogy of Judah, presenting him as an admirable ancestor in the lineage of David’s family. Finally, *Jabez* may be a variant spelling of *Jebus* (i.e. an ambiguous or archaic reference to Jerusalem).
4. That the text says these Kenite scribes “*came from Hammath, the father of the house of Rechab*” is equally mysterious and ever more revealing. The phrase is highly irregular (with respect to its immediate context and the entire Hebrew Bible), therefore causing debate as to whether “Hammath” indicates a residence or a father.<sup>22</sup> Nevertheless, in relating the Kenite scribes with the House of Rechab, the Chronicler has disclosed much.

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<sup>21</sup> The following cited from Murphy, James G., Barnes, Albert, [**Barnes’ Notes on the Old and New Testaments; 1834**], note on the “Kenites” in 1 Chronicles 2:55 (emphasis added):

Kenites - It is remarkable that Kenites - **people of a race quite distinct from the Israelites** [Genesis 15:19] - should be **attached to, and, as it were, included in the descendants of Judah**. It seems, however, that the friendly feeling between the two tribes - based on the conduct of the Kenites at the time of the Exodus [Exodus 18:10-19; Numbers 10:29-32; 1 Samuel 15:6] - led to **their intermixture and almost amalgamation** with the Israelites, **Kenite families not only dwelling among them but being actually regarded as of one blood with them**.

The following cited from Wesley, John, [**Explanatory Notes on the Bible; 1754-1765**], note on the “scribes” in 1 Chronicles 2:55 (emphasis added):

Scribes - Either civil, who were public notaries, that wrote and signed legal instruments: or ecclesiastical. And **these were either Levites, or Simeonites, or rather Kenites**, and are here **mentioned not as if they were of the tribe of Judah**, but because they dwelt among them, and probably were **allied to them by marriages**, and so in a manner **incorporated with them**.

<sup>22</sup> The names “Hammath” & “Hamath” (sometimes spelt “Hemath”; spelt the same in ancient Hebrew: חמת) both appear in the Biblical text to reference places in Canaan & Syria (respectively: *Joshua 19:35* & *Numbers 13:21; 34:8...* etc.). However, references to the “Hamathites” identify these people as descendants of Canaan (i.e. the chief patriarch of the Canaanites: *Genesis 10:18; 1 Chronicles 1:16*). Despite considerable uncertainty among Biblical scholars as to whether the phrase, “*came of Hammath*,” refers to a place or a person, 1 Chronicles 2:55 goes on to

The *House of Rechab* (*Beth-Rekab*; patronymic: *Rechabites*), were a notorious Canaanite family, active within both ancient Israel & Judah, particularly known for their murderous and religiously anti-Israelite political meddling. The bloody history of the Rechabites was originally set down by the Yahwist author (“J”) in the official history of David’s rise, and was continued in the same Yahwist tradition by subsequent Kenite scribes in administrative expansions (“Yahwist Additions to J”), included after David’s “*Court History*” or “*Succession History*”.<sup>23</sup> First, the Yahwist author memorializes the father of their house – *Rechab*:

{J} {Ish-bosheth} Saul’s son [had] two men who were commanders of bands: **Baanah and Rechab, sons of Rimmon the Beerothite, of the sons of Benjamin (for Beeroth is also considered [part] of Benjamin, and the Beerothites fled to Gittaim and have been aliens there until this day).**

**Rechab and Baanah came to the house of Ish-bosheth.** And here came to the middle of the house as takers of wheat, and they struck him in the belly; and Rechab and Baanah his brother escaped. Now when they came into the house, as he was lying on his bed in his bedroom, they **struck him and killed him and beheaded him.** Then they brought the head of Ish-bosheth to David at Hebron and said to the king, “Behold, the head of Ish-bosheth the son of Saul, your enemy, who sought your life; **thus Yahweh has given my lord the king vengeance this day on Saul and his seed.**”<sup>24</sup>

Here, the Yahwist expresses several important historical details. David was the King of Judah; Saul (now dead) had been the King of Israel, and Ish-bosheth (Saul’s surviving heir) was the

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describe such an origin as, “*father/chief of the House of Rechab.*” Therefore, a generational (as opposed to a purely residential) reference of origin is likely intended.

Further study into the linguistic and genealogical similitude of “Ham” (son of Noah: חם) and the “Hamathites” (sons of Canaan, the son of Ham) is warranted. This is especially true considering the ambiguous account left by J, regarding Ham and his “*father’s nakedness*” (*Genesis 9:22,23*), as it relates to the later P definition of “*the nakedness of thy father’s wife*” (*Leviticus 18:8*). As is the case, the same ancient Hebrew words in question can also mean “mother-in-law” (חמ) & “father-in-law” (חם), and these J & P twin accounts of Noah and his generations may very well concern the mysterious Naamah of Genesis chapter 4.

<sup>23</sup> The story in the Bible concerning the history of David’s rise (approx. 1 Samuel 16 to 2 Samuel 5) – and possibly the account of David’s “*Court History*” or “*Succession Narrative*” (approx. 2 Samuel 9 to 1 Kings 2) – is largely the work of J (i.e. the same Yahwist author responsible for significant portions of Genesis, Exodus and Numbers). That this Yahwist author would compose the bulk of the official Biblical records concerning the early House of David is itself revealing as to the nature of the relationship between the Kenite scribes and the royal administration of Judah. These narratives were continued with accompanying royal annals by later generations of Yahwist scribes (primarily represented in the Books of Kings). In addition to other Kenite-Yahwist sections in Judges and Joshua, these were ultimately combined with still other works (including ancient Israelite) to create the long string of now connected historical narratives from Joshua to 2 Kings, often called the “*Deuteronomistic History*”.

For archaeological research on the historical contexts surrounding these Davidic portions of the original “J” epic, consult Finkelstein, Israel and Silberman, Neil Asher, *David and Solomon: In Search of the Bible’s Sacred Kings and the Roots of the Western Tradition*, ch. 3, *Murder, Lust, and Betrayal: Legends of the Davidic Court in Jerusalem* (New York: Free Press, 2006).

<sup>24</sup> From 2 Samuel 4:1-8

newly anointed King of Israel.<sup>25</sup> David was a Judahite; Saul and his household were Benjaminites. Rechab and his brother are described as “*of the sons of Benjamin*,” specifically because the city their father was from (Beeroth) was now within the territory allotted to the tribe of Benjamin. Beeroth was a Gibeonite city with the indigenous Gibeonites ultimately being depicted as Canaanite servants, as will be examined later in this and the following chapter.<sup>26</sup> What’s important to note now is that the Yahwist informs: the infamous head of the House of Rechab came from a *family of Canaanite aliens who assassinated the Benjaminite King of Israel on behalf of the King of Judah*.<sup>27</sup> Furthermore, Ish-bosheth’s name is properly given by the

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<sup>25</sup> After his father King Saul and his brothers died in the battle of Mount Gilboa (*1 Samuel 31:1-6*), Eshbaal (i.e. “Ish-bosheth” {lit. “Man of Shame”}, as J calls him) was made by the captain of Saul’s army “*king over Gilead, over the Ashurites, over Jezreel, over Ephraim, and over Benjamin, even over all Israel*.” At the time of Eshbaal’s murder, he had been king of Israel for two years; “*the house of Judah, however, followed David*” (*2 Samuel 2:8-11*).

<sup>26</sup> See Joshua 18:21-28, along with Joshua 9:17 and context.

Outlined in the beginning of CHAPTER 3, these Gibeonites became temple servants in Jerusalem, and would ultimately usurp the Levitical Priesthood (meant to be strictly “Levite” males). Even here in 2 Samuel 4:2, the Yahwist author refers to this foreign Gibeonite as being “*of the sons of Benjamin*” because “*Beeroth is also considered of Benjamin...*” This is an important example of both the subtle rhetorical style and mentality of the J author who, although acknowledging the non-Israelite heritage of Rechab and his brother, nonetheless identifies them with the sons of Benjamin. Such is an early indicator of not only how these Gibeonites would become incorporated into Judeo-Israelite society, but also how the Kenite author of the text itself would claim a similar heritage. Similarly as such, the Kenite scribes were enumerated with the sons of Judah (*2 Chronicles 2:55*), who had in turn been enumerated with the sons of Jacob (*Genesis 29:31-35*; J).

The following cited from Murphy, James G., Barnes, Albert, [**Barnes’ Notes on the Old and New Testaments; 1834**], note on “Beeroth” in 2 Samuel 4:2 (emphasis added):

Beeroth - From Joshua 9:17, it might have been expected that the population of Beeroth would be Canaanite. But from some unknown cause the **Canaanite inhabitants of Beeroth** had fled to Gittaim - perhaps the same as Gath - and continued there as sojourners. If this flight of the Beerothites took place at the time of **Saul’s cruel attack upon the Gibeonites** 2 Samuel 21:1-2, Baanah and Reehab may have been native Beerothites, and have been instigated to **murder the son of Saul by a desire to avenge the blood of their countrymen. The fact of their being reckoned as Benjaminites is quite compatible with their being Canaanites by blood.**

<sup>27</sup> Note how the J text concludes with a depiction of David rewarding Rechab & Baanah’s betrayal of the Benjaminite King Ish-bosheth (“*a righteous man in his own house on his bed*”) with death and so “*cut off their hands and feet and hung them up*.” The text further depicts David exclaiming, “*When one told me, saying, ‘Behold, Saul is dead,’ and he was a bearer of good news in his own eyes, I seized him and killed him, which was the reward I gave him for [his] news.*” These are two of several literary examples in which David is emphatically distanced from – and therefore presented as innocent of – the suspicious circumstances surrounding the tragic fall of the House of Saul (and resulting rise of the House of David). Another example of this pro-Davidic propaganda is a story in which a *heart-struck David literally spares Saul’s life*, saying, “*Far be it from me because of Yahweh that I should do this thing to my lord {i.e. Saul}, Yahweh’s anointed, to stretch out my hand against him, since he is Yahweh’s anointed*” (*1 Samuel 24:1-7*).

For further research on this subject consult Halpern, Baruch, *David’s Secret Demons: Messiah, Murderer, Traitor, King* (Grand Rapids: William B. Eerdmans Publishing Co., 2001).

Chronicler as “*Eshbaal*” (“Man of Baal”).<sup>28</sup> Thus, this bedroom beheading scene of betrayal is accompanied with a religious undertone, as Saul the King of Israel had named his heir after the Baal-Seth religious tradition of the North. The murderous legacy of the Rechabites unfolds with one of Rechab’s descendants:

{Yahwist Additions to J} Ahab had seventy sons in Samaria... {Jehu} wrote to {the guardians of Ahab} saying, “If you are on my side, take the heads of your master’s sons.” They took the king’s sons and slaughtered [them], seventy persons, and put their heads in baskets, and sent [them] to him. And {Jehu} said to all the people, “**You are innocent**; behold, I conspired against my master {Joram the son of Ahab} and killed him, **but who smote all these? Yahweh has done what He spoke** by the hand of His servant Elijah.” So Jehu smote all who remained of the house of Ahab in Jezreel, and all his great men and his acquaintances and his priests, until he left him without a survivor.

When {Jehu} departed from there, he found **Jehonadab the son of Rechab [coming] to meet him**; and he blessed him and said to him, “Is your heart right, as my heart is with your heart?” **And Jehonadab said, “It is.”** [Jehu said], “If it is, give your hand.” And he gave him his hand, and he took him up to him into the chariot. He said, “**Come with me and see my zeal for Yahweh.**” When he came to Samaria, he smote all who remained to Ahab in Samaria, until he had destroyed him, according to the word of Yahweh which He spoke to Elijah.

Jehu gathered all the people and said, “Summon all the prophets of Baal, all his worshipers and all his priests; let no one be missing, ... **Jehu went into the house of Baal with Jehonadab the son of Rechab**; ... Jehu said to the guard and to the royal officers, “Go in, smite them; let none come out.” And they smote them with the edge of the sword; and went to the inner room {lit. “city”} of the house of Baal. They also broke down the [sacred] pillar of Baal and broke down the house of Baal, and made it a latrine to this day. Thus Jehu eradicated Baal out of Israel.<sup>29</sup>

Here again, the continuing Yahwist-inspired expansion depicts the assassination of another King of Israel (Joram son of Ahab son of Omri). After the aspiring King Jehu kills King Joram and calls for the heads of all his brothers (King Ahab’s heirs), he *publicly absolves their murderers in the name of Yahweh by the Prophet of Elijah*. (Note: “Jehu” means “*Yahweh [is] he*”; “Elijah” means “*El of Yahweh*” or “*Yahweh [is] my El*”).<sup>30</sup> Next, Jehu conducts a mass murder of the

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<sup>28</sup> The J author on occasion refers to the northern deity Baal by the unflattering euphemism “Bosheth” (i.e. “Shame”/“Disgrace”). This is apparent from the proper names of Saul’s son “Ish-bosheth” & Saul’s grandson “Mephibosheth”, recorded elsewhere as “Eshbaal” (*1 Chronicles 8:33; 9:39*) & “Merib-baal” (*1 Chronicles 8:34; 9:40*). In this way the family names of King Saul of Israel were sullied and blotted out by the southern author from Judah. That the King of Israel would name his son “Man of Baal” is itself revealing as to the nature of Baal-Seth religious tradition in Israel, and these examples reflect the rivalry that existed between the Baal-Seth heritage in Israel and that of Yahweh in Judah. The Yahwist also gives “Jerubbesheth” for “Jerubbaal” (i.e. Gideon) in 2 Samuel 11:21. Gideon was an Israelite judge of the tribe of Manasseh (*Judges 6:15*). Baal worship is also referenced in the Prophets as “shame” & “the shameful thing” {Heb. *bosheth*} in Hosea 9:10; Jeremiah 3:24; 11:13.

<sup>29</sup> From 2 Kings 10:1,6-7,9-11,15-18,23,25,27-28

<sup>30</sup> Jehu’s father is given as “Jehoshaphat”, and there happens to be a contemporaneous king of Judah by that same name, suggesting southern affiliation along with the obvious appeal to Elijah the prophet of Yahweh. Elijah was earlier depicted calling for the murder of 450 prophets of Baal (*1 Kings 18:40 and context*), and the Rechabite Jehonadab is now depicted in support of Jehu’s political and religious slaughter of the House of Ahab and the House of Baal. Jehu was himself stealthily anointed King of Israel in the name of Yahweh by the instruction of the prophet Elisha (a disciple and the successor of Elijah). (See 2 Kings 9:1-4.) These and other texts point to an alarming

household of Ahab, including his descendants, supporters, and priests at Jezreel. Thereafter, Jehonadab the Rechabite meets with Jehu (acknowledging that their hearts are right together), so Jehu invites him to witness the political holocaust of the entire House of Ahab and the end to the Israelite Dynasty of Omri at Samaria (i.e. “*my zeal for Yahweh*”).<sup>31</sup> (Note: “Jehonadab” means “*Yahweh [is] Willing*”.) Finally, Jehonadab the Rechabite is depicted with Jehu entering the House of Baal (completely full of Israelite worshipers, prophets, and priests), immediately before their slaughter. Consider therefore the striking parallels between Jehonadab & Rechab:

<b>HOUSE OF RECHAB</b>	<b>RECHAB the son of Rimmon (the Beerothite)</b>	<b>JEHONADAB the son of RECHAB (the Rechabite)</b>
<b>1) Political Anti-Israel Killings</b>	with his brother, assassinates the <u>King of Israel</u> and surviving heir to the throne of the <i>House of Saul</i>	with Jehu, who assassinated the <u>King of Israel</u> , takes part in the assassination of surviving members of the <i>House of Ahab</i>
<b>2) Religious Anti-Israel Killings</b>	with his brother, enters the <u>middle</u> of the <i>House of Eshbaal</i> (i.e. “ <i>Man of Baal</i> ”), in order to take his life.	with Jehu, enters the <i>House of Baal</i> , to take part in the mass slaughter and desecration of the <u>inner room</u> (i.e. “city”) of the House.

