

The writer of a certain Old Testament handbook has presented the narrative, in Genesis vi. 5 to ix. 17, in two parallel columns. On the left hand he has placed those portions which are characterized by the mention of the name JEHOVAH. On the right he places the other verses, where God is called ELOHIM. This column he calls Elohistic; the other he terms Jahvistic. They are supposed to be by different authors. Some editor has combined them into one.

A hint supplied by the late Dean Burgon, in his treatise on the Pastoral Office, long ago set me upon the task of examining the dates in the flood by the light of the Jewish calendar of twelve lunar months. The result cannot possibly be accidental. Every one knows that in certain places of that narrative, the *weekly* division of time appears. In other places the *day of the month* is given, and the year of Noah's life. By an intelligible conjecture, the writer of these tables of Elohistic and Jahvistic fragments has assigned all the week-dates to one writer, and all the month-dates to another. Thus :—

JAHVISTIC.

"Yet seven days and I will cause it to rain."—Gen. vii. 4.

"After seven days."—vii. 10.

"Yet other seven days."—viii. 10.

"Yet other seven days."—viii. 12.

Also,

"At the end of 40 days."—viii. 6.

ELOHISTIC.

"In the 600th year of Noah's life, in the 2nd month, the 17th day."—Gen. vii. 11.

"In the 7th month on the 17th day."—viii. 3.

"In the 10th month on the 1st day."—viii. 5.

"In the 601st year, in the 1st month, the 1st day."—viii. 14.

"In the 2nd month, the 27th day."—viii. 14.

As soon as I saw that the narrative of the flood had been dissected in this fashion, I suspected what the result would be; but I confess I did not think the thing would have been done to suit *my* purpose so exactly as it has been. The Elohistic *month-dates* referred to are all *seventh days* according to the weekly reckoning furnished by the other column; as the following table will show.