

<u>P.</u>	<u>J.</u>
7:6	7:1-5
:11	:7-10
:13-16a	:12
	:16b
:17a*	:17b
:18-21	22-23
:24	

*except the phrase "forty days"

This scheme is wrestled from Driver's INTRODUCTION, 8th edition, and one critic or another might alter it slightly. If you have an old Bible you might cut out the portion and paste it together in this fashion and see how complete the narrative is. You had best not allow your fundamentalist friends to see you doing this, however.

(c) Considerations

The critical assertion is that this duplication of material suggests a weaving together of two documents. Our response is that this is rather characteristic of language and especially of the Hebrew literature as seen in the rest of the Old Testament. We hate to think what a man's sermon would look like if we were to analyze it in the light of sources identified by repetition.

Consequently there is some difficulty in assessing what makes a full and/or true parallelism and what is simply repetition for supplementary or emphasis value. May a writer add a term for the fuller picture if he feels it needed? May he not simply write as he speaks? Of course we must be careful about placing our concept of culture status on and with other groups. Because we may eliminate some forms of repetitive expression in our literary forms does not mean that all cultures everywhere will do this.

You will notice in Genesis 21:1, that the parallelism does not always accord perfectly with the Divine names ideal and material. This leads to yet more redactors. While we think the argument is weak no matter how it is used, we think it would be stronger if