(Note: the Kenite-related family’s apparent affiliation & devotion to Yahweh are implied in both accounts.) Living up to his name, Jehonadab (“*Yahweh Willing*”) is emphatically remembered as having a heart with that of a Yahwist killer of Israelite people, priests, and princes (along with their King), just as his father Rechab had killed the previous King of Israel. This repeated theme of a Judeo-affiliated killing of the Anointed (Heb. “Messiah”; Grk. “Christ”) echoes even into the New Testament.

Furthermore nearly 300 years after Jehonadab, the prophetic *Book of Jeremiah* contains a description of these same Rechabites – now living in Jerusalem:

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pattern of collaborative & murderous efforts to usurp the political & religious tradition in Israel – all of which are recorded by southern scribes as positive and divine endeavors in the name of Yahweh!

<sup>31</sup> The “Black Obelisk of Shalmaneser III”, discovered in 1846, records the acts of King Shalmaneser III of Assyria who reigned from 858-824 B.C.E.. This ancient black limestone relief sculpture is particularly notable in that it contains a depiction of King Jehu of Israel reading in part, “*The tribute of Jehu, son of Omri: I received from him silver, gold, a golden bowl, a golden vase with pointed bottom, golden tumblers, golden buckets, tin, a staff for a king [and] spears.*”

While “*House of Omri*” (*Beit Khumri*) would become widely used by neighboring nations as a reference to the Kingdom of Israel, it is especially alarming to discover this most ancient extra-Biblical record of King Jehu, son of Jehoshaphat (who effectually exterminated the Omrides from Israel, slaughtering the entire House of Ahab, son of Omri), now being referred to by his contemporaries as “*Jehu, son of Omri.*” When faced with such historical evidences, it becomes easier to understand how the indigenous Canaanites and Kenite scribes living in Judah became recognized as Judah, just as the nation of Judah itself would become recognized as Israel. In the absence of the once great nation of Israel, the administration of Judah assumed its role; in the wake of the murder of Omri’s grandsons, King Jehu became recognized as one of them!

I {Jeremiah} took the whole **house of the Rechabites**, and brought them into the **house of Yahweh**. Then I set before the sons of the house of the Rechabites pitchers full of wine and said to them, “Drink wine!” But they said, “We will not drink wine, for **Jonadab the son of Rechab, our father**, commanded us, saying, ‘You shall not drink wine, you or your sons, forever. You shall not build a house, and you shall not sow seed and you shall not plant a vineyard or own one; but in tents you shall dwell all your days, that you may live many days in the land where you sojourn.’ We have obeyed the voice of Jonadab the son of Rechab, our father, in all that he commanded us. But we said, ‘Come and let us go to Jerusalem before the army of the Arameans.’ **So we have dwelt in Jerusalem.**”

Then Jeremiah said to the house of the Rechabites, “Thus says Yahweh of hosts, the God of Israel, ‘Because you have obeyed the command of Jonadab your father; therefore **thus says Yahweh**, “**Jonadab the son of Rechab shall not lack a man to stand before Me all the days.**”’”<sup>32</sup>

Therefore the Canaanite House of Rechab, having been connected to both the early sons of Judah and the Kenite families of scribes who lived at *Jabez*, is now found living at *Jebus* – Judah’s administrative capital Jerusalem! Thus, a conspicuously Canaanitish national background of Judah, along with open admissions from its scribes concerning the house of Rechab, allow for a preliminary introduction of the J author. Here, there are enough profile markers to sketch both the identity & motive of the Southern scribe responsible for composing this distinctive and rival text:

- affiliation with (1) **Judah/Judahites**, (2) **Cain/Kenites**, and (3) **Yahweh/Yahwism**
- historically **anti-Israelite** murderous activism: both **political** (against the Kings of Israel) and **religious** (against the Baal-Seth tradition)
- peculiar family habits of not: (1) **drinking** wine, (2) **building** house, (3) **sowing** seed, and (4) **planting** or owning vineyard
- preferring or valuing a non-sedentary (**vagrant/wandering**), tented lifestyle
- association with the **scribal occupation** and the **Jerusalem** capital administration

Such identifying traits of the Yahwist author will continue to manifest throughout the verses of Southern J, just as some of these marks have already surfaced in the previous examination of Northern E. Certain deserving examples from the Yahwist text in Genesis will now be addressed, complemented by further historical investigation into the background of the J author and the state of Judah leading up to the J authorship.

## SUPPLEMENTARY SOUTHERN TEXTUAL TRADITIONS

### THE TWINS, CAIN & ABEL: PART I (THE DUBIOUS NATIVITY OF CAIN)

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<sup>32</sup> From Jeremiah 35:3-8,11,18-19 (Context spans the full chapter.)

Although the surviving E texts first pick up in Genesis 20 with Abraham (“Exalted Father”), the expansive J texts begin in Genesis 2-4 to include a creation account of the primordial father Adam (often translated “*the man*”), followed by the nativity of the tribal father Cain and his pre-Flood (*ante-Diluvian*) genealogical tree of the first Kenites. Note this outline of the revealing usage of “Yahweh” & “Elohim” within the first several chapters of Genesis:

Chap.	Source	Storyline in Genesis	References to God
1	<b>P</b>	Creation (of world, creatures & Adam)	“ <i>Elohim</i> ”
2	<b>J</b>	Creation (of Adam, Garden of Eden & creatures)	“ <i>Yahweh Elohim</i> ”
3	<b>J</b>	Cain’s nativity (& Adam’s expulsion from Garden)	“ <i>Yahweh Elohim</i> ”
4	<b>J</b>	Cain’s nativity continued & Cain’s genealogy	“ <i>Yahweh</i> ”
5	<b>P</b>	Seth’s nativity & genealogy	“ <i>Elohim</i> ”
6-9	<b>P&amp;J</b>	Noah’s Flood accounts (synopsized throughout)	“ <i>Elohim</i> ” or “ <i>Yahweh</i> ”

While this is an oversimplification, it serves to introduce & summarize the beginning chapters of the Bible and also to demonstrate the varying ways in which the J and subsequent P sources were textually synopsized. Not only do two different Creation accounts now appear back-to-back in chapters 1 & 2, but two different Flood accounts were interleaved within chapters 6-9. Furthermore, the Bible’s first of many shifts from referencing “Elohim” to “Yahweh” (and then back to “Elohim”) was harmonized in ancient times via the binomial convention: “*Yahweh Elohim*”. Between the Priestly chapter 1 (which references Elohim exclusively), and the Yahwist chapter 4 (which references Yahweh exclusively), chapters 2-3 (where Genesis first shifts to Yahwist) now appear to bridge the two sources with an ancient Priestly-inspired scribal insertion of “Elohim” after the name Yahweh! This dual reference to God is unique to the so-called Books of Moses, occurring only here in Genesis 2-3 (and once in Exodus 9:30).

The separate Creation & Flood accounts will be examined in the next chapter. The present focus is on the rival genealogical accounts left by the Yahwist & Priestly authors within Genesis 3-5. As it turns out, twins are a recurring theme & literary device of the Yahwist, already seen in the story of Judah’s sons by Tamar: Pharez & Zerah. Here in chapter 3, the Yahwist sets the world stage for the births of two sons, representing a fundamental rivalry: Cain & Abel. In the previous chapter, Yahweh had already issued his first commandment:

{J} & {[insertion]} Yahweh [Elohim] commanded the man {Heb. “*Adam*”}, saying, “From any tree of the garden you may eat freely; but **from the tree of the knowledge of good and evil you shall not eat from it**, for in the day that you eat from it **you will surely die**.”<sup>33</sup>

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<sup>33</sup> Genesis 2:16,17

Just as chapter 2 concludes with the curious detail: “*The man and his wife were both naked and were not ashamed,*”<sup>34</sup> chapter 3 begins with a most curious encounter between this wife (i.e. “*the woman*”) and an infamous creature of legend:

{J} & {[insertion]} Now the Serpent {Heb. “*Nachash*”} was more crafty than any beast of the field which Yahweh [Elohim] had made. And he said to the woman, “**Indeed, has Elohim said, ‘You shall not eat from any tree of the garden?’**” The woman said to the Serpent, “From the fruit of the trees of the garden we may eat; but from the fruit of the tree which is in the middle of the garden, **Elohim has said, ‘You shall not eat from it or touch it, or you will die.**”<sup>35</sup>

Note the rare use of “Elohim” within a Yahwist narrative, as the author (or editor) avoids placing the name “Yahweh” into the mouth of the “Serpent” character. Consequently, it becomes immediately apparent that these Yahwist pre-Abraham stories are full of allegory, dual meaning and other Hebrew wordplay. Memorable poetic passages (along with supernatural elements of angels and talking animals), are characteristic of the J author, as opposed to the latter P accounts devoid of such imagery. For example, here the Hebrew word translated “crafty” עָרִים is from a root meaning *to be or make bare* עָרַם (i.e. “naked”). Thus, while Adam and his wife are naked, this walking-talking serpentine character is the “most naked” of all creatures (as even a snake will shed its own skin). Double entendre and sexual suggestion are scattered throughout the chapter, such as how the woman has modified Yahweh’s first commandment:

<b>Yahweh commanded Adam:</b>	<b>Elohim said (according to the woman):</b>
“You shall not eat from it, for in the day that you eat from it you will surely die.”	“You shall not eat from it <u>or touch it</u> , or you will die.”

Here in response to the Serpent’s question, she gratuitously adds *touching* to the prohibition against *eating*, reminiscent of the J-inspired words inserted to the beginning of E (*Genesis 20*) regarding Abimelech and Sarah: “*I also restrained you from sinning against Me; therefore I did not let you touch her.*”<sup>36</sup> In both cases, the root word translated “touch” נָגַע {*naga*} carries the euphemistic meaning of sexual intercourse (e.g. to “*lie with*”).<sup>37</sup> As the Yahwist story unfolds it becomes ever more apparent that this transgression is not just about a snake and a tree in the most literal sense. Just as Sarah was found pregnant after her encounter with Abimelech, Adam’s wife also consequently conceives, having touched the forbidden fruit (i.e. “*eaten from the tree*”). Note the ensuing consequences for all three parties involved as Yahweh explains:

<sup>34</sup> From Genesis 2:25

<sup>35</sup> Genesis 3:1-3

<sup>36</sup> From Genesis 20:6

<sup>37</sup> The following cited from Strong, James, [Strong’s Exhaustive Concordance of the Bible; 1890], *Hebrew and Aramaic dictionary of the Old Testament*, entry for “touch” #5060 (original emphasis):

A primitive root; properly to *touch*, that is, *lay the hand upon* (for any purpose; euphemistically, to *lie with* a woman); by implication to *reach* (figuratively to *arrive, acquire*); violently, to *strike* (punish, defeat, destroy, etc.)

{J} “And I will put <b>enmity</b> <b>Between you and the woman,</b> And between <b>your seed</b> and <b>her seed</b> ; He shall bruise you on the head, And you shall bruise him on the heel.”	<b>Concerning “the Serpent”</b> : there will be <i>bitter rivalry between (1) the serpent’s seed (descendant), and (2) the woman’s seed (descendant)</i> . The woman’s descendant will crush the serpent’s head, as he bruises the heel.
“I will greatly multiply Your pain and <b>your conception</b> , In pain you will bring forth children; Yet <b>your desire</b> will be for your husband, And he will rule over you.”	<b>Concerning “the Woman”</b> : her <i>conception will be multiplied such that she will bear multiple children (literally, “sons”) in pain</i> . Her desire will be for Adam (as opposed to the serpent), who will rule over her.
“ <b>Cursed is the ground</b> because of you; Both thorns and thistles it shall grow for you; By the sweat of your face You will eat bread, Till you <b>return to the ground</b> .”	<b>Concerning “the Man”</b> : the ground is now cursed and he must labor for his food. He is expelled from the Garden of Eden and will return to the ground from which he came (i.e. he will die; see Genesis 2:7).

