

that they are not exact duplicates, but that they give different versions of the same event. In the Jehovist narrative of the creation, which is the older of the two, though placed in the second chapter, we find the writer tells us that the Lord God made, first, earth and heaven without plant or herb "because as yet there was no rain." Then he formed man out of this ground and put him in the garden (of Eden) in which, for man's pleasure, he made trees to grow. Next out of the ground the Lord God formed every beast of the field and every fowl of the air, and brought them to man to name. Finally during a deep sleep of the man, he took one of his ribs and of it made her a woman.

The Elohist narrative is different in style, different in language, different in circumstances, as follows: In the beginning God created the heaven and the earth. God said, Let there be light, and there was light; God said, Let the earth put forth grass; let the waters bring forth the moving creature that hath life; let fowl fly in the air; let cattle and creeping thing and beast of the field come forth; after our own likeness let man appear: male and female created he them.

Examining the narratives of the Flood we find them not less diverse. The Jehovist narrative tells us that Noah takes *seven* pairs of every clean beast into the Ark, (VII., 1-5), while the parallel Elohist (VI., 19,) account tells us that *two* only of every sort (see also VII., 15), were taken. In VIII., 20-22, the Jehovist narrative alone gives an account of a sacrifice that would not have been possible according to the Elohist narrative except by the destruction of the whole race of clean animals.

Similar parallel narratives tell of the promise of a son to Sarah; of the origin of the name Isaac, of the origin of the name Israel, and of the name Bethel. Though covering the same event the narratives are not duplicates. Jacob's departure from Canaan is as-

signed to different causes by the two writers, as is also the origin of the name Beersheba. Sometimes similar narratives have different applications by the different writers, as for instance in Chap. XX., 1-17, we have an account of Abraham's deception of Abimelech, King of Gerar (Elohist) which is told by the Jehovist writer in Chap. XXVI., 6-11, as an occurrence in the experience of Isaac. There is a third narrative covering the same legend in XII., 10-20, but with the substitution of Egypt and Pharaoh for Abimelech and Gerar.

Without going into further details as to these parallel narratives, *in one of which we find the patriarchs using freely the name Jehovah, (i. e., Jehovah, or Yahweh in the Hebrew),* we cannot fail to wonder at the declaration of the writer of Exodus VI., 2, "And God spoke unto Moses and said unto him: I am Jehovah and I appeared unto Isaac and unto Jacob, as God Almighty, *but by my name Jehovah I was not known unto them.*" The quotation, however, with its use of the word God, shows it to be from the Elohist writer, and it proves, moreover, that he must have been entirely unacquainted with the writing of the Jehovist quoted above.

Thus, by the evidence of the Bible itself, we have proof that at least two writers have contributed to the history of the Patriarchs as set forth in Genesis. Each of them employed in his narrative legends and traditions that had been handed down through many generations, but each elaborated their material in his own way, according to his own conception of the character of the Creator. They, as faithful historians, however, did not so change the character of the traditions as to render them colorless as portraits of ancient Israel.

The oldest document is the Jehovist's. His representation of Deity is particularly anthropomorphic. The Lord God *makes* earth and Heaven. He *plants* a garden. He *forms* man and every beast from the ground. He