

The idea of trying to find a difference as to the relative importance of Moses and Aaron impresses me as a counsel of desperation. Any book that tells about two prominent men is bound to have passages in which one is stressed and passages in which the other is stressed. In almost any book it would be easy to find far better instances of this than could possibly be found as regards Moses and Aaron.

As far as J and PE are concerned, I believe I mentioned in my letter something of the development of the criticism. What is now called E and what is now called P were for a long time considered as one document as over against J, and the claim was made that the two had not only different names for God but also different styles. But the proponents of the Graf-Wellhausen theory now admit that the styles of J and E are so similar that there is very little possibility of distinction except by a different use of the divine name. However, there are places in each where the other name is used, so that the critics say that a change has been made by a redactor. They could not simply put together the passages that have one name or the other. Sometimes both names are used several times within a few verses; then again, there are often sections of several verses in which neither name occurs. Besides, if this theory were true, there should be a more or less complete story in each of the alleged documents. To so divide as to make it seem as if each document were really complete in itself, requires a great deal of twisting.

As to the first use of the distinctive name of God, there is no inconsistency between Genesis 4:26 and Exodus 6:2-3, unless one insists on importing such an inconsistency. Any historical book or any lengthy biography is bound to have statements that seem at first sight to contradict one another. In order to make sense out of anything that is written, we have to try to determine what the words mean, and this determination has to be done in relation to the context. If we take a book as a unified whole, we then proceed to try to explain one part by another part. If this proves to be impossible, we may then have evidence that it is not really a unified book.

Most of the alleged contradictions in the Bible can be explained fairly easily. It is not at all necessary to consider Genesis 4:26 as an account of the origin of the most used personal name of God (represented in the KJV as "the LORD", in the American Standard Version as "Jehovah," and by the critics as *JHVH*,