Adam was already told that he would die upon partaking of the fruit, but one may well ask: *what “seed” and what “conception” is Yahweh referring to, regarding the serpent’s seed and the woman’s seed & conception?* Outlining the details of the entire Garden of Eden transgression reveals the ambiguously euphemistic sexual nature of the scene:

1. **Loss of Innocence (by Sexual Knowledge)**: Before the encounter with the serpent, “*the man and his wife were both naked and not ashamed*.” {2:25} ... During the encounter, “*the eyes of both of them were opened, and they knew that they were naked*.” {3:7} ... Afterwards Adam says, “*I was afraid because I was naked; so I hid myself*.” {3:10} ... Yahweh responds: “*Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?*” {3:11}
2. **Misdirected Desires (by Marital Adultery)**: When the woman considered the tree of knowledge of good and evil, she saw that it was (1) “*good for food*”, (2) “*a delight {lit. “desire”/“lust”} to the eyes*”, (3) “*desirable to make wise*”. {3:6} ... Afterwards her related consequences include: “*Your desire will be for your husband, and he will rule over you*.” All three words (here translated: “delight”, “desirable”, “desire”) are unique in Hebrew with specific meanings. {3:17}
3. **Pregnancy & Motherhood (by the Serpent’s Seed)**: After the encounter, the man and his wife “*sewed fig leaves together and made themselves loin coverings*.” {3:7} ... Yahweh refers to the consequences which they cannot cover up. To the serpent he refers to “*your seed and her seed*.” {3:15} ... To the woman he refers to “*your conception*,” explaining to her the natural “fruit” of the act (i.e. childbirth). {3:16} ... Finally, “*the man called his wife’s name Eve, because she was the mother of all living*.” {3:20}

Adam names his wife “Eve” עֵוָה {*Chavvah*}, denoting “life” or “life-giver”, ironically despite Yahweh having just pronounced upon him a sentence of death for taking part in the transgression, and curiously despite Eve having borne him no children at this point in the story. Furthermore, while Yahweh had told Adam his death would surely result from eating of the tree of the knowledge of good and evil, the serpent told Eve, “*You surely will not die! For Elohim knows that in the day you eat from it your eyes will be opened, and you will be like Elohim* {i.e. literally “Gods”}, *knowing good and evil*.” After the encounter, Yahweh confirms: “*Behold, the man has become like one of Us, knowing good and evil; and now, he might take also from the*

*tree of life, and eat, and live forever.*”<sup>38</sup> Nevertheless, Eve is now called, “*The mother of all living,*” with Yahweh having specifically referenced *the seed of the serpent and the seed of the woman*. Indeed, Adam’s seed/descendants don’t appear to factor into the consequences of what’s just taken place, and the reader is not informed that *Adam had any sexual knowledge of his wife Eve until the beginning of chapter 4*, which offers this nativity:

{J} Now the man knew his wife Eve, and she conceived and gave birth to Cain {i.e. “Determined”}, and she said, “**I have gotten** {Heb. *qaniti*} a man, Yahweh.” Again, she gave birth to his brother Abel {i.e. “Vanity”}.<sup>39</sup>

Therefore, the natural consequences for Eve’s transgression in the Garden of Eden are now shown to be fulfilled, as *her conception is multiplied such that she gives birth to multiple children* (i.e. twin sons): Cain & Abel. In other words, her “desire” now towards her husband (and her husband’s “knowledge” of her) has resulted in one conception, in addition to a birthing “again”. (Note the Hebrew word here translated “again” means to “add” or “continue” to do a thing – in this case, to continue laboring.) Reminiscent of the birth of Judah, here in typically Yahwist fashion, Mother Eve is the very first person to invoke the name of Yahweh upon bearing Cain – father of the Kenite scribes of Jerusalem. However, even more fantastic, Eve is depicted equating her firstborn child (this Kenite chief) with Yahweh! Due to the extraordinarily peculiar nature of Eve’s exclamation upon the birth of Cain, various translations have been offered for this Hebrew expression:

- I have gotten a man **from** the LORD. {*King James Version*; 1611}
- I have gotten a man **through** God. {*Douay-Rheims Revision*; 1750}
- I have gotten a man **by** Jehovah; {*Young’s Literal Translation*; 1898}
- I have gotten a man **with [the help of]** Jehovah. {*American Standard Version*; 1901}
- I have gotten a Man, **even** Yahweh! {*Rotherham’s Emphasized Bible*; 1902}

Such alternate renderings were engendered after centuries of trying to make literal sense of the Yahwist-Kenite author’s stunning claim concerning the advent of Yahweh-Cain. Indeed, Eve has “*become like Elohim,*” as here the literal script reads, “*She bore Cain and said I have created {or gotten} a male person: Yahweh.*”

וַתֵּלֶד	אֶת־קַיִן	וַתֹּאמֶר	קָנִיתִי	אִישׁ	אֶת־יְהוָה
and she-bore	even/namely Qayin	and she-said	I-have-created (gotten/owned)	a-man <sup>40</sup> (extant-male)	even/namely Yahweh

<sup>38</sup> Respectively, Genesis 3:4b,5 and from Genesis 3:22.

<sup>39</sup> From Genesis 4:1,2a

<sup>40</sup> It should be noted that there are different words in the Hebrew Bible which are all typically translated “man”. Because they are frequently rendered with the same word in translations, a Bible concordance with a Hebrew lexicon or a printed edition of the Hebrew text becomes needful to differentiate between the original words the Biblical authors used. The most common Hebrew words consistently translated as “man”/“men” (or in more modern translations as “people”/“human(kind)”) are “*adam*” (אָדָם), “*enosh*” (אָנוֹשׁ), and “*ish*” (אִישׁ).

## THE TWINS, CAIN & ABEL: PART II (THE DUBIOUS DEATH & RESURRECTION OF ABEL)

Following supernatural suggestions surrounding their mother's conception and in contrast to Cain's grand entrance onto the Biblical stage, the birth of his twin brother is significantly understated. Like a postscript, with no divine exclamation or accompanying etymological explanation of his name, the narration adds: "Again, she gave birth to his brother Abel." Abel {Heb. "Havel"} means "Emptiness" or "Vanity", as this appears to be both the epithet & epitaph which the Yahwist author has given to the other "seed" (i.e. the son who would not father the Kenites).<sup>41</sup> As this Kenite story unfolds in Genesis 4, Cain murders his "vain" brother, ultimately going on to father the many generations of Kenites. That "*enmity*" Yahweh promised between the two primordial sons (i.e. "*thy seed and her seed*") first plays out in J as follows:

Cain "*was a tiller of the ground,*" while Abel "*was a keeper of flocks.*" Cain offered to Yahweh "*the fruit of the ground*", while Abel brought an offering of "*the firstlings of his flock.*" Having no regard for Cain's present, Yahweh looks favorably on Abel's sacrifice, so Cain becomes "*very angry and his countenance fell.*" Reminiscent of the consequences Yahweh gave to Eve in the previous chapter, Yahweh explains to Cain that sin's "desire" will be for him, and he will "rule over" (i.e. "master") it.<sup>42</sup> Cain then kills Abel in the field, and Yahweh gives these consequences to Cain:

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While "*adam*" is used for the individual Adam (e.g. *Genesis 2:7; 5:3*), it is also more generally used for multiple persons (e.g. *Genesis 1:26,27; 5:2*). The word "*enosh*" shares a similar trait in that it is used for the individual Enosh, the son of Seth (e.g. *Genesis 4:26; 5:6*), and also for persons in general (e.g. *Genesis 12:20; 13:13*). The word "*ish*" happens to be a contraction of "*enosh*", and it more specifically denotes a male person (as opposed to some other race or quality of persons), as is evidenced by its first appearances in *Genesis (2:23; 3:6; etc.)*. It is the word "*ish*" that is reserved for references to divine figures and Yahweh himself (e.g. *Genesis 32:24; Exodus 15:3; Daniel 10:5*). Therefore it may be observed how the word "*ish*" (man) – as it is used of Cain here in *Genesis 4:1* – not only distinguishes Cain from Adam-Man but also allows for his divine status as Yahweh-Cain. Further study on ancient Hebrew anthropology as it relates to the different authors of the Bible is needed, and it is worth mentioning how P meaningfully flanks Seth as both the son of man ("Adam") and the father of men ("Enosh").

<sup>41</sup> The quasi-historical method of naming various characters in these ancient traditional stories (particularly regarding persons and events distanced centuries from before the time of authorship) is commonly shared between E, J, and P. As already seen with Abram/Abraham, whose name meant literally "Exalted Father"/"Chief of Many", he is referenced throughout as such, despite in some sources having fathered no children even until his extreme old age. Thus, the name-title of "Great Father" is in retrospective memory, just as this non-Cain son "Vanity" is so-called by J. In the southern tradition, "Abel" is thus presented in retrospect to the story involving his murder at the hands of father Cain.

<sup>42</sup> Regarding *Genesis 4:7*, there is an obvious parallel with *Genesis 3:16*, where the twin notions of "desire" & "rule" are juxtaposed. The parallel becomes all the more interesting considering how many translators fundamentally disagree on how to render verse 4:7, some translating concerning the sin of Cain, "*but you must rule over it,*" instead of "*and you will rule over it.*" This struggle to understand the text for what it literally says appears partially borne out of the moral ambiguity that the J author characteristically expresses (this verse being a typical example). Nevertheless, what exactly Yahweh says here to Cain appears fundamental to the plot development, and the

{J} “Now you are **cursed from the ground**. When you cultivate the ground, **it will no longer yield its strength to you**; you will be a **vagrant and a wanderer on the earth**.”<sup>43</sup>

Cain protests to Yahweh: “*My punishment is too great to bear! ... I will be a vagrant and a wanderer, and whoever finds me will kill me.*” Yahweh gives a promise to Cain: “*Therefore whoever kills Cain, vengeance will be taken on him sevenfold.*” Furthermore, “*Yahweh appointed a sign for Cain, so that no one finding him would slay him.*” (Though rarely understood, this infamous “mark of Cain” will be discussed in detail later in this chapter.) Finally, Cain “*went out from the presence of Yahweh*” to dwell east of Eden in the land of Nod (Heb. “Vagrancy” or “Wandering”).

Remarkably, within this concise story comprising the first 16 verses of Genesis 4, the Yahwist author has *included almost all the identifying marks of the Kenite scribes and their related Rechabite family*:

<b>Kenite Scribes’ Family History &amp; Custom</b>	<b>Yahwist Scribe’s (J) Introduction to Cain</b>
Rechab murders “ <u>Ish-bosheth</u> ” (i.e. <u>Eshbaal</u> ).	Cain murders “ <u>Abel</u> ” (first act of this “enmity”).
Also note: <i>Jehonadab – Rechab’s son – participates in murders of <u>Baal</u> &amp; <u>Ahab</u>.</i>	
Jehonadab commands the Rechabites to not build houses, but to <b>dwel in tents</b> .	Yahweh curses Cain to be a “ <b>vagrant and wanderer</b> ”, living in the land of “Wandering”.
Also note: <i>Rimmon – Rechab’s father – was of the Beerothite aliens (i.e. Gibeonite fugitives).</i>	
Jehonadab commands the Rechabites not to “ <b>sow</b> ” seed, “ <b>plant</b> ” vineyards, or own them.	Yahweh curses Cain so the ground will not yield to him (i.e. it is fruitless to <b>sow &amp; plant</b> ).
Also note: <i>the Kenites – Rechab’s family – are scribes in Judah (e.g. not farmers or builders).</i>	
Yahweh promises: “Jonadab the son of Rechab shall not lack a man to stand before Me all the days” (i.e. the family will not die).	Yahweh promises: “Whoever kills Cain, vengeance will be taken on him sevenfold,” and he “appointed a sign so no one would slay him.”
Also note: <i>in both the Jehonadab &amp; Rechab stories, murderous appeals are made to “Yahweh”.</i>	

Therefore it may begin to be understood how the J-author has encoded within this pre-historical account of “Cain” the very history of the Kenite scribes (namely the Rechabites), living in Judah at the time of its authorship in the 8<sup>th</sup> century B.C.E! Even more important to observe is how the J-scribe has depicted the murderous and wandering Kenite as being *under the divine protection of Yahweh*. Indeed, if anyone should “find” and “kill” Cain, “*vengeance will be taken on him*

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beginning of the next verse ambiguously reads, “*Cain said to Abel his brother.*” This is mysterious because exactly what it was Cain said to Abel is not stated in the Hebrew text, leading many to believe it is now missing altogether (supplemented by later sources like the Samaritan Pentateuch & the Septuagint, such as, “*Let us go out into the field.*”). As it stands from the surviving Hebrew text, what Cain told Abel may well have referenced what Yahweh just told Cain (which, ironically & pointedly, is that ambiguous moral reference which translators struggle to render accurately).

<sup>43</sup> Genesis 4:11a,12

*sevenfold.*” Thus, the J story serves not only to introduce the origins of the Kenites in Judah but also to legitimize their existence as alien fugitives amidst and adjacent Israel to the North, promoting – via divine threat – the wellbeing of this scribal family (from which it becomes increasingly apparent the author has descended).

That the Yahwist would depict Cain saying, “*Whoever finds me will kill me,*” has proved particularly challenging to many students of the Holy Bible. This is because the story reads such that it would have the reader believing that “the man” (Adam) and “the woman” (his wife Eve, the “mother of all living”) were the first human beings. Under this literal interpretation of the text, one might wonder who it is that Cain was concerned would “find” him as he wanders in “the land of Nod”. Furthermore, the Kenite story continues: “*Cain knew his wife and she conceived...*,” inciting the proverbial question – *Where did Cain’s wife come from?*<sup>44</sup>

As it turns out, the J scribe (while favoring Cain as the tribal father) subtly acknowledges the existence of non-Kenites, despite presenting the other mysterious son/seed as slain and “vain” (Abel). This literary ploy calls to remembrance how the Elohist also gratuitously depicted a “laughable-one” (Isaac) as being of another man’s seed and killed off! Therefore, it appears to be no coincidence that after the Northern Israelite E text casts doubt on a Southern patriarch’s paternity (pre-maturely sacrificing his character), the rival Kenite J text responds by *killing off a certain dubious primordial lineage other than its own*. Subsequently, it records the genealogy of a sole-surviving progenitor – the fugitive slayer, *Cain!*

Ever more curious, the Priestly texts would also respond by offering an *entirely separate account of the generations of Adam*, literarily resurrecting that primordial other (non-Kenite) “seed” which the Yahwist text would have left rendered “vanity” – now called, *Seth*:

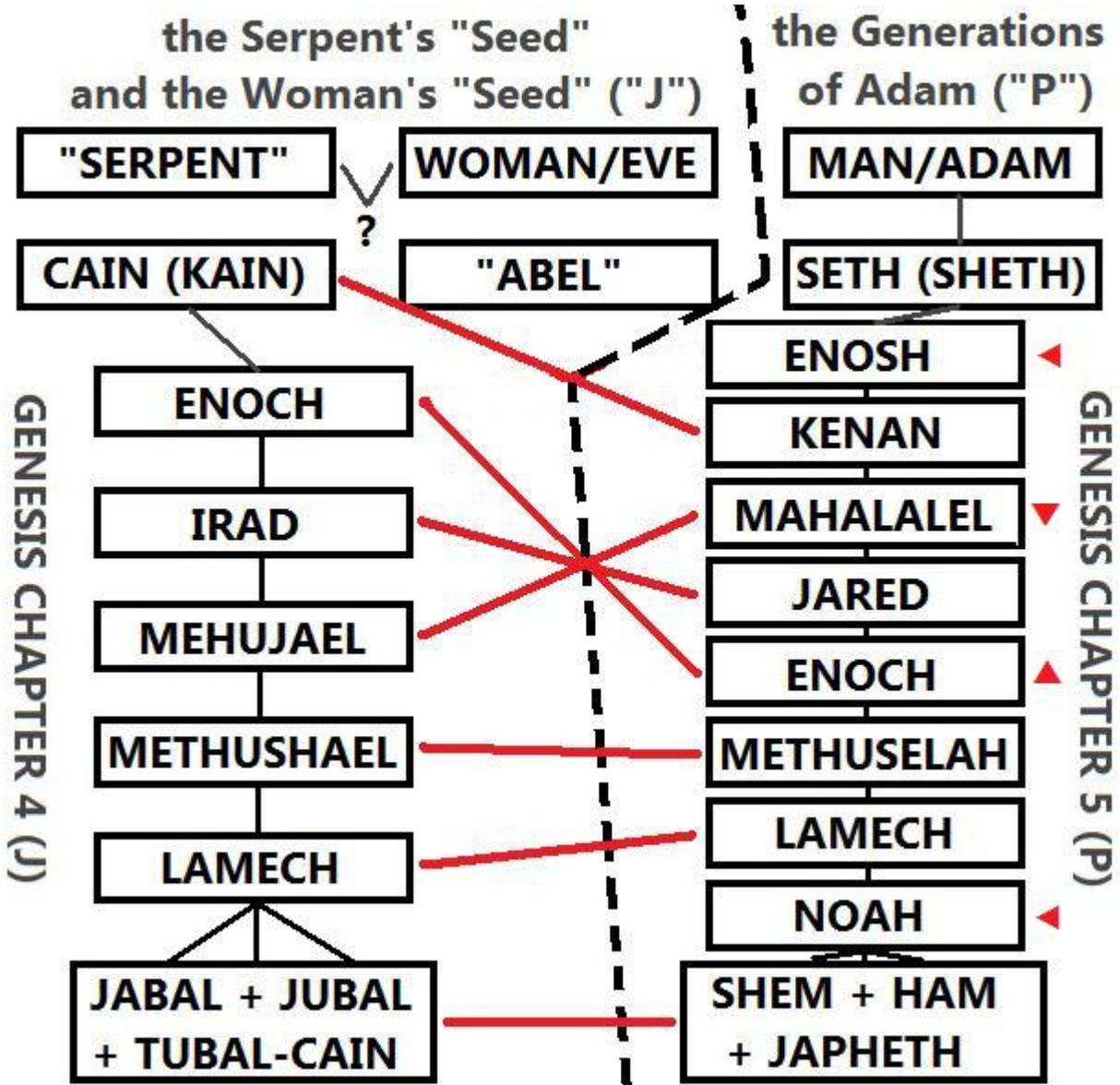
<b>The genealogy of Father Cain according to J</b>	<b>The genealogy of Father Seth according to P</b>
The supposed father of Cain & Abel: <b>Adam</b> . <b>Cain</b> begot <b>Enoch</b> begot <b>Irada</b> begot <b>Mehujael</b> begot <b>Methushael</b> , begot <b>Lamech</b> .	The father of Seth: <b>Adam</b> . <b>Seth</b> begot <b>Enosh</b> begot <b>Kenan</b> begot <b>Mahalalel</b> begot <b>Jared</b> begot <b>Enoch</b> begot

