

There he says that certain other suggestions have been made and it remains quite a problem. Is this a clear clue to documents? Or is it something which may be used where one name or the other is found. There is a point of difficulty. If this were the only one, then there would not be much to worry about, perhaps. But when we come on to chapter 7:9 we find the story of the flood. The critics divide up the story of the flood, giving a few verses to J and a few verses to P and claiming to find two complete stories of the flood. Most commentaries now will have a section on the flood according to J and then a section on the flood according to P, and take up each story separately and discuss it. So here is part of what they consider to be the J story of the flood, and yet in verse 9 of chapter 7 it uses the name Elohim which is the name that P should use rather than J. In this case, the redactor who combined the two, has included elements from both! This particular verse, which is mostly J, has some elements from P! The redactor has confused the two and used some from one and some from another. Now see how much less probable it is that you will be able to actually separate out two stories.

The question is, how did it get in? After all, if you have a Jehovah manuscript which uses Jehovah right through, here is a sentence from the Jehovah manuscript which is necessary if the Jehovah manuscript gives a full story. What right does it have to use Elohim?

I have here two volumes by W. E. Addis, *The Documents of the Hexateuch*. He calls Volume I, *The Oldest Book of Hebrew History*. In it he gives the JE document using one type for J and another type for E, and giving it right straight through. Then in Volume II he gives the Priestly Document as a separate thing. We read here where he comes to verse 9, he says “there went in two and two unto Noah into the ark...as Jehovah commanded Noah.” That is just what they expected the J document to use. The only problem is that that is not what the text says. The text says Elohim. And so he puts in a footnote which says, “The Hebrew text has God but the Samaritan, one of the Targums, the Vulgate, and one manuscript of the Septuagint leaves it out!”