

you must wonder why it should be given to P at all. Often the only reason that is evident is to connect it together in order to make it look like a continuous document.

A very interesting example of this is chapter 21, which begins with the words, “And the Lord visited Sarah as He had said, and the Lord did unto Sarah as He had spoken, for Sarah conceived and bare Abraham a son in his old age, at the time set at which God had spoken to him.” In chapter 21 they give verses 1a and 2a to J, and 1b and 2b to P, so J reads, “And the Lord visited Sarah as He had said, and Sarah conceived and bare Abraham his son, a son in his old age.” They give the P document the last half of these two verses, “And the Lord did unto Sarah as he had spoken at the set time at which God had spoken to him.” They divide the two verses and give half to one and half to the other, and say there are complete parallel accounts. But it says Jehovah in both halves of it! Since here the divine names do not fit their theory they change them! This is what we find here in Addis’ presentation of what he calls the “priestly history and law”; he changes it to “And God did to Sarah as he promised, at the appointed time which God had promised.” We notice that God was in the last half of verse 2, so in order to get the complete thing Addis takes half of verse 1 and says, “And God,” though the present text of the Pentateuch has Jehovah. Addis says that the editor put together a fragment of the J and a fragment of the P in one verse, verse 1, and naturally objected to a change of divine name in such close connection, and so the redactor (or editor) changed it.

As Mr Gueiros [student] points out, if you can follow Divine Names when it suits your purpose and throw them aside when it does not, it raises serious questions about the entire matter.

(There are two men who have written on this whom you should not confuse. One is Addis, who is very strongly convinced of the critical theory, and the other is Allis, who is very strongly convinced that it is entirely wrong. So the “d” and the “l” make a big difference in the two names!)

In chapter 36 the genealogy of Esau is largely given to P, but there