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<sup>44</sup> Cain’s concern over, “*Whoever finds me will kill me,*” along with his wife in the land of Nod (*Genesis 4:17*), leave many Bible readers asking who it was that Cain was concerned would kill him and from where exactly did Cain’s wife originate. Furthermore, one may well ask why people in an alien place of Wandering (“Nod”) would concern themselves with Cain’s murder of his brother or – for that matter – why such people would recognize any kind of “token” or “mark” as indication that killing Cain would bring about the vengeance of Yahweh.

It is important therefore to recognize how this story reflects the latter situation of Judah & Israel, when the Kenites are living in the midst and adjacent thereto. In other words, for the audience in the day that the Cain story was authored, Cain represents the Kenites, and the mark of Cain represents the oath in the name of Yahweh that is elsewhere depicted being sworn by the Israelites to not kill the Kenites – under penalty of the wrath of Yahweh.

[Lamech begot <i>Jabal, Jubal, and Tubal-Cain</i> . The sister of Tubal-Cain: <i>Naamah</i> .]	Methuselah begot Lamech begot Noah. [Noah begot <i>Shem, Ham, Japheth</i> .] <sup>45</sup>
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A full onomastic comparison between these two rival lineages reveals an uncanny similarity:

CAINITE Seed/Line (J; Genesis 4)	SETHIAN Seed/Line (P; Genesis 5)
[supposed the father] {אָדָם} ADAM (0)	(0) ADAM {אָדָם}
[deceased; epitaph] {הָבֵל} “ <b>ABEL</b> ” (1.0)	(1) <b>SETH</b> {שֵׁת} [ (2) ENOSH {אֲנוֹשׁ} ◀]
{קַיִן} CAIN (1.1)	(3) KENAN {קַיִן}

<sup>45</sup> Taken from Genesis 4:17-22 (J; Cain) and Genesis 5:3-32 (chiefly P; Seth)

{תְּנוּךְ} ENOCH (2)	(6) ENOCH {תְּנוּךְ} ▼
{עִירָד} IRAD (3)	(5) JARED {יָרָד}
{מַחֲוִיאֵל} MEHUJAEL (4)	(4) MAHALALEL {מַהֲלֵלֵאֵל} ▲
{מֶתוּשֶׁאֵל} METHUSHAEL (5)	(7) METHUSELAH {מֶתוּשֶׁלַח}
{לָמֵךְ} LAMECH (6)	(8) LAMECH {לָמֵךְ} [(9) NOAH {נֹחַ}] ◀
THE 3 SONS OF LAMECH (7)	(10) THE 3 SONS OF NOAH <sup>46</sup>

Remarkably, every son in the Yahwist-Cainite genealogy finds his similar or identical literary “twin” within the following Priestly “*Book of the Generations of Adam*”. Even while *still ending with a nativity involving three brothers*, the P text now begins its generations with Seth fathering Enosh (instead of Cain fathering Enoch). As will be seen, Noah likewise appears in J. Thus, the critical exception to this phenomenon of parallel names is “*Abel*” (who is not mentioned in P) and “*Seth*” (who is not mentioned in J). Indeed, it would appear the ante-Diluvian list of Kenite patriarchs from the older J tradition has been completely reused, centrally inverted (▼▲), and appended at its beginning & end (◀). In so doing, the P text reconstructs a non-Kenite family tree, effectually resurrecting that primordial & dubious other seed (“*Abel*”) and appointing him a fitting name from distant Northern memory of Egypt – *Seth!*<sup>47</sup>

<sup>46</sup> While the similitude of both the names and their order is striking, it is all the more obvious in the original Hebrew. Variances in transliteration along with vernacular spellings of names have created in some cases a false appearance of distinctness. For example, the ancient spelling of the name “Kenan”/“Cainan” קִינָן {QYNN} is simply the name “Cain” קַיִן {QYN} with a terminating “-N”. Names with a terminating “-N” or “-(Y)M” or “-Y” are common, as is evidenced by Abraham’s sons (*Genesis* 25:2,3) and Ham & Canaan’s sons (*Genesis* 10:13-18). This phenomenon also arises when comparing the common designations, “Kenites” & “Cain,” as Kenite(s) is simply Cain with a suffixed “-Y” קַיִנִי {QYNY}. (See Numbers 24:21,22 where both names are referenced in tandem.)

In addition to the similarity of names and their order, there is an even more emphatic similarity regarding their grouping, as both lineages contain twin lengthy names beginning with “M”, and both conclude with a hitherto unprecedented reference to three sons.

<sup>47</sup> Note that it was the Egyptian deity Seth/Set who the Syrian forerunners of Israel (the “Hyksos”) adopted while in Egypt to ultimately represent their patron God-Father Baal. Also note how this information then completes the historical allusion J originally intended in reference to Rechab and his brother killing King “Ish-bosheth” of Israel. As “*bosheth*” is here a slur used by J in regards to Baal (i.e. *Eshbaal* became *Ish-bosheth*), and as “*Seth/Sheth*” is the proper name given by P for the personage and line J regards as “*abel*” (vain), the story of Cain is therefore framed within this striking historical allusion. Just as Cain is depicted killing Abel (who is Baal-Seth), the Kenite Rechab is historically remembered as killing Eshbaal (who is called “Man of Bosheth”)! As ironic as it is revealing, it appears not coincidence that the Kenite scribe chose to reference Baal as “bosheth” בֹּשֶׁת {BShTh}, as this is simply the name Seth/Sheth שֶׁת {ShTh} with a “B-” prefixed for Baal.

Furthermore with respect to the Egyptian Set/Seth, the correlation between the Egyptian *Atum* and the Hebrew *Adam*, is particularly curious. As in Egypt, Atum was the chief creator-father of heaven (*Nut*) and earth (*Geb*) who engendered Set. Likewise in the P-inspired texts, the “*generations of the heavens and the earth*” (*Genesis* 2:4a) begin with Adam who engenders Seth! The Priestly author appears here (and elsewhere) to be blending Egyptian concepts of cosmology with combined Judeo-Israelite traditions of creation. Thus, it was only fitting to supply for the primordial son of Adam-Man the proper name “Seth” (representing Israelite/Ephraimite traditions from out of Egypt) – instead of Cain (already representing the indigenous people of Canaan, particularly the Kenites).

Therefore all three primary source traditions in Genesis exhibit *an historically cyclical pattern of literary dependence and reversal*, as P text responds to J text responds to E text:

**E** (hero Jacob; non-Judah) → **J** (hero Cain; non-Israel) → **P** (Judeo-Israelite; non-Kenite)

{**E**} Isaac illegitimately conceived; Isaac *prematurely killed*

{**J**} Isaac miraculously conceived; Isaac “*resurrected*” and early life reconstructed from E

{**J**} Cain & “Abel” illegitimate & miraculous conceptions<sup>48</sup>

{**J**} Cain equated with *Yahweh*; “Abel” *prematurely killed*

{**P**} Abel “*resurrected*” and early line reconstructed from J

{**P**} Abel equated with *Seth* (i.e. Baal); Cain’s early line **killed** (in the Great Flood)<sup>49</sup>

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<sup>48</sup> While a premature death was originally intended for Isaac in E, his literary resurrection amidst the synopsis of JE resulted in Ishmael’s character being largely overshadowed. Similarly, while a foreign paternity was originally intended for Isaac in E, the JE synopsis now relates Ishmael & Isaac as paternal half-brothers. In like fashion, the responsive J text in proposing the early history of Cain, presents him with a murdered fraternal twin brother (“Abel”). Furthermore, the paternities of both sons are strangely uncertain in the shadow of dubious circumstances surrounding Eve’s conception.

Indeed, in what portions of J presently survive, the question as to who really is the “seed” of the serpent and the “seed” of the woman (*Genesis 3:15*), is hardly resolved. Only amidst P-inspired redactions (as JE was synopsized with P) does it appear Abel was the woman’s seed – concerning whom Seth is now the “Appointed” replacement (*Genesis 4:25*). Note also the emphasis of P in presenting Seth in Adam’s “own likeness, according to his image” (*Genesis 5:3*). Given the surviving literary evidence, it appears increasingly likely that J originally intended the opposite (i.e. that Cain was the woman’s seed). This scenario seems to fit with Eve’s initial possessive exclamation at the birth of Cain – “*I have gotten a man: Yahweh*” (*Genesis 4:1*). Furthermore, the notion of a “Woman’s-Seed” also fits the decidedly matriarchal tradition in Yahwist text regarding the continuing lineage of the Caanites & Kenites (e.g. Naamah, Bathshua, Tamar, Rahab). While the J author writes with characteristic moral ambiguity, it is entirely possible the dubious distinction of who represented the “Serpent’s-Seed” was originally more overtly stated. Indeed, just as Jacob is later depicted grasping the heel of Esau, this infamous *Genesis 3:15* poetic verse is likewise another (now compromised) anti-Northern reference on the part of the Yahwist:

“And I {Yahweh} will put enmity  
Between you {Serpent} and the woman,  
And between your seed and her seed;  
He shall bruise {or “*crush*”} you on the head,  
And you shall bruise him on the heel.”

The Egyptian deity Set/Seth was also by this time associated with the serpent, and depictions of Yahweh-Cain killing Baal-Seth fulfill a crushing of the head (i.e. the chief father of the family). The Yahwist author’s original intention to present *Cain as the Woman’s Seed and Abel as the Serpent’s Seed* becomes more evident upon comparatively studying the genealogies, rivalries and killings outlined in later Yahwist portions of the Bible (e.g. “*the sons of Elohim*” vs. “*the daughters of Adam*” in the Noahide accounts outlined in CHAPTER 3; Rechab & Jehonadab vs. Ish-bosheth & the priests of Baal outlined earlier in this chapter).

<sup>49</sup> In reading the combined text of P with J&E (i.e. P&J&E), it is inherently suggested that the lineage of Cain did not survive the Great Flood in the days of Noah. Noah’s Flood will be examined in detail in CHAPTER 3. However, important to observe for this chapter is the way in which J had originally presented the three sons of Lamech, the son of Cain. Jabal “*was the father of those who dwell in tents and [have] livestock,*” Jubal “*was the father of all those who play the lyre and pipe,*” and Tubal-cain was “*the forger of all implements of bronze and iron*” (*Genesis 4:20-22*). The language of this chiefly Yahwist chapter reveals an author who is not dryly recording the history of a soon-to-be extinct family, but rather giving record of how these family chiefs engendered these groups

The J & P Noah's Flood narratives will be examined at length in the following chapter. What's important to note now is that even though Noah does not appear in the Genesis 4 Yahwist-Cainite list of patriarchs, his mention in the Genesis 5 Priestly-Sethian generations exhibits a striking shift in literary structure. Note the passage in its presently surrounding context:

{P} & {J} **This is the book of the generations of Adam.**

In the day when Elohim created man {Heb. *Adam*}, He made him in the likeness of Elohim...

{0} When **Adam** had lived *one hundred and thirty years*, he begot in his own likeness,<sup>50</sup> and named him **Seth**. Then the days of Adam after he became the father of Seth were *eight hundred years*,

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and professions of peoples who would come thereafter. In other words, there is no indication from the J material that these three brothers (along with sister Naamah) were about to die in a flood.

Aside from various post-Diluvian references to "Kenites" in the Hebrew Bible, a particular story in E is revealing in that it mentions both Seth & Cain in a post Flood context. This is particularly significant because the surviving portions of E text do not include an account of creation or the early lineages of humankind (instead, picking its story up with Abraham). Nevertheless as Genesis 3:15 (J) would later allude to, Numbers 24:15a,17b,21,22 (E) reads:

He took up his discourse and said,

"A star shall come forth from Jacob,  
A scepter shall rise from Israel,  
And shall crush through the forehead {lit. "*corners*" } of *Moab*,  
And the crown of the head of all **the sons of Sheth.**"

And he looked at **the Kenite**, and took up his discourse and said,

"Your dwelling place is enduring,  
And your nest is set in the cliff.  
Nevertheless **Kain** will be consumed;  
How long will *Asshur* take you captive?"

(Compare Jeremiah 48:45.) Therefore, even within the ancient Elohist source, both Seth ("Sheth") and Cain ("Kain") are represented among other ancient peoples (Moab, Asshur, etc.), all of which are mentioned in J & P accounts – particularly the primordial genealogies of Noah's sons in Genesis 10.

Note how this translation (New American Standard Bible; 1995) has confused the identities of both Seth & Cain. Concerning Seth שֵׁט in the NASB and others, although the same name is mentioned 9 times in the Hebrew Bible, only here (in *Numbers 24:17*) is "Seth" transliterated away from the vernacular as "Sheth". Concerning Cain קַיִן in the NASB, JPS (Jewish Publication Society; 1917) and others, although the same person is mentioned 17 times in the Hebrew Bible, only here (in *Numbers 24:22*) is the Kenite Patriarch transliterated away from the vernacular as "Kain". Furthermore, in the KJV (King James Bible; 1611) the patriarchal name (in *Numbers 24:22*) is instead rendered "the Kenite", although it is always translated elsewhere as "Cain". Struggling to harmonize the different Biblical & popular traditions concerning Seth & Cain (e.g. *who survived the Flood?*; *who (re)populated the world?*), various translations have thus given these identical Hebrew names different spellings. In so doing, the illusion of multiple persons/tribes is created, suggesting that "Sheth" & "Kain" (in the ancient Elohist account of Numbers 24), are not the same "Seth" & "Cain" (in the combined J & P traditions of Genesis 4,5)!

