

small sections. The two principal documents were said to be distinguished from each other by the fact that one always referred to Deity by the Hebrew Elohim (God), while the other used the name that is represented in the KJV by "the LORD." Comparatively little attention was paid to this suggestion until 1782 when J. G. Eichhorn advanced a similar theory. The document that used the name Elohim came to be designated as E, and the one that used the specific name for God (transliterated into German as JAHWE and sometimes represented in English by "Yahweh" but rendered as "the LORD" in most English translations) came to be designated as J.

Although the overwhelming majority of references to God in the other four books of the Pentateuch use only the proper name said to be characteristic of the J document, the documentary theory that began with Genesis was soon extended to them. Division in these later books was said to be based on similarity of style to the E and J sections in Genesis.

Eichhorn based this distinction of documents on four arguments: 1) the use of different divine names; 2) the claim that each account taken by itself would give a continuous and complete account; 3) the claim that the two documents contain a series of parallels or duplicates, differing slightly or greatly from one another; 4) the claim that many other differences of style and word usage were characteristic of each source. These are the arguments still advanced for the divisive criticism of the Pentateuch.