

two different stories, containing details that contradict each other, when actually it is only one story and only one narrative is right, this would be clear evidence that it is a fraud. It would be inconsistent with any idea of divine authorship. We have not as yet looked at these alleged parallel passages enough to make sure whether the argument as used by Eichhorn would necessarily imply that there were errors. As used by the critics today, that is very definitely done.

This is the one of the four arguments which is most apt to involve denial of divine authorship.

Continuous narrative means the two are parallel, so you have one big parallel, and this would involve having many little parallels. For instance, if you have two stories of the flood, it would be fairly certain that both of them would tell about Noah going into the ark. The idea of two rather complete continuous narratives could go far in proving the critical theory if you could separate out two really complete documents, but the question is: can this be done? We do not have to examine that in detail just now, because the theory has changed, but the argument is still continuing. We need to see the changes and to see what effect they have on the argument.

After Eichhorn's original suggestion had been discussed thirty or forty years in various editions of his book, and people had become used to the idea, and many had thought it was a fairly good suggestion as to how Moses got the material then some people said, "Why doesn't this alternation of divine names continue through the rest of the Pentateuch? Why do you just have it in Genesis and in the first few chapters of Exodus?" The rest of the Pentateuch, including most of the book of Exodus, uses the name Jehovah almost exclusively, and uses the term God very rarely. Why is that? From our viewpoint we can easily think of a reason. If "God" is a name that stresses Him as a divine, powerful Being that rules in the universe, that is the natural way to speak of him in the first chapter of Genesis. And if "Jehovah" is the name that expresses Him in His covenant relation with His people whom He called apart and redeemed, then it is natural to find "Jehovah" a great deal in the book of Genesis. Then, after you get into the book of Exodus and have God dealing with His own people,