<sup>50</sup> The full reading here in Genesis 5:3 is, "{*Adam*} begot in his own likeness, according to his image, and named him *Seth*." The specific reference to "*his own likeness, according to his image*" reflects a Priestly concern with *presenting Seth as the legitimate son of Adam* – in the wake of Yahwist passages framing the woman's multiplied conception within dubious context. This characteristically P concern will be examined in the following chapter.

and he had [other] sons and daughters.

So all the days that Adam lived were *nine hundred and thirty years*, **and he died**.

{1} **Seth** lived *one hundred and five years*, and begot Enosh.

Then Seth lived *eight hundred and seven years* after he begot Enosh,

and he had [other] sons and daughters.

So all the days of Seth were *nine hundred and twelve years*, **and he died**. ...

{6} **Enoch** lived *sixty-five years*, and became the father of Methuselah.

Then Enoch walked with Elohim *three hundred years* after he begot Methuselah,

and he had [other] sons and daughters.

So all the days of Enoch were *three hundred and sixty-five years*. Enoch walked with Elohim; **and he was not**, ...

{7} **Methuselah** lived *one hundred and eighty-seven years*, and begot Lamech.

Then Methuselah lived *seven hundred and eighty-two years* after he begot Lamech,

and he had [other] sons and daughters.

So all the days of Methuselah were *nine hundred and sixty-nine years*, **and he died**.

{8} **Lamech** lived *one hundred and eighty-two years*, and begot [a son].

[Now he called his name Noah {i.e. “Rest” or “Comfort”}, saying, “This one **will comfort us** {Heb. *yenachmenu*} **in our work and from the toil of our hands from the ground which Yahweh has cursed.**”]

Then Lamech lived *five hundred and ninety-five years* after he begot Noah,

and he had [other] sons and daughters.

So all the days of Lamech were *seven hundred and seventy-seven years*, **and he died**.<sup>51</sup>

The literary consistency between all nine of the P nativities is reminiscent of the seven E nativities concerning Jacob’s sons examined in the previous chapter. Once again, the literary structure of this genealogical record is always the same: (1) a man’s age is recorded when he fathers his firstborn son, (2) the man’s age is added after fathering the firstborn son, (3) “*he had sons and daughters*”, (4) the man’s total age is given, and (5) “*he died*”/“*he was not*”.<sup>52</sup> Here, the break in structure occurs within the account of the birth of Noah, which (as with Joseph in the Elohist) *bears clear signs of being emended with rival J material*:

<b>SIGNS OF EMENDATION</b>	<b>PRIESTLY (P)</b>	<b>YAHWIST (J)</b>
<b>(1) Multiple Names for God</b>	Elohim referenced with Adam & Enoch (beginning & midst)	Yahweh now invoked with Noah’s nativity & etymology
<b>(2) Broken Textual Structure</b>	after father “Man/Adam”, no etymologies given for his sons	with Noah, an etymology with reference to God is inserted

<sup>51</sup> Genesis 5:1,3-8,21-31; note literary structure of full genealogy.

<sup>52</sup> Concerning Enoch the son of Seth, the text reads, “*And he was not*,” instead of, “*And he died*,” adding therefore the ambiguous explanation: “*Enoch walked with Elohim*.” The intention of the author here is to record Enoch had not died (in the sense the others had died), and that Elohim had something to do with his unique biographical conclusion. Nevertheless, the brief narrative explanation regarding Enoch’s death references Elohim (as in the beginning of this Priestly chapter), while in keeping with the same genealogical structure.

(3) Linguistic & Ideological discontinuity	in P, no ground-related curse is given to “Man” (nor a Cain)	inexplicably, Noah now brings rest from a “cursed ground”
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Why this J-related material concerning Noah appears now included in the priestly genealogy is challenging to ascertain. Nevertheless, it would appear that during the process of combining the J & P genealogies and Flood narratives, a portion of J concerning Noah’s character mitigating the curse Yahweh set (on Adam?; on Cain?) was lifted from its original context, and now it is unclear how Noah provided his namesake’s “Rest/Comfort” concerning the ground. Furthermore, other material once in J appears to have been altogether excised, with respect to the lone Kenite daughter mysteriously mentioned near the end of Genesis 4 – *Naamah*:

{J} Jabal; he was *the father of those who dwell in tents and [have] livestock...*

Jubal; he was *the father of all those who play the lyre and pipe...*

Tubal-cain, *the forger of all implements of bronze and iron*; **and the sister of Tubal-cain was Naamah.**<sup>53</sup>

Women will often go unrecorded in the Biblical texts (particularly in paternal genealogies). Just as Leah was depicted as bearing “six sons”, and “*afterward she bore a daughter and named her Dinah,*” here again the J text briskly mentions Naamah after listing six generations of all-male nativities. However in the case of Dinah, her character played a critical role in the plot development of the J story in Genesis 34 (concerning Shechem); hence, she was introduced earlier in J. The question may then be asked: *what role did Naamah play in the Yahwist story, warranting her character introduction?* Whatever Naamah’s significance on the Biblical stage was, it presently goes unstated in the combined J & P text, leaving only her ambiguous mention.

Not only were early pieces of the Kenite Yahwist epic displaced or cut out during the stages of its synopsis with the Priestly genealogy, but critical insertions were also made to the Yahwist genealogy in an effort to smoothen the rough edges where chapters 4 & 5 now meet. Note the redundant appearance of both Seth & Enosh, interrupting the end of the Kenite traditional story:

{J} {[P-inspired insertion]} Lamech said to his wives,

“Adah and Zillah,  
Listen to my voice,  
You wives of Lamech,  
Give heed to my speech,  
For I kill a man for wounding me;  
And a boy for striking me;  
If **Cain is avenged sevenfold,**  
Then **Lamech seventy-sevenfold.**”

[Adam knew his wife again; and she gave birth to a son, and named him Seth {i.e. “Appointed”},

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<sup>53</sup> From Genesis 4:20-22

for, “Elohim **has appointed** {Heb. *shath*} me another seed in place of Abel, for Cain killed him.”  
To Seth, to him also a son was born; and he called his name Enosh.]

**Then [men] began to call upon the name of Yahweh.**<sup>54</sup>

This subtle ancient redaction has caused much confusion. Here the “*Adam knew his wife again...*” insertion serves to bridge the back-to-back Cainite & Sethian genealogies. The reader is now presented with the first of two separate introductions and nativities for Seth & Enosh, separated by only two verses! Not only does the insertion provide prefacing explanation for Seth’s (now seemingly unexpected) appearance in P with terms of being *Abel’s replacement “seed”*, but (in so doing) it also identifies Abel with terms of being the “*seed of the woman* (as opposed to Cain, whose paternity throughout the surviving J narrative is not so emphatically identified with *the “seed of the serpent*). Indeed, the original intent of the J author has been reversed. In other words, upon reading this emended portion of scripture it becomes hereafter compositely reinterpreted that *Cain was the Serpent’s Seed and Abel was the Woman’s Seed* (her “seed” being now represented by Seth, who was in the true “image” & “likeness” of her husband Adam).<sup>55</sup>

Furthermore, the specific placement of the prefacing insertion now leads the reader to misinterpret the mysterious and climactic line of the Yahwist story as being a reference to the Sethians: “*Then began to call upon the name of Yahweh.*” This verse has puzzled Bible readers for centuries,<sup>56</sup> not only because of its peculiar grammar (i.e. *Then {who?} began to call upon the name of Yahweh...*), but also because the reader was just presented with an account of Cain’s nativity & etymology depicting *Eve invoking Yahweh* (after which Yahweh provides Cain a mark of protection). Therefore it is puzzling why Seth and the son of Seth have anything to do with the original invocation of the name Yahweh, especially after Seth’s nativity & etymology was just presented with a reverse depiction of *Eve invoking Elohim!*

As it happened, the character of *Seth* (along with what appears to be a completely gratuitous mention of *Enosh*) was inserted into the J material of Genesis 4 in an effort to balance the two genealogies, as J was synopsisized with P. (Note how among the names appearing in Genesis 5, “*Seth*” & “*Enosh*” uniquely had no obvious parallel representation in the Genesis 4 generations,

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<sup>54</sup> Genesis 4:23-26

<sup>55</sup> See Genesis 5:3 and earlier note on Cain & Abel’s illegitimate & miraculous conceptions.

<sup>56</sup> Various arguments have been given for the meaning of this statement, as it appears at present to be oddly worded and placed. While some Bible commentators have said this is a reference to Sethian reverence towards Yahweh, others have oppositely suggested it is a reference to profaning of the name Yahweh. While some said this refers to the beginning of the calling upon Yahweh by men, others suggested it means the beginning of men being called by the name of Yahweh (e.g. “*the sons of God*”). Such confusion is primarily borne out of this text’s interruption by a later hand (claiming Seth replaced Abel), in an effort to harmonize what had been two strikingly different traditions of Genesis 4 (J; concerning the mark of Yahweh-Cain) and Genesis 5 (P; concerning the lineage of Seth).

while “Noah” exhibited both J & P literary features.)<sup>57</sup> Thus the now ambiguous Yahwist reference, “Then {who?} began to call upon the name of Yahweh,” has been interrupted & displaced, as it originally was in reference to the Kenites – particularly Lamech’s appeal to Yahweh’s mark of promise to Cain.

### MORE NOTES ON DISTINGUISHING THE “J” AUTHOR (THE MARK OF YAHWEH-CAIN)

Understanding why the Yahwist would identify Cain with Yahweh and then record the earliest Kenite generations as having a tradition of invoking the name of Yahweh is wrapped up in understanding the mysterious protective “sign/mark” Yahweh is depicted giving Cain. It is also important to remember that the J reference to the origin of invoking Yahweh’s name was made despite the Priestly author later claiming the Patriarchs Abraham, Isaac and Jacob never knew God by that name! Further historical investigation is needed to finally make real sense of the enigma regarding these contrary traditions of using the name “Yahweh”. Not surprisingly, it is the Yahwist scribe who supplies the first critical pieces of information concerning this Kenite practice of appealing to Yahweh.

Seen earlier, the J scribe revealed that the Gibeonite fugitives from Beeroth are found in the Canaanite background of the Rechabites (2 Samuel 4:2,3; Joshua 9:17). Likewise, the P-inspired Chronicler relates the Kenite families of scribes in Judah with the House of Rechab (1 Chronicles 2:55). A more thorough reading of the chiefly J chapter 9 of Joshua will shine necessary light on the origin of these notorious aliens, their traditions, and customs:

{J} When the **inhabitants of Gibeon** heard what Joshua had done to Jericho and to Ai, they also acted craftily and took worn-out sacks on their donkeys, and wineskins worn-out, and worn-out sandals, and worn-out clothes; and all the bread was dry [and] crumbled. They went to Joshua and said to him and to the men of Israel, “We have come from a far country; now therefore, make a covenant with us.” The men of Israel said to the Hivites,<sup>58</sup> “Perhaps you are living among us; how then shall we make a covenant with you?” But they said to Joshua, “We are your servants.” Then Joshua said to them, “Who are you and where do you come from?” They said to him, “Your

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<sup>57</sup> As both the Hebrew words “adam” & “enosh” are elsewhere frequently translated “man/men”, the gratuitous insertion of Enosh here (as found in the Priestly genealogy of Genesis 5) is particularly curious. See earlier note on “adam”, “enosh”, and “ish.”

<sup>58</sup> Note the reading here in Joshua 9:7, “The men of Israel said to the Hivites...” (See also Joshua 11:19; 2 Samuel 24:7; 1 Kings 9:20,21, 2 Chronicles 8:7,8.) Here these Gibeonites are also called Hivites (listed under Canaan’s genealogy in Genesis 10), and are later mentioned as being counted under King David and made forced laborers under King Solomon “even to this day.” The significance of these aliens working under the administration of Judah at the time of authorship will be examined in the next chapter.

Interestingly, the designation “Hivite” חִוִּי {chivviy} may originate from the Hebrew name חַוְּוָה {Chavvah/Eve}, indicating “son of Eve” (e.g. “the woman’s seed”; Genesis 3:15). Alternatively, the word may suggest “tent-dweller”, as *chavvah* {lit. “life-giver”} is also used in reference to tent villages/towns (Numbers 32:41; Joshua 13:30; 1 Kings 4:13; 1 Chronicles 2:23).

servants have come from a very far country **because of the name of Yahweh your Elohim**; for *we have heard the report of Him and all that He did in Egypt...*” Joshua made peace with them and **made a covenant with them, to let them live.**<sup>59</sup>

Once discovered “*that they were living among them,*”<sup>60</sup> the Yahwist Gibeonite story continues:

{J} Then Joshua spoke to them, “Why have you deceived us, saying, ‘We are very far from you,’ when you are living among us? Now therefore, **you are cursed**, and **a servant shall not be cut off from you**, both *hewers of wood and drawers of water for the house of my Elohim.*” So they answered Joshua, “Because it was certainly told your servants that **Yahweh your Elohim had commanded His servant Moses to give you all the land, and to destroy all the inhabitants**; therefore **we feared greatly for our lives because of you, and have done this thing**. Now behold, we are in your hands; do as it seems good and right in your sight to do to us.”<sup>61</sup>

Note the familiar identifying marks of Cain present in this J account of the Gibeonite covenant:

1. They become “*cursed*”,
2. having presented themselves as *vagrants, traveling from another land*,
3. for *fear they will be killed*,
4. and, therefore, appealed to “*the name of Yahweh*” for protection.

Regarding that appeal, consider these elaborations of what appears to be another Priestly-inspired account:

{Priestly-inspired Additions} The leaders of the congregation **swore to them**. It came about at the end of three days, that they heard that they were neighbors. Then the sons of Israel set out and came to their cities on the third day. Now their cities [were] Gibeon and Chephirah and **Beeroth** and Kiriath-jearim. The sons of Israel did not strike them because the leaders of the congregation had **sworn to them by Yahweh** the Elohim of Israel. And the whole congregation grumbled against the leaders. But all the leaders said to the whole congregation, “**We have sworn to them by Yahweh, the Elohim of Israel, and now we cannot touch them**. This we will do to them, even **let them live, so that wrath will not be upon us for the oath which we swore to them**.” The leaders said to them, “**Let them live.**” So they became *hewers of wood and drawers of water for the whole congregation*.<sup>62</sup>

Now the Gibeonite “*covenant*” of J is specifically described as an “*oath*” by the *swearing of the name of Yahweh*. Therefore the remark, “*Wrath will not be upon us,*” directly calls to mind Yahweh’s promise of sevenfold vengeance on anyone who kills Cain. Note also the specific mention of the Gibeonite city of *Beeroth*, as J called Rechab’s father a *Beerothite*. Finally, the synopsized text concludes:

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<sup>59</sup> From Joshua 9:3-15a

<sup>60</sup> Joshua 9:16b

<sup>61</sup> From Joshua 9:22-25

<sup>62</sup> From Joshua 9:15b-21

{J & Additions} Thus he did to them, and delivered them from the hands of the sons of Israel, and they did not kill them. But Joshua made them that day *hewers of wood and drawers of water for the congregation and for the altar of Yahweh, to this day, in the place which He would choose.*<sup>63</sup>

Aside from obvious redundancy between the two sources, the repeated references to becoming “*hewers of wood and drawers of water*” connect these cursed Gibeonites with the early priestly administration in Judah. The reference, “*To this day, in the place which He would choose,*” contains a well-known Deuteronomistic allusion to the House/Temple of Yahweh in Jerusalem.<sup>64</sup> Thus, this story presents a history of the family from which the Rechabites originated, bearing remarkable similarities to the J scribe’s portrayal of the primordial Kenite Patriarch. Furthermore, the elaborating text divulges that these Gibeonites (having received *protection by “Yahweh”*) were living in Jerusalem and serving in the Temple up to the day their story was written! Nevertheless seven chapters earlier, a famous & familiar *protection-by-“Yahweh”* story in J provides the key missing piece of the puzzle – the Kenites from Jericho.

