GENESIS APOCRYPHON
DIVERGENCE FROM GENESIS IN THE GENESIS APOCRYPHON

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1. Introduction

A few years ago Moshe Bernstein expressed surprise that there had not been an explosion of research on the *Genesis Apocryphon* following the publication of much new material by Greenfield and Qimron in 1992 and by Morgenstern, Qimron and Sivan in 1995, made possible by new photographs using much improved techniques.\(^1\) The articles in this volume are samples of much new work on the *Genesis Apocryphon*, revealing that there was simply a long fuse. There is much yet to mine in this treasure trove of ancient interpretative traditions on Genesis, and the excellent new edition by Daniel Machiela will make it possible for a larger number of scholars to participate.\(^2\)

From the first publication of the *Genesis Apocryphon* (*GenAp*; the single known manuscript is 1QapGen) by Avigad and Yadin, it was readily apparent that the Abraham section follows the narrative of Genesis much closer than does the Noah material.\(^3\) The more recent publication of previously unreadable text in the early columns has brought to light areas where *GenAp* closely follows Genesis in the Noah materials, making it possible to assess its use of Genesis here in comparison with the Abraham materials. This has important implications for the nature of *GenAp* and its purpose. In this paper I wish to discuss one surprising feature that emerges from paying close attention to the story of Noah in *GenAp* in comparison with Genesis: several cases

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