

- by both (e.g., Isa. 49:6). In any case this does not indicate two authors.
2. The name Jehovah (living one) is associated with redemption and deliverance (Exodus 3), while Elohim is the God of creative power (Genesis 1). The two are combined in Genesis 2-3 to emphasize the full truth of God's person and work.
 3. The names are not used in a sense of exclusion in the Old Testament. Even in developmental analysis, J occurs in E (Gen. 20:18; 28:21) and E occurs in J (Gen. 4:25; 9:27).
 4. Dual names for God are used in the New Testament, as in the terms "Christ" and "Lord." They may be used by the same author about the same God either singly or together.
 5. The different names for God illustrate aspects of His personality and add variety to the reading. We are not surprised to learn that some people called Lincoln "Honest Abe," and others knew him as "Mr. Lincoln." But those who called him "Honest Abe" also knew him as "Mr. Lincoln." So in Israel some said "Elohim" and some "Jehovah," but all who knew Him as Jehovah also knew Him as Elohim. The two names teach nothing of source.

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If one is really troubled about the varying names used to describe Deity, these facts should put his mind to rest. There is no requirement in literary practice that makes it mandatory for a writer to use identical terms to describe a person, place, and/or thing. Those who feel the Bible should do so, would be the first to call it a "dull book" if their wishes were granted.

The honest questioner might wonder about the suggestion of parallel accounts in Scripture. Some say an example of this may be found in the flood (Genesis 6-7): compare Gen. 6:20 with 7:2. The one tells us the animals were taken into the ark by twos; the other, by sevens. This is thought to be a case of parallel