Seen earlier, the Book of Judges revealed that the Kenites cohabitating with Judah also came from the City of Palms (*Judges 1:16; 4:11*). Likewise, the Deuteronomist and P-inspired Chronicler inform that “City of Palms/Tamarim” is a reference to Jericho (*Deuteronomy 34:3; 2 Chronicles 28:15*). As it happened, J left a separate account of this family’s reception from Jericho in chapters 2 & 6 of Joshua. This time, playing the central role is a woman named *Rahab*.<sup>65</sup>

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<sup>63</sup> Joshua 9:26,27

<sup>64</sup> For an example of this frequent type of Deuteronomistic reference:

{D} But you shall seek [Yahweh] at **the place which Yahweh your Elohim will choose from all your tribes, to establish His name there for His dwelling**, and there you shall come. There you shall bring your burnt offerings, your sacrifices, your tithes, the contribution of your hand, your votive offerings, your freewill offerings, and the firstborn of your herd and of your flock... {Deuteronomy 12:5,6}

The anonymous reference here to “*the place*” is Jerusalem, and “*from all your tribes*” is Judah, and “*His dwelling*” is the temple (i.e. the “House of Yahweh”). The reason why this text (as in the P-inspired additions made to Joshua 9) does not directly refer to Jerusalem, Judah, or the Temple, is because it has been composed under the pretense that it was written more anciently – namely in the time of Moses. At such a time, David would not have yet supposedly captured the stronghold of Jebus (i.e. Jerusalem), nor Solomon have yet supposedly built the House of Yahweh. Therefore, the text has been furnished with the appearance of a greater antiquity than “the day” in which it was actually written. (See 1 Kings 3:2; 8:27-30,43.)

<sup>65</sup> Note how in the anciently redacted Book of Judges, “*Jael the wife of Heber the Kenite*” (a relative of Moses’ father-in-law Hobab the Kenite), plays the critical role in helping the Israelites by misleading and killing a Canaanite king (*Judges 4,5*). Here in Yahwist narrative, it is once again a woman from a Kenite household (Rahab) who plays the critical role by misleading the King of Jericho, thus sparing the Israelite spies before the demise of the city. Notably, the Book of Judges also reveals that those who came from Jericho with the sons of Judah to live in Judah were other Kenite relatives of Hobab. (See Judges 1:16; 4:11.)

{J} Joshua sent two men as spies, saying, “Go, view the land, especially Jericho.” So they came into the house of **a harlot whose name was Rahab**, and lay down. And the king of Jericho sent to Rahab, saying, “Bring out the men who have come to you, for they have come to search out all the land.” But the woman **had taken the two men and hidden them**.<sup>66</sup>

Note the thematic parallel with the Gibeonite covenant as this other J story unfolds:

{J} {Rahab} said to the men, “I know that Yahweh has given you the land, and that the terror of you has fallen on us. For *we have heard how Yahweh dried up the water of the Sea of Reeds before you when you came out of Egypt...* for **Yahweh your Elohim, He is Elohim in heaven above and on earth beneath**. Now therefore, please **swear to me by Yahweh**, since I have dealt kindly with you, that you also will deal kindly with my father’s household, and **give me a pledge of faithfulness**, and **let live** my father and my mother and my brothers and my sisters, with all who belong to them, and **deliver our souls from death**.” So the men said to her, “**Our soul instead of you to die...** and when Yahweh gives us the land we will deal kindly and faithfully with you.”<sup>67</sup>

Therefore in both the case of the Gibeonites and Rahab’s father’s household, the Yahwist author has depicted the sparing of these Canaanites by the bonds of a covenant and an appeal to the name of Yahweh. Here again, Rahab and her entire family have been allowed to live under the swearing of an oath and invocation of Yahweh. Curiously reminiscent of the story of Zerach the Judahite son of Tamar, the men instruct Rahab to, “*tie this cord of scarlet thread in the window through which you let us down*,”<sup>68</sup> whereby the Israelites will know to spare those in her house. This is what ensues as the wall of Jericho fell down during the famous conquest:

{J} Joshua said to the people, “The city shall be **under the ban** {Heb. *cherem*}, it and all that is in it belongs to Yahweh; only Rahab the harlot she and all who are with her in the house shall live. **They utterly destroyed** {Heb.

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This repeated tradition of Kenites helping the Israelites and afterwards being spared is again directly referenced by the Yahwist in 1 Samuel 15:6, which reads:

{J} **Saul said to the Kenites**, “Go, depart, go down from among the Amalekites, so that **I do not destroy you** with them; **for you showed kindness to all the sons of Israel when they came up from Egypt.**”

<sup>66</sup> From Joshua 2:1,3,4

<sup>67</sup> From Joshua 2:9-14

<sup>68</sup> From Joshua 2:18

Parallels between the Yahwist literary traditions of the Matriarchs Tamar & Rahab are striking. Note how Judah’s wife “Tamar” has a twin son who is given a “*scarlet [thread]*” (*Genesis 38:28-30*), while Rahab (living in the city of “Tamars”) is given a “*cord of scarlet thread*” to represent her household (*Joshua 2:18*). Furthermore, while Tamar presented herself to Judah as a harlot (thus, conceiving Judah’s sons), Rahab is described as “the harlot” amidst the other Kenites. Not only do such literary parallels left by the J author suggest Tamar was just as Canaanite as Judah’s first wife Bathshua (originally, Tamar’s mother-in-law), but that there is also great significance in the intentionally ambiguous reference to the births of Tamar’s twin sons – one of which (by first placing his hand out) is signified by a scarlet thread. Different Canaanite & Kenite branches of Judah are represented in these ancestral stories – one of which (by first living in the City of Tamarim) is signified by a scarlet thread.

*yacharimu*} **everything in the city, both man and woman, young and old, and ox and sheep and donkey**, with the edge of the sword. ... The young men who were spies went in and **brought out Rahab and her father and her mother and her brothers and all she had; they also brought out all her relatives**. They burned the city with fire, and all that was in it. However, Rahab the harlot and her father’s household and all she had, **Joshua let live**; and **she has lived in the midst of Israel to this day**.<sup>69</sup>

What’s important to observe here is how Jericho was put “*under-the-ban*”. The Hebrew word so translated is חָרֵם {*cherem*}, which has also been rendered “devoted” & “accursed”, owing to difficulties in its translation. The implication is that every living thing in the city had been given up to God (i.e. could not be taken as spoils of war); therefore, “*man and woman, young and old, and ox and sheep and donkey*” were all “*utterly destroyed*.” (This latter phrase is likewise derived from the Hebrew root word חָרַם {*charam*}, meaning both “ban”/“devote” and “exterminate”.) Thus the Yahwist scene depicts *Rahab’s household and relatives as the sole Canaanite survivors from Jericho*, living ultimately (like the Gibeonites) “*in the midst of Israel to this day*.”<sup>70</sup>

The reason why this observation is important is because the account here in the Book of Joshua concerning the *sparing of the Canaanites under the protection of a Yahwist oath* appears to be the Yahwist version of the same traditional history found in the Book of Judges. Specifically:

The **sons of the Kenite went up from the city of palms** {i.e. *Jericho*} **with the sons of Judah**, to the wilderness of Judah; and **they went and lived with the people**.<sup>71</sup>

Indeed, if (as according to J) every man, woman, child and animal remaining in Jericho was utterly destroyed, then the sole-surviving Canaanites from Jericho (collectively referred to as “*Rahab*” who “*lived in the midst of Israel*”) are the same people from this “*City of Palms*”. That is: those same people the early Book of Judges more broadly refers to as “*Kenites...with the sons of Judah*” who “*lived with the people*.” With this background information in place, a clearer picture begins to focus, making sense of these twin stories involving (1) the Gibeonites and (2) the family of Rahab – both uniquely living under a special *protective oath of Yahweh*:

<b>FATHER OF THE HOUSE OF RECHAB</b>	<b>FATHER OF THE HOUSE OF RAHAB</b>
Despite Israelite intent to kill all in Canaan, an	Despite Israelite intent to kill all in Jericho, an

<sup>69</sup> From Joshua 6:16,17,21,23-25

<sup>70</sup> Here, the name “Israel” appears to be the Yahwist method of distinguishing the indigenous Canaanites from the Israelites entering the land of Canaan from the wilderness out of Egypt. Therefore, there is no direct reference to “Judah”, as this is a conquest story explaining how the entire land of Canaan would ultimately become known as both “Israel” & “Judah”. While the Book of Judges refers specifically to “*the Kenites*” from Jericho living with the “*sons of Judah...in Judah*”, the Kenite-Yahwist naturally presents the story with different terms and from a different perspective. Here, the original residents of Canaan are described as living “*in the midst of Israel to this day*,” (i.e. they are non-Israelites, though not overtly identified with Kenite-Judah).

<sup>71</sup> Judges 1:16

oath “ <i>by Yahweh</i> ” spares the Gibeonites.	oath “ <i>by Yahweh</i> ” spares Rahab’s family.
They live “ <i>to this day, in the place which He (Yahweh) would choose {i.e. Jerusalem}.</i> ”	They live “ <i>to this day, in the midst of Israel</i> ” {“ <i>the people</i> ”} ... “ <i>with the sons of Judah.</i> ”
Related to “ <i>the Kenites who came from Hammath, the father of the house of Rechab.</i> ”	Related to “ <i>the sons of the Kenite, Moses’ father-in-law</i> ” who “ <i>went up from {Jericho}.</i> ”

Aside from the similar names the Yahwist gives for their tribal hero & heroin (Rechab; Rahab), textual claims concerning the *circumstances by which these Canaanite families were found living in Judah at the time of authorship* are virtually identical. Furthermore, these are the only two Biblical traditions involving the sparing of the Canaanites by a “Yahweh” oath/covenant. Even more revealing, not only do the texts relate these two families specifically to the *seed-line of Cain*, but their family histories also appear to be echoed in the Yahwist *story-line of Cain!*

As witnessed, the Cain story bears multiple remarkable similarities to the Gibeonite story (most notably *their protection by oath of “Yahweh”*). As it turns out, the story of Cain exhibits another very specific linguistic parallel in plot, directly connecting it to the story of Rahab. Encoded within the distinctive Yahwist Hebrew phraseology, the author has repeated the same theme of *their protection by “mark” of Yahweh*:

<b>The Yahwistic Mark of Cain (Genesis 4; J)</b>	<b>The Yahwistic Mark of Rahab (Joshua 2; J)</b>
(15) Cain said to Yahweh, “I will be a vagrant and a wanderer on the earth, and whoever finds me will kill me.” So <i>Yahweh said to him</i> , “Therefore whoever kills Cain, vengeance will be taken on him sevenfold.” And Yahweh <b>appointed a sign</b> for Cain, <i>so that no one finding him would slay him.</i>	(12) {Rahab} said to the men, “Please <i>swear to me by Yahweh</i> , since I have dealt kindly with you, that you also will deal kindly with my father’s household, and give me a <b>pledge of faithfulness</b> , and <i>deliver our souls from death.</i> ” So the men said to her, “Our soul instead of you to die...” <sup>72</sup>

Hidden amidst various translations, this Kenite Yahwist (J) repeated tradition of protection here translated “sign” & “pledge” is exactly the same word in Hebrew:

<b>The J “MARK” = אֵימָה {‘owth}</b>	<b>GENESIS 4:15</b>	<b>JOSHUA 2:12</b>
King James Version (1611)	“the LORD set a <b>MARK</b> upon Cain”	“true <b>TOKEN</b> ”
Darby Bible (1890)	“Jehovah set a <b>MARK</b> on Cain”	“certain <b>SIGN</b> ”
Young’s Literal (1898)	“Jehovah setteth to Cain a <b>TOKEN</b> ”	“true <b>TOKEN</b> ”
Rotherham’s Emphasized (1902)	“Yahweh set, for Cain, a <b>SIGN</b> ”	“ <b>TOKEN</b> of faithfulness”
New American Standard (1995)	“the LORD appointed a <b>SIGN</b> for Cain”	“ <b>PLEDGE</b> of truth”

Now the full significance of the “sign” as presented by J is finally allowed to make sense, as this “mark” (i.e. Yahweh’s promise to Cain) is traditionally depicted being invoked first regarding the murderous claim of Lamech (the son of Cain). Consider how it was immediately following Lamech’s exclamation, “*If Cain is avenged sevenfold, then Lamech seventy-sevenfold,*” that the

<sup>72</sup> Respectively taken from Genesis 4:13-15 & Joshua 2:9,12-14.

pre-redacted Yahwist text deliberately concluded: “*Then began to call upon the name of Yahweh.*” Thus, the twin traditions in Joshua concerning the people of Rechab & Rahab, (the only such stories involving *the sparing of Kenite lives by a “pledge” or “oath” of calling upon the name of Yahweh*), appear to represent the Kenite author who first put them into writing. More pointedly, it was this Yahwist scribe who first composed an historical explanation for the continued existence of the scribes and other Kenites in the land of Canaan – at the time of its composition!

Not only is their family history expressly found in the opening chapters of the *Book of Joshua* (further supported by Priestly-inspired texts and the *Book of Judges*), but this Kenite tradition has also been allegorically encoded into the origin-story of their legendary chief ancestor – Cain. Finally, that characteristically Kenite usage of the name *Yahweh* to legitimize & absolve a non-Israelite and often murderous heritage while promoting its own livelihood (via threat of Yahweh’s vengeance/wrath),<sup>73</sup> is ironically that which also specifically distinguishes the J author from both E & P. Indeed, the protective promise or mark in Cain’s story is also the essential identifying mark and namesake of its so-called, “*Yahwist*” author! Unique to the J narrative, consistent Yahwism with its signature use of the name “*Yahweh*” (notably seen in the early Patriarchal stories and now with Cain) simultaneously reflects both the methods & motives of a Kenite scribe composing a Kenite history.

