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Jacob's Dream at Bethel
 28.10-22 J
 28.17,18 E

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The Imperilling of the Ancestress of Israel occurs 3 times
 Twice for Sarah 12.10-13.1
 20.1-18
 Once for Rebekah 26.6-11

Two different decalogues are traced to Sinai-Horeb
 Ex. 20.1-17
 Ex. 34.10-18

Mention of the gifts of manna and quails, and of the miracle of the spring both before the revelation at Sinai and after
 Ex. 16,17.1-7 for the one
 Num. 11.4-35; 20.1-13 for the other

These are complete narratives, which, though separated from one another by intervals, may nevertheless be set side by side and may be readily recognized as parallels.

In other cases, the parallels do not stand side by side, but have been interwoven. Two or more parallel narratives are combined, as follows:

✓ The Flood Narrative - representing the combining of J and P

The Joseph Narrative - Gen. 37,39-50

Remove the P and L elements and it is seen to be a combination of two narratives which run exactly parallel to one another, namely J and E.

The Balaam Narrative - Num. 22-24

Also represents an interweaving of two parallel narratives which can be distinguished and which also belong to J and E.

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It is necessary to assume three or four narrative strands for
 Gen. 37-50 The Joseph narrative
 Gen. 1-11 The primeval history
 Ex. 1-15 Israel's exodus from Egypt and the events which precede it

✓ L (mostly)
 Gen. 12.6-8; 13.2,5,7-18
 Abraham, Lot; no mention of Sarah
 Takes place in Bethel

J
 Gen. 12.10-13.1
 Abraham, Sarah; no mention of Lot
 Takes place in Egypt

Connecting links:

"and Lot with him" 13:1

"And Abraham journeyed even further into the Negeb, 12.9
 Abraham brought back to scene of L by 13.3,4

"Thus two completely distinct sections have been woven together, in a quite mechanical manner . . ." p. 188 "We have here a mechanical uniting of two sections which originally had nothing to do with each other, but belong to different strands of narrative. 12.6-8;13.2,5,7-18(L) finds its continuation in 18,19(L), whereas 12.10-13.1(J) is continued in the J strand of 15-17.