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phrase
as indicated
without
commas

shows the importance attached to this
A Meridian Book, 1956) ~~shows the importance attached to this~~
~~book as well as the~~ continued prevalence of the ~~Multidocumentary~~

hypothesis ~~Theory.~~ ^{(whose} Driver's description of the documents and their
^{begin} compilation is representative of the theory as it is usually
presented.) Driver characterizes the four alleged documents of
the Pentateuch in the following fashion:

J, ^{a siglum for Yahweh (sometimes spelled Jahweh)} ~~an abbreviation of,~~ a name for God, ~~Jahweh,~~ transliterated
^{is} ~~into German from the Hebrew)~~ ~~was~~ claimed to have been written by
an unknown writer in the Southern Kingdom of Judah about 850 B.C.
J readily impresses any scene upon the reader's mind, since
life and ^{is} ~~character are~~ powerfully delineated and dialogues exhibit
an unsurpassed poignancy. There is a conscious ethical and theo-
logical posture throughout the document, as well. J's representa-
tion of God is highly anthropomorphic (i.e. as if ^{though} God possessed
the body and mind of a human being). ~~Yahweh~~ is used as the

name for God, which ~~is translated as:~~ "LORD" in the King James Version.

E, ^{a siglum for} ~~an abbreviation for~~ Elohim, a name for God, ~~transliterated~~
~~into German from the Hebrew)~~ was written by an unknown writer in
the Northern Kingdom of Israel about 750 B.C. Although almost the
same material is covered in E as in J, E shows less theological
reflection and a more didactic presentation than J. God is
depicted as conversing indirectly with man (e.g. by dreams).
Elohim is employed as the name for God, which ~~is translated by~~
~~"God" in the King James Version.~~

~~About 650 B.C. J and E were combined by an unknown compiler~~
~~into a single document, called JE.~~