

difference in style between the J document and the P document is as great as the difference between present English and the language of Chaucer.” I can safely say that anyone who makes such a statement knows nothing about Hebrew.

One of the most important needs of this course is to have these four arguments in mind. I have asked you to master the discussion of them in Green.

In his first edition of *The Introduction to the Old Testament* in 1782 Eichhorn advanced the theory, and in his fourth edition, issued in 1823, he still held it. In the early edition Eichhorn insisted that Moses was the compiler of Genesis, and the author of the rest of the Pentateuch in which he described the things he saw and the experiences he had. There was no harm in Eichhorn’s theory thus far. The harm comes when one gets dogmatic and says, “We can be sure this is what Moses did.” If he had proof there would be no harm in being sure, but the question is, how much real proof does he have? Personally, I think that Moses was too bright a man simply to string two manuscripts together in such a way as Eichhorn suggested. In the later editions Eichhorn suggested that it might be possible to carry the theory further into the Bible than just in Genesis, and there is some dispute as to whether he denies the Mosaic authorship in his fourth edition.

Very soon after Eichhorn’s fourth edition appeared there were writers who were saying that an unknown redactor wrote Genesis, and some carried Eichhorn’s theory much further. Eichhorn said that it works through Genesis and the first few chapters of Exodus. After the first few chapters of Exodus, only the name Jehovah is used almost entirely in most of the other books of the Pentateuch and “God” is hardly used at all. He said you can separate two documents only that far and from there on Moses is telling us what he saw. However, others said, it is true you can not carry this distinction further than Genesis and the first few chapters of Exodus, but you learn to distinguish two styles in Genesis and you can carry these styles by other characteristics all through the Pentateuch. “Besides,” they said, “you can find parallel passages in other parts of the Pentateuch, and not just in Genesis.” There would be nothing wrong to have, as Eichhorn says,