

combined as in the Biblical account. As divided by the critics neither document is complete. It takes the combined story to parallel the Babylonian account.

We shall look at another of many illustrations. Genesis 27:42-46 tells how Rebekah persuaded both her husband and her son that Jacob should go for a long visit with his mother's relatives. The critics say that the complete story is told twice, with Rebekah giving a different reason in J from the one she gives in P. Yet one passage gives the argument that she used to persuade her son and the other gives the argument that she used to persuade her husband. If only one party had been persuaded her objective would not have been attained; each person needed a different argument to be convinced. Rebekah was quite sincere in giving the two reasons. Though each man would have been unmoved (or even moved in the wrong direction) by the argument that won agreement from the other, both reasons carried weight with Rebekah herself. The verses from both alleged documents are needed to give the complete story.

The third argument says that the same event or statement is often repeated in the Pentateuch as a result of the interlacing of different documents. This argument is called the argument from parallels or from duplicates. A good example of it is the passage just mentioned where Rebekah persuades her husband and her son. As we have noticed these are not duplicates. Both are necessary for the full story.

It is often said that the Bible begins with two different accounts of creation. Yet careful examination makes it clear that the first chapter