

of divine names. Thus, on the basis of similarity of style, this early document theory was extended through the entire Pentateuch. And once it is extended through the entire Pentateuch, along with the Jehovah document which uses Jehovah in the creation story, and the Elohim document which uses Elohim in the creation story up to the time of Moses, and then somewhere in Moses' life starts using "Jehovah." Thus, they say, there are these two documents which give different stories, not only of creation and of events among the patriarchs but also of events in the wilderness and of the nature of the laws and of the giving of the Law and so on. Then they say, Moses could not have written both of these. If there was a Moses who actually saw those things happen, he would not write two different complete documents, and he would not combine two different documents that other people wrote. Once you extend this approach through the Pentateuch, you must conclude that the documents were written long after that time, so you must assume the existence of a redactor, who put the Pentateuch together centuries after the time of Moses, and the Mosaic authorship has been given up entirely, and also divine inspiration and any belief that it is a divine and dependable book, because it involves all these contradictions. So the parallel passages argument is carried to the point where it involves many contradictions. That is, accounts are so parallel that you know the same thing is being told, but when there is such a difference between accounts you know that both can not be right. One must be right and the other must be wrong.

If you have two parallel stories which seem to be the same but are not, and somebody has put them down in such a way as to make it look as if they are two different events, when actually they are the same, but told with different details, then you have such a contradiction that they could not be put down by a man who was right there at the time and knew the actual facts. That is the force of the argument from parallel passages. For instance, they say, "One document will tell you that God gave the Law which you find in Exodus 20-22, and another will give you the detailed law that is given in Leviticus. One of them is a very detailed law with great stress on full details of sacrifice and offering. The other says only a very little about offerings and deals mostly with individual relations with people." This is different from