

you can construct two accounts, that is a large part of the argument for parallel passages, and if these two accounts contradict one another, then you have especially strong evidence for a parallel passage.

The third type of parallel passage is where you have two different stories which are given in the Scripture as if two different events took place, but actually, when you examine them, you find that it is the same story told twice. Here again we find that often the Criticism will claim that there are parallels, when in fact there is a good reason for two accounts, as, for instance, when someone is told “Do this” and is told in full what he is to do, and then it says, “So-and-so did this,” and it gives a full account of what he did. Sometimes you find that sort of repetition in the Bible.

Is it unnatural to have that sort of repetition? Can it not be that you will actually have in a manuscript a whole thing told as what is to be done and then the whole thing told as what was done. Or perhaps you are told how an event happened and then you are told how the person tells somebody about it and you hear it again. An instance is found in the book of Acts. There is the account of Saul’s conversion. Then there is the account of how Paul told the story of his conversion. And then you read again about how Paul told the story of his conversion. There are three accounts of the story of Paul’s conversion – three parallel passages. But this does not make any difficulty for us in believing that Luke wrote the whole book of Acts. We have these three accounts of Paul’s conversion because we are interested to know what Paul said on those two occasions, and we are interested in the first case to know how it occurred. In many books, stories, and life-situations you will find such repetition.

The real case where there would seem to be a very strong argument for distinct documents on parallel passages is where you have two stories that purport to be distinct stories, when there is really only one story. Such a misrepresentation would be a very strong proof that two distinct documents had been put together. A good example of an argument of this type is found in connection with the account of Abraham’s lying about his wife. We find this in Genesis 12, when Abraham was in Egypt, again in Genesis 20 when he was in Gerar, and