berōhû and 'al-qerôbô. The nature of the unbroken oath in 4c is described in concrete terms in 5ab.

12 Both 3a and 3c strongly suggest that 3b should also be interpreted as a reference to injury done through speech.
13 Accordingly, we submit that the "ambiguity" surrounding the interpretation of the psalm's structure is a result of perception rather than of authorial intent.

THE DECEPTION OF JACOB: A NEW PERSPECTIVE ON AN ANCIENT SOLUTION TO THE PROBLEM

Gen. xxix 23-25 relates the episode wherein Jacob is duped into consummating his marriage with Laban's older daughter, Leah, in place of the younger Rachel. S. R. Driver attributes the success of the plan to the custom of veiling the bride:

Laban takes advantage of the fact that the bride ... was brought to her husband veiled; but it is still difficult to understand how the disguise could be carried successfully through.¹

Driver's comment typifies the opinion of most major contemporary biblical scholars who subscribe to the theory that the custom of veiling the bride helped conceal Leah's identity.² Evidence supporting the existence of this custom is based on Gen. xxiv 65 where Rebekah veils herself before meeting Isaac. Yet, as Driver himself admits, this explanation falls short of its mark and fails to remove our bewildermament at the actual success of the ruse. The question remains how it is conceivable for Jacob to have consummated the marriage and spent the entire night with an impostor and heard her voice without becoming aware of that fact. One of the earliest credible solutions to the puzzle may well lie in Josephus' account of the scene wherein he records:

But at nightfall he brought to the chamber of the all-unconscious Jacob his other daughter, who was older than Rachel and devoid of beauty. Jacob, deluded by wine and the dark, had union with her...³

I suggest that the distinctive convention of biblical prose known as Leitwortstil, first recognized and coined by M. Buber and F. Rosenzweig,⁴ bears out Josephus' statement that Jacob was in fact "deluded by wine".

Immediately upon discovering the deception Jacob confronts Laban with the outrage and Laban responds in turn with the defense: ʾḥyʾsh ḥmrw ʾlt ḥṣʿ ryh ḥbk ṭn (Gen. xxix 26). The
two terms, *bkyrh* and *s`yrh* appear in direct contrast to each other in the feminine form only one other time in the entire Pentateuch — prior to this passage in Gen. xix 30-38. That passage recounts the episode after the destruction of Sodom in which the two daughters of Lot, fearing the extinction of the human race, "rape" their father in the hope of remedying the situation. The daughters are identified simply as *bkyrh* and *s`yrh*, with no proper names provided. It is the older daughter who devises and initiates the plan whereby the task could be accomplished without their father's knowledge:

\[ lkh nšqh 'bynw yyn wnškbh 'mw ... wšq\]yn 't \[ 'byhn yyn blylk hw\]`whb\[ bkbkyrh \]wtn\]b 't \[ 'byh w\]l? yd\[ b\]k\]bhb wbqwm\[h (Gen. xix 32-33). The action is repeated the next night by the younger daughter. The means used for the successful execution of the plan was the intoxication of Lot.

The similar framework of the two episodes and the rare contrast of the two terms *bkyrh* and *s`yrh* render the Lot passage a precedent and a possible key to the unravelling of the mysterious deception of Jacob. Though the two episodes are distinct, the central theme and essential elements are identical in both: having sexual relations with a woman and being deceived either as to the presence or identity of that woman.

The corresponding masculine forms *bkyr* and *s`yr* appear on only two other occasions: Gen. xliii 33 and xlviii 14. In the former case, which has all Joseph's brothers seated and dining before him, the terms are once more juxtaposed against the background of feasting, drinking and inebriation:

\[ wyšbw lpnyw hbkr kbkrtw whs`yr ks`yr\]tw wytmhw h\(n\)\]ym \(y\)s ?'l \(r\)\]hw wy\(s\)\]w m\(\)\]j\(s\)\]yt m?t pnyw `lyhm ... \)wy\(s\)\]tw wyš\]krw \(\)m\]w. Thus, the contrasting terms in the Jacob passage may be indicative of a similar setting of drink followed by inebriation.

On closer examination of the verses in question the above hypothesis can be borne out. Verse 22 states \[ wy\]sp lbn \(\)t kl ?n\]y h\(m\)q\]wm wy\(s\) m\(\)t. Before leading his daughter to Jacob's bed, Laban prepared a "feast" (*m\(\)t*). Under the cover of night Laban introduced Leah to Jacob's bed and we hear of no reaction on Jacob's part until his astounding discovery the following morning: "And it came to pass that in the morning, Behold it was Leah" (Gen. xxix 25). As a result of the "feast" Jacob was lulled into a state of intoxication which lasted through the night and prevented him from clearly distinguishing his bed-mate. It was not until morning, when the effects of the feast had worn off, that Jacob learned who his conjugal partner was.