

story running from Gen 1:1 to 2:4 and the J story being the rest of chapter 2.

As said, someone may ask, “Why on earth do they make the division at 2:4a instead of at the end of the chapter?” Well, you can blame the thirteenth century archbishop who made the divisions into chapters. There can be no question that chapter 1 ought to include the first three and one-half verses of chapter 2. Chapter 1 describes the creation of the world. Then chapter 2 describes the creation of man in more detail. The critics say that these are two different accounts of the creation, but chapter 2 says nothing about the creation of light, sun, moon, stars, and animal world. It is like the beginning of an atlas, which might start with a map of the world, followed by a map of North America. Section 1 describes the creation of the universe, and section 2 the the creation of man. There is overlapping here, but each contains much that is not in the other. Already at this point the idea of two complete parallel accounts breaks down.

After Gen 2:4a the P document jumps to chapter 5. All but one verse of chapter 5 is assigned to P. They say that P is particularly interested in genealogy, so they assign this chapter to P, but they assign verse 29 to J, as it contains the name Jehovah. This verse reads: “and he called his name Noah, saying this one shall comfort us concerning our work and the toil of our hands, because of the ground which Jehovah has cursed.” Well, why not give the whole chapter to the J document, because you have the word Jehovah in it? Elohim is in the first verse, and in verse 24 Elohim is prominent!

You might ask, if you have Elohim straight through chapter 5, why insert Jehovah all at once in verse 29? We would answer that this is a specific reference to redemption. Here Noah is being spoken of very specifically as the one through whom God promised the deliverer would come. He specifically says, “because of the ground which the Lord Jehovah has cursed.” This relates directly to redemption, and so the general name of God seems much less appropriate here than the specific personal name of Jehovah!

The critics will take verse 29 out, saying it belongs to J, while the