

Driver's *Introduction to the Old Testament* was the standard introduction for many years, and most of the critics do not actually depart from it much today. On page 14 he discusses the documentation of Genesis, saying that in the account of the flood the main narrative is that of P, which has been enlarged by the addition of elements derived from J. These other elements seem to make a complete narrative, though there are omissions, and he has a footnote which reads, "J has Gen 7:1-5 and 7-10 (in the main)." That is, "in the main" it is J, and verses 7-9 include two or three P expressions. Why does he say two or three expressions, when there actually are three? One of them is "two and two," one is "male and female," and one "Elohim." In these three verses, which he says are mainly from J, we find "two and two" which he says is a distinctive P phrase, and even "Elohim"! That is, the redactor put all these P phrases in these three verses. Why would a redactor do such a thing? If he did it here, how do we know that we can really distinguish the documents anywhere?

There are not many cases where the critics say that a redactor has changed three phrases in two verses, but there are a great many where they say that he has changed at least one. Thus they say that, "male and female" is a typical P phrase, because it occurs in Genesis 1. They say that "man and his wife" (sometimes translated "male and female" in the King James Version) is a typical J phrase, because the Hebrew "the man and his wife" can mean any pair of creatures – not necessarily only human beings. There are two passages that they assign to J on other grounds, where the Hebrew words "male and female" occur about six verses apart, which they give to J, in a passage they assign to J where they say that a redactor has changed it!

Professor Aalders of the Free University in Amsterdam has quite a discussion of Genesis 33 in his book *A Short Introduction to the Pentateuch*. I would like to give you the main points of his discussion. As he points out, chapter 33 is ordinarily ascribed to J, except for its last two or three verses. Why should they ascribe it to J? Because in verses 1, 2, and 6 it uses J's word for female slave, rather than E's word for female slave. But in that chapter the name Elohim is used, and Jehovah does not occur in it at all. Even though it uses Elohim