

Chapter 5

- 1. Precise quotations from critical books as to why they divide the documents according to the divine name used.

Kuhl, 52-53

Eissfeldt, 182 Pentateuchal criticism as we now have it began, as we have seen, when it was observed that in Genesis God is sometimes called Yahweh and sometimes Elohim, and so from this change of name two 'documents' were at first distinguished from one another. This argument, in spite of repeatedly renewed opposition, still retains its great significance.

Eissfeldt, 183 But in spite of all this, the changes of divine name remain still a fundamental of Pentateuchal criticism.

Chapman, Camb. Bible, 67/5-10, 68/1-5

Skinner, xxxvi The documentary theory furnishes a better explanation of the alternation of the names than any other that has been propounded . . . One has but to read consecutively the first three chapters of Genesis, and observe how the sudden change in the divine name coincides with a new vocabulary, representation, and spiritual atmosphere, in order to feel how paltry all such artificial explanations are in comparison with the hypothesis that the names are distinctive of different documents. The experience repeats itself, not perhaps quite so convincingly, again and again throughout the book; and though there are cases where the change of manner is not obvious, still the theory is vindicated in a sufficient number of instances to be worth carrying through, even at the expense of a somewhat complicated analysis, and a very few demands (see p. xlviif.) on the services of a redactor to resolve isolated problems.