

of words. Now this is a very difficult matter, to divide sources according to words. One of us may use a characteristic word a great deal, but any one of us is apt to change this characteristic word and use another one, or at times for variety to use a synonym. It was held that Genesis 1 speaks of man as male and female, and Genesis 2 the sexes are spoken of as the man and his wife. This is suggested as a stylistic criteria, and yet you will find in the p document places where the man and his wife is said, and in the j document places where it says the male and female, while there may be, it may be that you find more instances of one than the other, it is by no means unanimous, and the same is true of just about every stylistic criterion that can be suggested. When it is all boiled down, it proves that the actual difference between je ~~and~~ on the one hand, and p on the other, is not a difference so much in the words they use as in the type of material. ~~P~~ P consists of such material as lists of sacrificial rules, such as most of the book of Leviticus, lists of genealogies, chronologies, lists of names, and of course the first chapter of Genesis in which the creative acts are arranged in successive days and similar formulae are used in connection with each day. While most of the narrative material is considered, while almost all of the narrative material is considered to be either from j or from e, and it is recognized that apart from the divine name it is almost impossible to tell what is j and what is e. In fact, there are very few sections of j or of e after the book of Genesis, which have not at some time been attributed to the other one of these two sources. There is no unanimity to any great extent on the division between j and e.

The argument from continuous narrative which seemed so strong when it was alleged that there were two main documents, is tremendously decreased in strength, when you divide up into three documents and then, with further extension of the same method, each of these is divided into from two to ten other sources, alleged to have come together into it. The argument for a continuous narrative actually disappears in