

supposed to give the story of creation as told by the P document, while chapters 2, 3 and 4 take up similar material from the J document. It would not be difficult to compare these two portions and see just what are the differences and the similarities; yet the section thus far is really too short to prove much. As we go on we find an increasing specialization in the type of material. The P document, taken throughout the Pentateuch is restricted very largely to precise rules for the priests in the administration of the sacrifices, details as to the work of the temple, lists of genealogies, measurements, etc. It is easy to see that lists of this type will be very different from narratives, even if the same man be the writer of both. He will quite naturally use a different vocabulary and a different approach.

Even in the first chapter of Genesis, something of this different approach can be seen. Genesis 1 divides the creation of the universe into seven different stages and describes each almost in the fashion of a statistical table. It might truly be said that Genesis 1 is a table of the stages of creation, introductory to the narrative which describes God's dealings with the men whom He created.

It is not at all strange that there should be certain differences in manner of expression between chapters one and two, even if the same man wrote them.

The critics make certain very definite claims that there are differences in the use of words between chapter one and the next three chapters. Thus it is alleged that the phrase "male and female" is distinctive of the P document, while "the man and his wife" is distinctive of J. However, when we go further in Genesis we find that sometimes one of these documents uses the term which is considered characteristic of the other, and in these cases it is said that there has been a later alteration by a redactor.

Up to Genesis 20 the material is pretty largely divided between J and P. There might be some value in a careful stylistic study up to that point, although I fear it is too short to show much in the way of conclusive results. From Genesis 20 on practically all the material that formerly was given to the P document has since 1853 been placed in an entirely new document called the E document. This E document uses the same term for God as the P document, but it is freely admitted that, as far as style is concerned, it is very hard to distinguish it from the J document. Most critics agree pretty closely as to exactly what material is contained in the P document in contradistinction to the J document,