

incredulous laugh, or of Abraham's deceit: represents the parting of Abraham and Lot as a friendly agreement . . . : he is silent about the expulsion of Hagar and her son, and on the contrary speaks of Isaac and Ishmael as together burying their father. . . . In P Jacob departs at the bidding of his father who, like Rebekah, has been vexed by Esau's marriage with Canaanite women, and is determined to save Jacob from the same fall, and secure him a wife among his kinsfolk in Paddan-aram."

Naturally P would not know anything about a dispute between Abraham and Lot if you give those portions to J. But for critics to speak this way is to assume that each document is complete. So when you find the characteristic views of P and of J differing so, it is because the critics have given some verses to one source and ~~some to~~ another, but neither document is complete actually.

With chapter 20 the E document begins, chiefly although there are scattered portions of E found in chapter 15 by most critics. But the E document takes most of the Elohist material from chapter 20 on and whereas there are occasional fairly long portions in P from chapter 20 on, most of it is just an occasional verse here and there, tiny fragments that seem to connect the thread by naming someone that that is about all there is in P. It is the tiniest little bit of a thread to connect the different chapters of J. To speak of it as a continuous narrative, you wonder what kind of a "book" this ever was. Certainly one could write a book that was just a list of names, genealogies with a fact here and there about where they went, but P is much more than that. P is this long account of creation, a long account of the flood, a long account of the burial of Sarah, an account of the Kings of Edom and it has got a few things like this given at length. What sort of a document would it be that had a few things given at length and then just a brief word about the rest? Surely the continuous document idea falls to pieces pretty badly when ~~the Elohist~~ ~~is divided~~ it is divided up into the First and Second Elohist. When you see how very slim is the material given to P, you just wonder why it should be given to P. It appears to be an attempt to make it look continuous by connecting it up with a couple of words that have been taken out of another document.

An illustration of this is found in chapter 21 which begins, "And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him." The critics give verse 1a and 2a to J, and 1b and 2b they give to P. So the J account reads, "And the LORD visited Sarah as He had said And Sarah conceived and bore Abraham a son in his old age."

On the other hand the P document is said to be the last half of these two verses: And the Lord did ^{unto} Sarah, as he had spoken at the set time of which God had spoken to him. So they divide up the two verses giving half to one document and half to another and these are said to be two complete parallel accounts.

It is evident here that the division is not on the basis of divine names since "Jehovah" occurs in both halves. Consequently we find, as in Addis' presentation, the name "LORD" in verse 1b changed to "God" with the explanation, "The editor put together a fragment of the Jahvist(21.1a), and of P (21.1b), in one verse, and naturally objected to a change of the divine name in such close connection." (Vol. 2, p. 218). So whereas the present text of the Pentateuch has "And Jehovah", we find that Addis says that this is the work of the editor when he put together a fragment of the J and a fragment of the P in one verse (verse 1) because he "naturally objected to a change of the divine names in such close connection." So the redactor changed it from "God" to "LORD"!!