

There are not many cases where the critics will say that the Redactor has changed three phrases in two verses, but there are a great many where they will say the Redactor has changed one phrase.

Professor Alders in his ~~A Short Introduction to the Pentateuch~~ notes that chapter 33 of Genesis is ordinarily ascribed to J, except for the last two or two and a half verses which are ascribed to E. The chapter is ascribed mainly to J because in verses 1, 2 and 6 J's word for "female slave" is used rather than E's word for female slave. To be sure the name Jehovah does not occur at all and the name Elohim occurs in verses 5, 10, and 11 but still the critics give the passage to J but one reason they give it to J is because it has in it this name ^{Divine} for a female slave and the name must have originally been Jehovah but it was changed to Elohim by the Redactor. E's word used here for "female slave" is said to be characteristic of J and E. However, in Gen. 20, which is the first continuous excerpt from the E document you find that both E's word for "female slave" and P's word for "female slave" are used.

IV The Theory does not generally maintain individual writers but schools.

It is held that the P writers were a group of men who over a long period of time wrote and built and enlarged their work, and the same was true of the J writers and the E writers. Critical books written forty years ago would say that you could divide J into J1, J2, J3; E into E1, E2, E3; P into P1, P2, P3 and so on. Of late there has been a swing away from such fragmentation and today there are some who say that J was a very brilliant writer who wrote in the time of David, but most will say that P represents a school, a priestly school. It is difficult to find anyone who holds that P is an individual, and this priestly school of men gathered material and wrote it up and put it together. How can you claim to have one distinctive style if there are a lot of people entering into it?

R. Johnson
p. 2