

fulfilled. A classic instance of this is the case of the observance of the Passover. The command is given at length, and then it is all repeated when it is fulfilled. Why call this a duplicate? It can be paralleled many times over in the "Arabian Nights".

D. General and Specific.

A good example of this class of so-called duplicates is found in Numbers 25. Here the general description is given of the wiles of the heathen women to seduce the men of Israel, and of Moses declaration of the death penalty, and it is followed by a specific instance of an Israelite bringing a Midianitish woman to his tent, and of the meting out of the death penalty.

E. Summary of an account. In chapters of modern books we often summarize what has gone before, but no one thinks of calling it a duplicate, and ascribing it to another author. In ancient documents this was even more common, for it was necessary to have a catch-sentence at the beginning of a tablet, to hook it up with what preceded. But the critics call these duplicates, taken from different documents. As examples of these we might cite the verse where the destruction of Sodom and Gomorrah and the flight of Lot is summed up, before telling what happened to him after he fled, or the verse where the courtship of Rebekah for Isaac is summed up in a single sentence.

F. Two reasons for one act.

Genesis describes Rebekah as telling Jacob to go to Mesopotamia because of her fear that Esau will kill him, and as telling Isaac that she wants Jacob to go because of her fear that he would marry one of the heathen women of the region where they were sojournning. Is not this natural and psychological? How foolish to call it a proof of several conflicting documents!