

Of how the name Jehovah was given they say that after Exodus 3, the E document uses the name Jehovah. So you see that actually there is very little in Exodus in which the divine name could be a criterion. Also in Genesis the alleged difference between J and E, aside from this one, is so slight that it is generally very hard to tell what is J and what is E. According to the theory, practically all the material after Genesis 20 is assigned to either J or E. Very little after that is assigned to P. So actually the only place where it would seem to be a criterion for a documentary division on which a definite agreement can be found is prior to Genesis 20. Thus, it is important only through twenty chapters, but it just happens that this comes at the very beginning of the Pentateuch. This marked difference is only in a comparatively small section! I do not say this disproves the theory, but it certainly breaks it up. The strength of an argument often depends to quite a large extent upon its simplicity. Actually, when you get down to it, this criterion is of very little value as a way of showing major documents anywhere except in Genesis 1-20.

The great bulk of the material from Leviticus is said to be P. The latter part of Exodus is P – the building of the tabernacle. There is a good deal of P material in Numbers, some in Deuteronomy, and a lot in Joshua.

Of J and E he says, “Theologically the two are so close that it is very hard to tell where one ends and the other begins.” There are some scholars who question if there even was an E. They think that E was a supplement added to J. The difference between J and E is a matter on which there are all kinds of opinions: the criteria are not clear. The thing they claim to be sure about is the difference between P and J. And the difference between E and J is not provable so they say JE, rather than just J. They say that J and E were combined to make one document and that you can tell what is JE and what is P. But when you have JE which Addis publishes as “the oldest book of Hebrew History,” and you have P separate, you cannot divide P from JE on the basis of divine names because JE has both names in it.

This criterion is confined almost to the book of Genesis. As a matter of fact, it is largely in Genesis 1-20 where this criterion would