

yet the people who made up J, this late and untrustworthy document, knew God as Jehovah, the name by which He is almost always called in the later part of the Pentateuch, and they simply call Him Jehovah all through. So, according to that view, you have a sharp contradiction there between the two. Of course they also claimed that you can see a great difference in style between them! We have mentioned several times that when you compare Genesis 1 and Genesis 2, Genesis 2 is in a narrative style and Genesis 1 is said to be enumerative or statistical. That is the reason why Eichhorn joined the detailed priestly laws of Leviticus with the account of creation in Genesis 1. He said the reason that they have an enumerative, statistical style is that Genesis 1 is like a list: God said something; something happened; God saw what He had done and it was good; it was evening and it was morning, one day, a second day, etc. He said that Genesis 1 is again and again just like a tabulation, like a genealogical table, a list of the kings of Edom, a list of what the priests are to do with the this part and with that part of the sacrifice, in contrast to the style of J which is the style of narration. (Yet one wonders why the same person could not use both of these styles in response to particular types of subject matter.)

For nearly a century, the P document (the one called E for Elohim) was considered as characterized by Genesis 1 and by the Levitical legislation, and no one pointed out that all the material that was later called the second Elohist had a style that was almost indistinguishable from the J sections. Then Hupfeld pointed out that the style of a great part of the so-called ground writing, the part from Genesis 20 to 50 and the similar parts of Exodus was more like the style of J than like that of Genesis 1 and the priestly rules. It was only then that Hupfeld separated E out from P and made it a separate document. While its use of divine names agrees with P, its style agrees so closely with J that all the critics had to admit that it is extremely difficult to tell what is E and what is J. In fact, it is almost impossible on the basis of style to do this.

Originally it was said that there were two main documents, one of which gave the true picture, that the name Jehovah was not known until Exodus 6:3, the other (which was said to be untrustworthy) had forgotten all about this fact and used the name Jehovah all through the