

selection from the J document that is inserted in the Elohist story. A selection from the J document just stuck in the middle! Now it is much more reasonable to say that Elohim, God, put Abraham to the trial, but the angel of Jehovah interposes and blesses him. You see, God, the great mighty God, is testing Abraham, and the same God is spoken of as the covenant God, the friend of Abraham. Jehovah interposes and delivers Isaac from being offered. There is a perfectly reasonable use of the two names as showing two aspects of God. It is a perfectly reasonable way of using the two names. When you try to say it is a clue for dividing up documents, you have one story here that you cannot possibly divide in such a way as to make two parallel stories, so you have to say in some cases that the name Jehovah is put in by an editor or by the carelessness of a scribe and in the other that four verses have been inserted in the J document. You see that the clue does not work out satisfactorily. Of course it is a very artificial thing anyway, to say that somebody took two distinct documents, took a little from here and a little from there. It would be much more natural, if you are going to combine documents, to read them both and start then to write. One might take whole sections from this and that, and might change things according to preference. Any one of us might do that sort of thing, but if he did, it would not leave a clue by which it could be divided up into two documents and therefore it would be very difficult for him to prove we had or had not done that. I am not saying that it would not be possible that there might be two documents which would be combined and things done the way the critics say. I am saying if things were done the way the critics say, it so destroys the clue as to leave you without any proof of it.

There are many instances we might look at, but let us briefly look at Genesis 28. In chapter 28 we have the story of Jacob's dream. In this dream, which Jacob had as he went toward Haran, the name of God is used and the name Jehovah is used, and Addis divides the story and says that part of it is J and part is E. But neither one can be read in such a way as to give a whole story. It is a continuous story in which you have the two names used. Sometimes one is used and sometimes the other is used. Even when you come to the part that he says is quite definitely E, because it has the name God in it, you find in verse 21 he says, "And if I return in peace to my father's house, then