

account in which Cain and Abel sacrificed to the LORD.” You have Jehovah mentioned over and over and over in chapters 2, 3, and 4 and then at the end of chapter 4 you have the name Jehovah: “Then began men to call on Elohim by the name of Jehovah.”

Pfeiffer’s *Introduction to the Old Testament* is the leading critical introduction to the Old Testament today. I will refer you more often to Driver than to Pfeiffer, because Pfeiffer takes it for granted that the criticism is true and does not bother to try to prove it, while Driver is trying to prove it and therefore gives us something with which to deal. Pfeiffer assumes that it is true and goes ahead and explains it. His book is very useful. I wish you could all study it. It is very helpful, but there is so much taken for granted in it that it is not nearly as useful for discussion of the basis of the Higher Criticism as Driver is.

They say that J contradicts E and P and give this as one of the proofs that we have three different documents. P says the name was not given until Exodus 6:3. E says it was given in Exodus 3. There is an alleged contradiction between them. It is not a great contradiction. J says it was given away back in Genesis 4, and thus contradicts P. J constantly uses it after that, but he had already done so constantly before this alleged giving of the name. Thus they say you have three different stories of when the name Jehovah was given. They say the redactor did not have sense enough to notice that they contradicted each other and kept all three statements in his book. But you have this difficulty. If these are contradictions, if that is what these three mean, why do you find that J uses Jehovah before the name is given? That confuses the whole theory at that point. Dr. Pfeiffer claimed to have solved that problem! He tells us that, after all, the J document does not begin until the story of Abraham and the material from Genesis 2 up to Genesis 12 that had previously been assigned to the J document is really another document – the S document. And he says that the S document actually was written after P! Instead of being the first, it is the very last, later than P, and inserted into the Pentateuch at the very end. He says in his *Introduction to the Old Testament* that other scholars have different views than this, but he says this is the true situation as to how it came about. That does away with the difficulty of having the J document use the name before it is introduced; it does