

Now suppose the Elohist and Jahvistic analysis to be correct, as the critic makes it,—the week-dates Jahvistic, the month-dates Elohist; the Elohist never once referring to the weeks, and in fact being ignorant of weeks altogether; and the Jahvist never mentioning a month or a year—by what means has it come to pass that the week-dates of the one narrative coincide with the month-dates of the other, and vice versa?

The agreement is so striking that if the two narratives had come down to us independently, only a very miracle of exactness could produce such harmony. It is enough to prove the unity of the two witnesses, *supposing them to be two*.

But what are the actual facts? The so-called Jahvistic and Elohist fragments are actually parts of one book. The Sabbath, on which depend the weeks assigned by our modern critic to the Jahvist, is really *Elohist* in Gen. ii. 1-3. The month-dates, classed with the Elohist portions of the narrative of the deluge, bear silent testimony to the same fact. One golden thread, picked out for the first time by a most devout believer in Genesis as the inspired work of *Moses*, is here displayed by a disciple of that believer, as holding every fragment of the narrative together in a single line. The pearls cannot be taken off the one string. It is one string of pearls, not two, that we have in our hands. The argument, moreover, is one of arithmetical agreement, which no fancies about style and language can avail to overthrow. While the Jewish (and I may add the Assyrian) calendar stands on record, the Elohist and Jahvistic analysis cannot reasonably be applied to the narrative of Noah's flood.

I shall lay myself open to the charge of great assumption by what I am going to say next. My friend Canon Cheyne must really allow me to take an illustration of one-sided exegesis from his interesting work on Isaiah. It is quite too good to be lost. I want to show how linguistic criticism of details sometimes leads a man to ignore those aspects of truth which larger study of Scripture brings to light. The moral is, that to isolate the sacred writers from each other is not the best way to understand them.