

G. Two parts of one account.

In the description of the offering of Isaac by Abraham, the story of the actual offering, and the story of the promise made to Abraham on the basis of his obedience are allotted to different documents. But they follow naturally, and make two parts of one story. There is no duplicating here.

I might take up the other three main classes of duplicates (see above) similarly here, but for lack of time will pass on to mention briefly the other great argument against the duplicate theory, -- the analogical argument.

The so-called duplicating of the Pentateuch can be paralleled in many books of which the unity is unquestioned.

One might study a great religious work, such as the Koran, and he would find analogies for every type of so-called duplicate. For instance, Mohammed has seven different ways of describing what occurred at Sodom and Gomorrah.

Or one might take up a great historical work, such as that of Herodotus. Three times Athens is captured in the same way. Twice an eclipse occurs in the midst of a battle. Instances might be multiplied.

Then we might take up a great modern novel. The example used in class was Victor Hugo's novel--"Don Caesar de Bysant". In the English of this many duplicates may be found, and in the French the number is greatly increased.

I have briefly summarized a few of the leading arguments relating to the Pentateuch. The weight of the real evidence seems to be clearly on the side of the Mosaic authorship. It is claimed by the document. And no satisfactory reason has yet been produced for denying this claim.

N.B. I would appreciate the return of this paper, if convenient.