### **THE TWINS, ESAU & JACOB: PART I (THE YAHWIST CLAIM)**

Upon continued review of the J texts, the non-Israelite identity & concerns of its author will become increasingly apparent, as is also evidenced in a recognizable account of yet another set of primordial twins. This J story begins with the Southern Patriarch Isaac, praying to Yahweh on behalf of Rebekah his wife because she was barren. Yahweh responds, and Rebekah conceives; however, “*the children struggled together within her.*”<sup>74</sup> Therefore, she inquires of Yahweh, who says to her:

{J} “Two nations are in your womb;  
And two peoples will be separated from your body;  
And one people shall be stronger than the other;  
And the older shall serve the younger.”<sup>75</sup>

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<sup>73</sup> Consider Genesis 4:15 in which Yahweh says, “*Whoever kills Cain, vengeance will be taken on him sevenfold,*” and Joshua 9:20 which depicts the Israelites saying, “*Let them live, so that wrath will not be upon us for the oath which we swore to them.*” In both accounts (of Cain & the Kenites), lives are being protected by an oath of Yahweh (i.e. the “mark of Cain”). Such ancestral stories exist for the benefit of the story-tellers to which they belong – in this case, the Kenite-Yahwist scribe!

<sup>74</sup> From Genesis 25:22

<sup>75</sup> Genesis 25:23b

The identities of these two nations/peoples are at once revealed in their nativity:

{J} {1} Now the first came forth red, all over like a hairy garment; and they named him Esau {"Rough"; e.g. hairy}.

{2} Afterward his brother came forth with his hand holding on to Esau's heel {Heb. 'aqeb},

so his name was called Jacob {i.e. "Heel-Taker"/"Supplanter"}.<sup>76</sup>

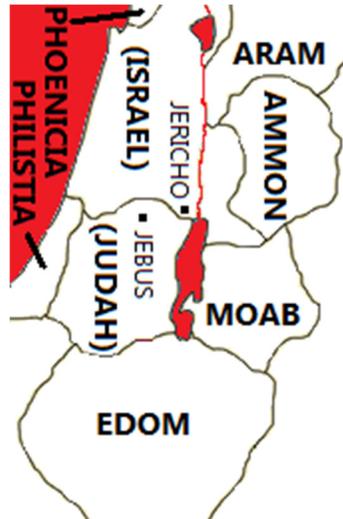
With a nativity for the famed Northern Patriarch Jacob being notably absent from the Elohist text, the reader will find it even more peculiarly missing from the otherwise thorough & meticulous genealogical records of the Priestly text. Therefore, this Southern Yahwist account of Jacob being borne to the House of Isaac is the only record of his origin that was preserved in the Bible. Furthermore, it is not surprising to discover that just as the Elohist fashioned an origin-story around the name "*Isaac*" to suggest "*Laughter/Mockery*" regarding the Southern patriarch, the Yahwist responds here with similar rivalry. Now it is the Northern patriarch who is presented by this Southern text as a "*Supplanter/Usurper*" {lit. "One-Who-Takes-by-the-Heel"}, as his story is fashioned around the name "*Jacob*".

Two curious pieces of information are also included with this origin-story. First, that "*Isaac was sixty years old when {Rebekah} gave birth to {Esau and Jacob},*" and second, that "*{Esau's} name was called Edom {i.e. "Red"/"Ruddy"}.*"<sup>77</sup> It is important to remember that Isaac died prematurely (according to the original E story in Genesis 22); therefore, this J nativity of Esau/Edom & Jacob in Genesis 25 when Isaac was 60 years old can only make sense following the J-inspired emendations performed on E. Also now with Esau's identified affiliation, the "*two nations*" of Jacob-Israel and Esau-Edom epitomize a familiar North & South ancient national rivalry – with the territory of Judah adjacent directly in between:

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<sup>76</sup> Genesis 25:25,26b

<sup>77</sup> Genesis 25:26b,30b



It is again not surprising to discover the Southern Yahwist text proceeds to paint an unfavorable picture of Jacob (representing Israel), in contrast with his twin brother Esau (representing Edom). To this end, the decidedly non-Israelite J scribe relates two stories, belittling both the birthright & blessing of Israel. Note first the story of how this “Supplanter” obtained his birthright:

{J} Esau became a skillful hunter, a man of the field, but Jacob was a peaceful {lit. “complete”} man, dwelling in tents. Now Isaac loved Esau, because he had a taste for game, but Rebekah loved Jacob. When Jacob had cooked stew, Esau came in from the field and he was weary; and Esau said to Jacob, “Please let me have a swallow of that red stuff there {lit. “the red, this red”}, for I am weary.” But Jacob said, “Today sell me your birthright.” Esau said, “Behold, I am about to die; so of what [use] then is the birthright to me?” And Jacob said, “Today swear to me”; so he swore to him, and sold his birthright to Jacob.<sup>78</sup>

Here, the author is using more wordplay as Esau emphatically remarks, “*the red, this red*” הָאָדָם הָאָדָם {*ha’adam ha’adam*}, in that the name אֶדוֹם {‘*Edom*} also means “red”. Also, note how the story paints a revealing picture of divided favoritism, with the Southern Patriarch Isaac loving Esau-Edom (for the meat he hunted). Contrariwise, Rebekah (who comes from North Syria)<sup>79</sup> is depicted loving Jacob-Israel. Finally, after the text depicts Jacob grasping at the heel of the firstborn, it goes on to say Jacob got a hold of the birthright from his brother in a most ignoble way: Esau, “*about to die*” and “*weary*” with hunger, is coerced to swear his birthright away in exchange for some of Jacob’s red lentil stew.

After the Genesis 26 reconstruction of Isaac’s life in Southern Beersheba, the Yahwist text returns again to the subject of Jacob’s trickery – this time with the aid of his mother Rebekah. The scene opens “*when Isaac was old and his eyes were too dim to see,*” so Isaac instructs his

<sup>78</sup> From Genesis 25:27-33

<sup>79</sup> Earlier in J, an entire chapter is devoted to the subject of Rebekah’s origin. (See Genesis 24 and earlier note on Judah’s sons by Bathshua & Tamar.)

eldest Esau, “*I do not know the day of my death...prepare a savory dish for me, and bring it to me, so that my soul may bless you before I die.*”<sup>80</sup> Rebekah overhears and informs Jacob:

{J} “Behold, *I heard your father speak to your brother Esau*, saying, ‘Bring me a savory dish, **that I may bless you in the presence of Yahweh before my death.**’ Now therefore, my son, *listen to what I command you*. Go now to the flock and take me two choice kids of goats from there, that I may prepare them a savory dish for your father. Then you shall bring to your father, **so that he may bless you before his death.**”<sup>81</sup>

Jacob expresses the concern, “*Perhaps...I will be a deceiver in {Isaac's} sight, and I will bring upon myself a curse and not a blessing.*”<sup>82</sup> Nevertheless, his mother prepares the goats and helps her son deceive the now old and blind Isaac by dressing him in Esau’s clothes and placing the rough goats’ skins on his smooth parts. In disguise and with the food in hand, *Jacob presents himself to Isaac as Esau*, and Isaac is at first unconvinced:

{J} **Jacob said to his father, “I am Esau your firstborn;** I have done as you told me. Get up, please, sit and eat of my game, that your soul may bless me.” Isaac said to his son, “*How is it that you have [it] so quickly, my son?*” And {Jacob} said, “*Because **Yahweh your Elohim** caused [it] to happen to me.*”<sup>83</sup>

By Jacob’s crafty response, the Yahwist author has revealed much. Although the expression “*Yahweh your Elohim*” appears over 280 times in the Pentateuch (Genesis-Deuteronomy), this is the first and only time the expression is found in Genesis. (The next time it occurs is in Exodus 6, where God reveals himself to Moses as “Yahweh”.) Therefore, the Yahwist text emphatically distances the southern Isaac from the northern Jacob (despite having presented them as father-and-son), indicating that *Yahweh had been specifically the God of Isaac (and not Jacob)*. Additionally, Jacob is depicted dishonestly invoking Yahweh in the story. Thus, its 8<sup>th</sup> century B.C.E. Kenite author is suggesting that the present blessings of Israel were stolen from a Yahwist predecessor! Now the full significance of the J-inspired Bethel emendations is revealed where the southern scribe put into Jacob’s mouth: “*Yahweh is in this place and I did not know it...then Yahweh will be my Elohim.*”<sup>84</sup>

Despite Jacob being unable to disguise his voice, the smell of Esau’s clothes and the touch of the goats’ hair were enough to fool Isaac. Consequently, Jacob-Israel is seen receiving the patriarchal blessing that was intended for Esau-Edom, in a story that reflects the sort of anti-

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<sup>80</sup> Taken from Genesis 27:1-4

<sup>81</sup> From Genesis 27:6-10

<sup>82</sup> From Genesis 27:12

<sup>83</sup> Genesis 27:19,20

<sup>84</sup> See Chapter 1 section “JACOB FOUNDS BETH-EL”.

Northern resentment one might expect propagated by a non-Israelite Yahwist scribe of the underdog nation of Judah. When Isaac and Esau discovered Jacob's treachery, Isaac "*trembled with a very great trembling,*" and Esau "*cried out with an exceedingly great and bitter cry:*"

{J} "Bless me, me also, O my father!" And {Isaac} said, "**Your brother came deceitfully and has taken away your blessing.**" Then {Esau} said, "**Was he then named Jacob that he has supplanted me these two times? He took away my birthright, and behold, now he has taken away my blessing.**" ... "Bless me, me also, O my father." So Esau lifted his voice and wept.<sup>85</sup>

Due to Jacob and Rebekah's underhanded interception of the blessing, Esau plans to kill Jacob; so, Rebekah instructs Jacob: "*Flee to Haran, to my brother Laban!*"<sup>86</sup> Thus, the Yahwist story of Jacob's flight from the fury of Esau connects to the Elohist tradition of the house of Israel's origin with the house of Laban the Syrian. Additionally, the J version of Jacob's stay in Syria includes a lengthy story (*Genesis 30:25-43*) of how Jacob swindled Laban out of the best of his flock, now prefacing the chiefly E story (*Genesis 31*) of Jacob fleeing back to Canaan with his family and flock! Therefore, the Kenite-Yahwist never passes up an opportunity to project Syro-Israel as the true "Supplanter" – deceiver of both father and father-in-law, repeatedly usurping from Edom to Aram. Further study into the methods & motives of non-Israelite scribes of Judah (and their post-Captivity successors) will reveal the greater irony of this heel-grasping projection.

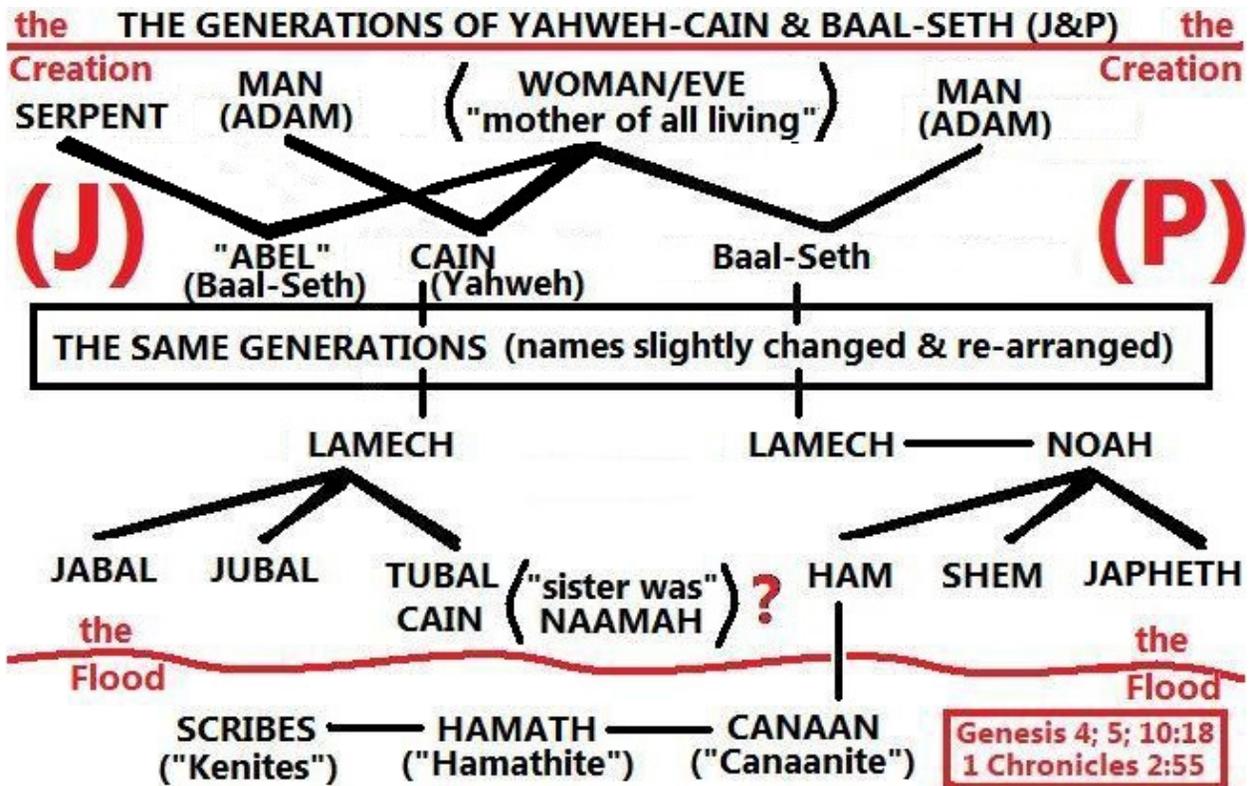
### CONCLUSION: THE KENITE LEGACY

In our opening analysis of the Elohist document, it proved advantageous to examine several comparative examples of the Yahwist, from which it was already discerned how the northern Israelite tradition had been supplemented & supplanted by southern scribes. In this following biographical profile of the Yahwist scribe, key historical motivations behind the expansive southern text were outlined, particularly from rival patriarchal stories for which there were no surviving Elohist equivalents. Nevertheless, not only were various E stories challenged by a scribe in southern Canaan, they would also be expertly synopsisized and appended by subsequent generations of scribes in southern Canaan. A champion among their race, the literary genius known as J laid a foundation for the proud and expansive history of these Kenite scribes of Canaan, beginning with a bold identification of their principal father – Yahweh-Cain:

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<sup>85</sup> Genesis 27:34b-36a,38b

