

III

CHAPTER THREE

~~DO STYLISTIC DIFFERENCES~~

~~PROVE THE JEDE THEORY?~~

The "Distinctive" Styles of J, E, D, and P  
above

As discussed in "~~A History of Higher Criticism~~," documentary <sup>hypotheses</sup> theories were first formulated by observing the variation in the use of the Hebrew words translated "God" and "LORD" in the King James Version. In fact, this criterion of the divine names has been used to distinguish two of the documents, viz. J and E.

However, the stylistic differences between the documents were much further elaborated, so that in final formulation of the ~~Multi~~ documentary <sup>hypothesis</sup> theory by Wellhausen, the criterion of divine names was only one among hundreds of <sup>alleged</sup> differences in style.

1. What do the Varying Names for God Actually Prove?

From a practical point of view, the varying names for God seem to provide the clearest proof for the ~~Multi~~ documentary <sup>hypothesis</sup> theory. <sup>In the history of Pentateuchal criticism,</sup> historically, this phenomenon first caught the attention of documentarians such as Witter, Astruc, and Eichhorn. It is striking that in the first chapters of Genesis there is an initial concentration of <sup>Elohim</sup> "God" which then abruptly changes to a concentration of <sup>Yahweh</sup> "LORD" and <sup>Yahweh Elohim</sup> "LORD-God." Documentary <sup>hypotheses</sup> theories could logically explain this phenomenon by positing documents which used one or the other of the divine names.

One often hears a form of this argument, used with great persuasiveness, which ~~actually~~ overlooks the fact that <sup>Yahweh</sup> "LORD" is