

on the Law has left open the probability that new prophetic revelations will occur, in which case they will not contradict the foundation laid by Moses. When Law and Prophets are placed together, these Deuteronomistic allusions to prophets yet to come serve as a signal to readers that the collection of Prophets was prophetically foreseen by Moses the Lawgiver. But as the prophet yet to come in Mal. 4:4-5 is actually one of the old prophets returned, namely Elijah, the limits of the prophetic genre have been reached, and we are close to the threshold of apocalyptic.

Thus, in countless literary and conceptual details, which redaction criticism has only barely begun to grasp, the process of collecting, redacting, and authorizing Law and Prophets contributed to a sense of the unity of message in the two works and to their jointly reinforcing effects on exegetical tradition. By this juncture, within the time span 450–250 B.C.E., the Jewish people had taken

decisive steps toward becoming a people of the Book whose self-understanding and self-organization were inextricably bound up in a complex and sophisticated literary tradition that demanded constant exegesis and application to the concrete circumstances of life.

**ROUNDING OUT THE LAW:
THE PRIESTLY WRITER (P)**

We have earlier introduced the P source of the Pentateuch (see p. 83) and listed its contents in Genesis 12–50 (Web Table G, sec. C) and in Exodus–Numbers (Web Table H, sec. D). To complete the contents of the P document it is necessary to include passages in Genesis 1–11 (table 11.1).

TABLE 11.1 PRIESTLY (P) TRADITIONS IN GENESIS 1–11

Creation of the Cosmos and of Humans	1:1—2:4a
Genealogy of Seth (From Adam to Noah)	5:1-28, 30-32
Destruction by Flood	
Preparation for Flood	6:9-22
Execution of Flood	7:6, 11, 13-16a, 18-21, 24; 8:1-2a, 3b-5, 7b, 13a, 14-19
Covenant with Noah	9:1-17, 28-29
Table of Nations	10:1-7, 20, 22-23, 31-32
Genealogy of Shem (From Noah to Abram)	11:10-27