

taking the material of two different styles as far as J and P are concerned. But if you compare J and E the difference in style between J and E is very slight; the principal way to distinguish it is the difference between the use of divine names and that is not followed consistently. As you notice, there are sections of considerable length where no divine names occur, and in them other criteria have to be taken. The principal one is to try to get a complete story in each case and then to cut out of each words which are said to be characteristic of the other.

The use of divine names is absolutely not done after the early part of Exodus. You see how wonderful the argument sounds. Take all the Jehovahs and put them over here and take the parts using God and put them here and you have two documents. As a matter of fact, out of the five books in the Pentateuch there are not more than one and a quarter in which this feature is of any use whatever. And in that one and a quarter the material from Genesis 20 on is practically all given to J or to E. So, as to dividing J and P, almost the only place where it is of much use is Genesis 1-20. Yet the general impression people have is that it is simply a matter of divine names and that on this, as a wonderful clue, you can divide it up. Well, it does not work that way!

### ***B. The Argument as Regards Religious Institutions***

This is where the development arguments seem to have their greatest strength, so it is important to remember and to understand.

1) *Religious ideas about God.* The claim is that you have primitive ideas of God and then more advanced ideas of God and then still more advanced ideas of God, but when you examine your documents J, E, D, and P as to ideas of God you find that the difference between J and E is very, very difficult to prove, and D is exhortation. Narrative in exhortation is lacking and there is not much occasion for anthropomorphisms. So the real argument rests on the difference between J and P, and everything else is incidental. As far as that is concerned, J is narrative and P is enumeration. That difference would inevitably bring such a difference as this. I am sure you would find far more anthropomorphisms in, let's say, Foxe's *Book of Martyrs* than you