<sup>86</sup> Genesis 27:43b

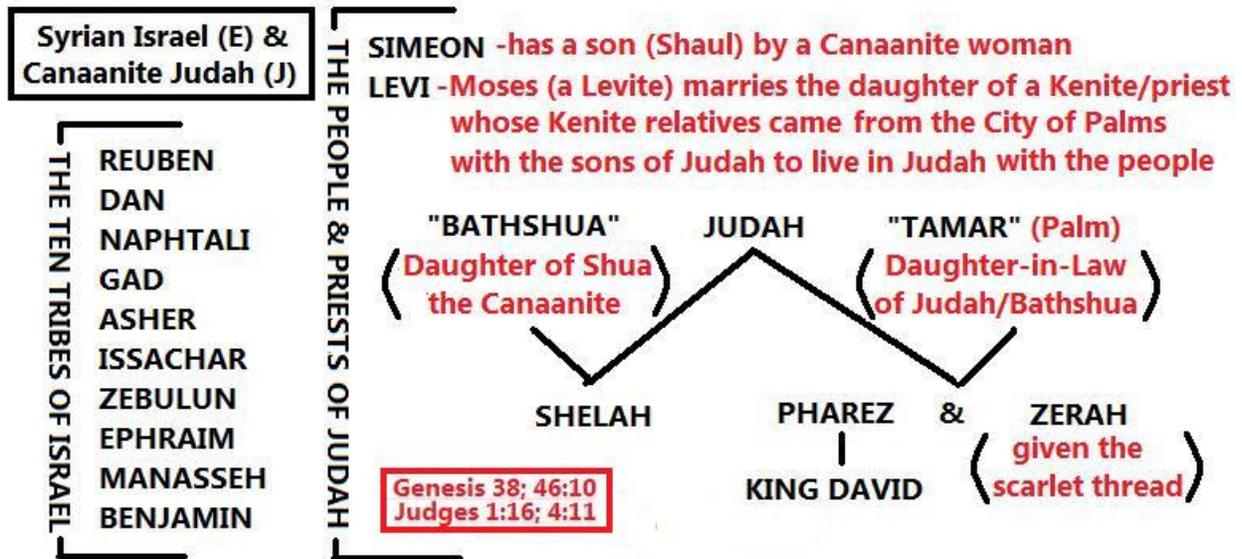


The J author's original intent to showcase an unbroken line of generations from Adam, Cain and the "Woman's Seed" to the modern Kenite families would also become obscured through synopsis with the P genealogies & flood tradition. This will become increasingly evident in the next chapter. Nevertheless, mysterious remnants of J nativities concerning both Noah & Naamah beg the question: *just as irreconcilable portions of E were discarded to make room for J, what portions of J were discarded to make room for P?*

Having presented a murdered twin brother (Abel), not only does the Kenite author *record the early generations of humans exclusively through Cain*, but the story of a primordial Cain is itself *fashioned from important traditions of later Kenite history*, (such as the patriarch Rechab & the Rechabites, the matriarch Rahab, and the Gibeonites). Furthermore, while recording and relaying these Kenite traditions in story-form, the Yahwist scribe also includes *unfavorable traditions concerning Israel*, (such as the patriarch Jacob). Therefore, the J-inspired literary resurrection of Isaac now sets the stage for Jacob to steal the patriarchal blessing from an aged and blind Isaac.

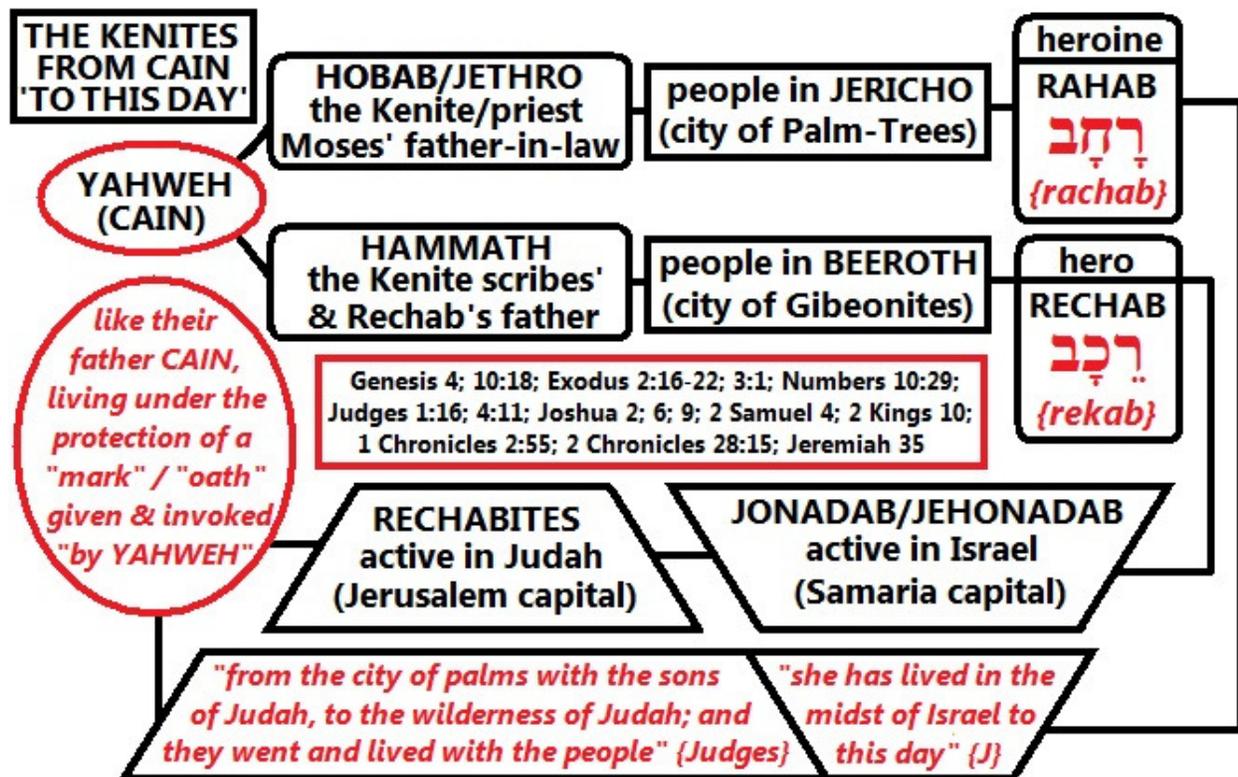
Characteristic of the Kenite-Yahwist, such *pro-Canaanite and anti-Israelite sentiments* were embedded into these stories, using repeated literary devices (such as twin patriarchs). After Cain & Abel, the reader is presented with Isaac's twins, Esau & Jacob (Jacob grabbing Esau's heel coming out of the womb, then usurping the right of firstborn). Indeed, the "Heel-Grasper" Jacob-Israel was *originally intended to be the serpentine twin bruiser of the heel (Genesis 3:15)*! Next, the reader will find Judah's twins, Pharez & Zerah (Zerah putting his hand out of the

womb first to receive the “scarlet thread”, then Pharez being the firstborn). The Yahwist portrayal of Judah’s family is typically Canaanite & Kenite – a trait observed as exclusive to the southern patriarchs:



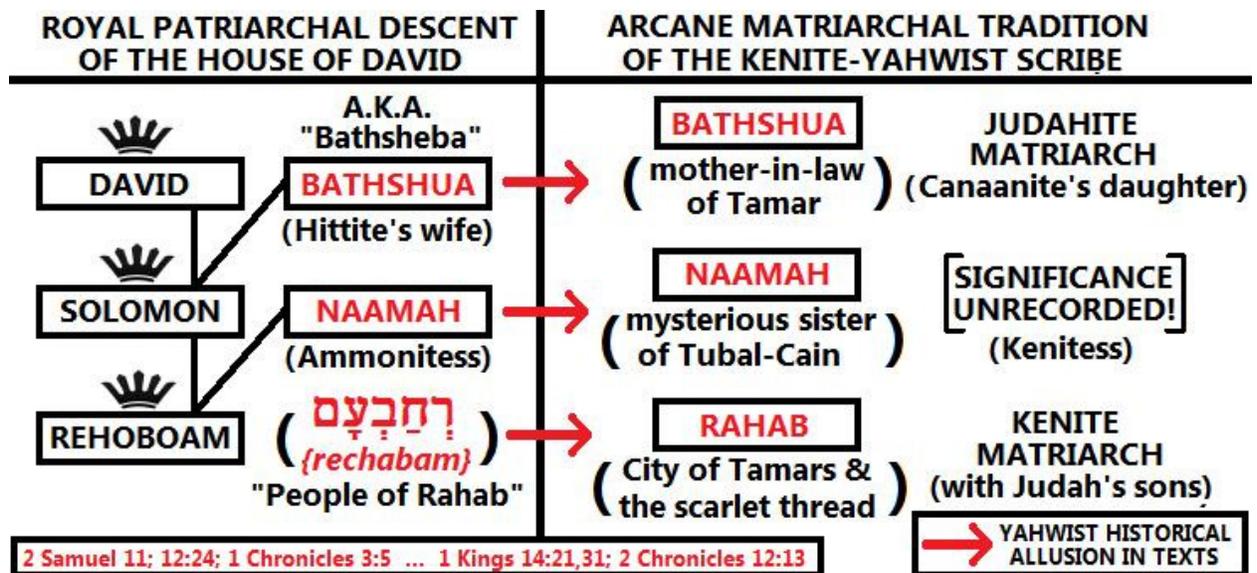
With the ancient Book of Judges reporting Moses’ Kenite relatives came and lived with the sons of Judah from the *City of Palm-Trees*, the Kenite-Yahwist fashioned an accompanying tradition that Judah himself took from Shua the Canaanite his wife “Bathshua” {lit. “*Daughter of Shua*”}. Furnished with familiar ancestral names, the story goes on to say a “Tamar” {lit. “*Palm-Tree*”} bore Judah twins. From one branch of this tree, the royal house of David would emerge; from the other, an enigmatic claim of primacy signified by a scarlet thread.

As it turns out, the Yahwist also fashioned a parallel account, describing how the only foreigners who came from this City of Tamarim/Palms came to live with the people. Rather than distantly referring to them as “*the Kenites*,” the Kenite author tells the ancestral story of the heroine harlot Rahab {lit. “*Proud*”} and her family being protected by a “token/mark”, invoked by Yahweh and signified by a scarlet thread. A few chapters later, the Yahwist tells of another foreign people (the Gibeonites), likewise being spared by a covenant of protection (also described as an invocation by Yahweh). In these twin Yahwist traditions, the non-Israelite protagonists *characteristically possess prior knowledge of the name Yahweh*, and Biblical research connects them both to the arcane *Cain seedline* (Kenites) and to the originally intended allegory of the *Cain storyline* (the “mark” of Yahweh-Cain):



The ante-Diluvian line & story of Cain abruptly terminates in Genesis 4 with the poetic depiction of a murderous Lamech (the son of Cain), making direct reference to the promise Yahweh gave to the murderous Cain. Thus, the story pointedly concludes: “*Then began to call upon the name of Yahweh*” (that is, *to invoke the protective mark of Yahweh-Cain*). While the Yahwist storyline of Cain was textually severed & emended, the Yahwist seedline (that is, *the Yahwist scribes and their Kenite families*) are both depicted & represented by the text & author known as J. Research on J reveals the Kenite scribes codified their history & traditions in these ancestral stories, promoting Yahwism as the means of their continued non-Israelite and often murderous heritage.

One such ancestral story tells of the murderous Rechab (the son of the Beerothite), who – *in the name of Yahweh* – kills King Eshbaal of Israel on behalf of King David of Judah. Thus, Rechab bears all the identifying “marks” of Cain. In fact, so strikingly is Rechab reflected in Cain’s story, to the point of Cain killing Abel (that is, *Baal-Seth*), and Rechab killing Ish-Bosheth (that is, “*Man of Baal*”)! In both cases, the J scribe has smeared the Baal-Seth tradition of Israel by labeling *Sheth* as Abel {lit. “*Vain*”} and *Ba’al* as Bosheth {lit. “*Shame*”}. Such anti-Israelite sentiment is found encoded throughout the J stories, just as many of them are in turn framed around favored Kenite ancestral traditions. The Yahwist rhetorical style of furnishing these compositions with familiar historical allusion is conspicuously noticeable upon reading the early royal texts – outlining the celebrated House of David:



Note that just as the Book of Chronicles supplied the original name of the “Man of Shame” (Ishbosheth), the Chronicler also gives another name for the “Daughter of the Oath” (Bathsheba) – Bathshua! This extraordinary parallel may therefore be observed between the non-Israelite traditions recorded in J and the three founding generations of the House of David: *King David takes the wife of a Hittite, who bears King Solomon, who chooses an Ammonitess to bear the next king of Judah.* Not only is it remarkable that these queen mothers are openly identified as foreigners, but even more so that their names directly reflect Judah’s Canaanite wife and the mysterious Kenite woman bridging the ante & post-Diluvian generations of Cain. Finally, that third King was born (of all possible wives of Solomon) from the Ammonitess and was called (of all possible names) “People of Rahab” (Rehoboam).<sup>87</sup> Amazingly, yet another Kenite woman is reflected, whose proud family were said to have “*lived with the people...to this day.*”

Now after this introductory exposition of the J author and text, it may with better clarity be understood why the northern E text would so dramatically distinguish the Israelite heritage and culture by presenting Isaac as the bastard child of a king in southern Canaan. Not only would Israelite culture be textually usurped by the scribes of southern Canaan, the culture of these foreign scribes had already been infused with the kings of southern Canaan (i.e. Judah)! In the

<sup>87</sup> The similar names given for the hero Rechab and heroine Rahab within Kenite-Yahwist textual tradition have caused some confusion, particularly amidst Bible translations. For example, the common English vernacular transliteration of the man “Rechab” represents the Hebrew name *Rekab* (רְכָב), whereas the woman “Rahab” is the common vernacular for *Rachab* (רַחָב). Their lexical Hebrew entries in the 1890 *Strong’s Exhaustive Concordance of the Bible* are #7394 & #7343, respectively.

Likewise, the common English vernacular of Judahite King “Rehoboam” is another irregular transliteration, representing the Hebrew *Rechabam* (רְחָבָם). Its lexical Hebrew entry is #7346. Rechabam is a contraction of *rachab* (Rahab/“proud”) & *am* (“people”). Thus, recognizing the linguistic connection between Rehoboam & Rahab, in contrast with Rechab & the Rechabites, proves much more challenging in many English translations of the Bible. Confusion over this matriarchal name of Rahab also spills into the Greek New Testament, as is outlined in Chapter 6.

Elohism, Abraham broke the oath of protection he made with King Abimelech at the “Well of the Oath” (Beersheba), and therefore killed Isaac – by the testing of Elohim. In the Yahwist, another oath of protection was introduced by and for the Kenite – one that if broken would be met with the wrath and avenging of Yahweh-Cain.

The next chapter will explore why the meticulous Priestly genealogies would trace all the post-Diluvian patriarchs of integrated Judeo-Israelite tradition back to Seth. Indeed, why did the Priestly author consign the generations of Cain to obscurity and oblivion in the Great Flood? From the beginning of the royal administration of Judah, the Kenite scribal legacy became wedded with the Davidic Monarchy, keeping their official records in the *Books of the Kings*. After the nation of Judah was conquered, the Kenites would again resurface – this time having completely usurped the Levitical Priesthood.