

**Critical Problems of Patriarchal Narrative summarized from Van Seters and Bright by Jintae Kim, Nyack College on 4/12/1998**

	<i>Extremely Negative Evaluation</i>		<i>Positive Evaluation (Firmly anchored in history: Bright)</i>	
<b>Extra-biblical Record</b>	No Contemporary record of the names & the events.		1) Nature of material: Insignificant small ethnic group. 2) Archaeological findings: <b>Contemporaneous texts</b> with Israel's origin shows that the patriarchal narrative fits to this age.	
<b>Archaeology</b>	The mode of life and the nature of wandering don't fit to 2'nd mil. BC, but to 1'st mil. Contra-German Scholars (for nomadism) and American Scholars (Archaeology).		<b>Parallels with ANE in 2'nd mil</b>	Mari (nomadism in 18'th c.); Cappadocian (19'th. c.)
				Nuzi (customs of adoption, marriage, etc. in 15'th c.)
				Legal code of Hammurabi; Gilgamesh epic & Enuma Elish.
<b>Nomadism:</b> 2 characteristics:	Transhumance that requires the domestication of camel and use of the tent (not until 1'st mil.)		<b>Hapiru: Their existence all over the places</b>	a. <b>Existence:</b> All over the northern Mesopotamia that a population akin to the Hebrews was actually present there in the 1'st half of 2'nd mil. Hurrians & Hapiru.
	Belligerent toward settled society			b. <b>Identity:</b> Originally not to an ethnic unit, but to a stratum of society, a <b>class of people without citizenship, without fixed place in the existing social structure.</b> They were all over the places from 14'th to 18'th.
<b>Contra-nomadic evidences (German scholars)</b>	Dissimilar with 2'nd mil. Nomadic	Camel and tent in the narrative	1) The true camel nomads do not appear in the Genesis story. Camels in the patriarchal narrative were <b>anachronism (actualization)</b> . 2) They were not the camel nomads, but <b>the ass nomads, seminomads</b> , who confined their wanderings to the settled land and its fringes. Ass-nomads were early.  For <b>semi-nomads</b> , the land and the posterity are the best blessing. Tendency of epic to conceal the <b>complex group movement behind</b> the doings of the lone individuals.  Some anachronism but the total picture remains an authentic one. <b>The ease</b> with which they roam from Mesopotamia to Palestine and back accords well <b>with situation known from Mari texts</b> , which describes that the <b>free intercourse was possible over all parts of fertile crescent.</b> Paintings in Beni Hasan; The Tale of Sinuhe – Middle kingdom (2100-1800).	
		the patriarchal attitude toward the settled society: <b>Not belligerent</b>		
	Land promise: <b>Land-oriented.</b>			
Dissimilar with Mari nomad: <b>Mari</b>	No slavery-based economy			
	Not individual but clan-based group solidarity			
Migration from Ur to Palestine	No political or social reason in 2'nd mil. It fits better to 6'th c. BC, time of Nabonidus of Neo-Babylonian empire (Transition of power: Babylon → Persia).			
<b>Patriarchs</b>	Eponymous ancestors, figures of myth		<b>Chieftains of seminomadic clans.</b>	Hapiru: Hebrew may belong to this class.
<b>Authorship</b>	Not by contemporary writer		<b>Oral traditions</b> behind the narrative are ancient and the stream of transmission reaches back to the patriarchal age itself.	
<b>Form of narrative</b>	Etiological legend. More or less imaginative literary creations of much later date			
<b>Dating</b>	<b>Problem</b>	Internal: Lack of information in the patriarchal narrative	Limits between <b>20'th c. and 16'th c.</b> Laban-Jacob stories and their wanderings in the land of peace fit better with 20'th –16'th c. but not with LB Age (15'th –13'th).	
		External: <b>No way to synchronize</b> with extra-biblical evidence.		
	<b>Argument</b>	<b>Exilic (6'th c.)</b>		
<b>Patriarchal Religion</b>	<b>Problems</b>	1) <b>No trace of Yahwism before the time of Moses.</b>	Yahwism is distinct but some parallels may be found too.	Yahweh as a <b>clan God.</b>
		2) <b>No parallels among the ANE</b>	<b>Covenants</b> widespread and ancient among Semitic nomads	The personal and contractual relationship between clan chief and clan god
				<b>Names</b> that include God's name
	<b>Argument</b>	<b>Backward projection of the exilic faith</b> of Persian Yehuda	Patriarchs are depicted in the narrative <b>performing religious rituals that are offensive to the later times.</b> Abraham plants a sacred grove; Jacob builds a sacred pillar. Abraham marries a half-sister and Jacob marries the two sisters.	