

I Important argument in the development of the documentary theory but now not nearly so prominent

- A. The completeness of the various documents is still assumed by Kuhl, B. W. Anderson, Eissfeldt, etc.
- B. The argument as originally stated by Astruc, Eichhorn, Graf-Wellhausen

Eichhorn and Astruc divided Genesis mainly into two documents. Each of these was said to give a complete story. Each is able to stand alone and does not need the other. It was claimed that the First Elohist was a complete account from the creation right on through the conquest in the Book of Joshua. The J document was almost as complete but not quite as complete, and it must have been added to the First Elohist.

The supplementary theory came along and held to but one document, the foundation writing, the Elohist which was supplemented by the Jehovist who wrote at a later time.

The Graf-Wellhausen theory swung back to a multi-documentary idea. It divided up the First Elohist and took the greater part of the material from Genesis 20 on and made it into a Second Elohist. The remainder of what had been First Elohist was now called P. Thus its continuity was destroyed and it was not the most complete by any means, although the attempt was made to preserve it by attributing isolated verses or phrases to P. J which previously had been questioned as being a complete continuous document took the field as being the most complete document we now have, even though it is no more complete that it was before the division of the First Elohist. Both P and E are far less complete.

II There are great gaps in the continuity of all three documents

P begins with the account of creation in 1.1-2.4a. It is continuous and tells the story of creation rather fully but it does not give much detail concerning the creation of man. Then P jumps to chapter 5 which is all given to P with the exception of verse 29 which is given to J. In 1.1-2.4a P described the creation of the world and he describes it as very good. Everything God made was good. Then he jumps to a list of all these men in chapter 5 telling how long they lived and that they died, but one wonders where does death come from. There was no mention of that when God created man that he was going to die. So you have the J portion which includes chapter 3 telling about the fall of man, but the P portion just jumps ahead and tells about death, and does not mention the fall of man which is how death came.

The critics take verse 29 out of chapter 5 and give it to J and leave the rest of the chapter which is genealogy to P because P is interested in genealogy. But you will notice what that does to the J document, which started with 2.4b and continues to 4.26 before the next break. 4.26 says that to Seth there was born a son and he called his name Enos: then began men to call upon the name of Jehovah. The next verse in the J document is 5.29 "And he called his name Noah, saying, This same shall comfort us concerning our work and the toil of our hands, because of the ground which the Lord hath cursed." Certainly the J document is far from complete at this point jumping as it does all of a sudden from Seth's coming down to his great-great-great-great-great-great grand-son, Noah. This is quite a sharp jump; it is not a continuous document in J.