THE MOSES-TIME VIEWPOINT OF GENESIS-DEUTERONOMY

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The presentation in Genesis is from Moses' viewpoint in time and place.

1. The narrowing scope from Genesis **1**:1 till Moses' time in history. See "The Structure of Genesis-Deuteronomy."

2. Comment about the Sabbath. **2**:1-3 comes from a day when God had enacted Sabbath observance as a memorial of the exodus (Deuteronomy **5**:12-15). The purpose of the Sabbath was to be a memorial of the exodus, when God "created" Israel (Isaiah **43**:15, *"I am Yahveh, your Holy One, the Creator of Israel . . ."*); the manner of observance correlated with God's creative work: as a rest, weekly, at the end of the week.

3. Comment about marriage: **2**:24. The observation about "leaving father and mother," *etc*., does not come from God's mouth; God is "he" in the surrounding material (but Matthew **19**:3?). As an anticipatory comment, it seems a early for Adam to be making an observation about factors not yet part of his own experience or based on anything the account gives about God's revelation to him. That leaves Moses as the source of the commandment (example of a Hebrew "imperatival future").

4. Historical and geographical markers for Eden and early events in Genesis. Place names (patronymics) reflect the viewpoint in the Middle East (and Palestine?) at the time of writing after the flood: **2**:8-17, *etc*. Note Havilah, where *"there is gold, bdellium, and onyx"*; Tigris, Euphrates, Pishon, and Gihon.

5. Use of God's covenant name (*Yahveh*, יהוה) in events that by centuries preceded the revelation of that name for the God of Israel: **2**:4, 5, 7, 8, 9, 15, 16, 18, 19, 21, 22; **3**:1, 8², 9, 13, 14, 21, 22, 23; **4**:1, 3, 4, 6, 9, 13, 15, 16, *etc*. Exodus **6**:2-3 says, "*God spoke to Moses, 'I am Yahveh. I appeared to Abraham, Isaac, and Jacob as God Almighty* [*El Shaddai*]*, but they did not know me as Yahveh.'"*

6. Proper names are Hebrew-language labels for peoples and places from before the confusion of languages (Genesis **11**:1-9). Examples include the following:

man (**2**:23, אִישׁ) and **woman** (**2**:23, אִשָּׁה; *"because she was taken out of man"*); **man**(kind) (**2**:7, 20*; **3**:24, 19; **5**:2; *"God formed man* [אָדָם] *from the dust of the ground"* [אֲדָמָה]); **Eve** (**3**:20; *"because she was the mother of all living"* [חַוָּה]); **Eden** (**2**:18; **3**:24; **4**:6; "delight" [עֵדֶן]); **Cain** (**4**:1; *"I have gotten a man with the help of Yahveh"* [קַיִן]; "acquisition"); **Abel** (**4**:2-8; Cain killed Abel; "temporariness" [הֶבֶל]); **Nod** (**4**:12, 16; "wandering" [נֹד]); **Noah** (**5**:28-29; "rest/comfort" [נֹחַ]). Note **Babel** (**11**:9; confusion of languages "to confuse" [בָּבֶל]).

7. The week as a seven-point outline of God's main creative acts.