

and J. He puts all of the first part of Genesis into what he calls S, and, instead of considering it to be the earliest document, he makes it the latest document of all. There is considerable disagreement over the style of J and E. Looking back to an earlier time, we recall that Eichorn and others originally felt that the Elohist document was one unit in which the style was uniform, and that the J document had a distinct style. Then Hupfeld said that the second Elohist was more like J than E! Before that it had been considered that there was one Elohist document, but then he divided it up and said that the E document is so similar to J that it is often difficult to distinguish between the two. On stylistic grounds, differences between J and E are very difficult to separate out!

There is one thing the critics are almost unanimous about, and that is the P document. So we will discuss that next.

6) *Scholars agree on the division of P.* The division between P and J-E is one on which there is great unanimity among critical scholars. This division is really a division of two types of subject matter! There is very little disagreement on what is P, but as to J and E there is great disagreement. P is unanimously thought to consist of long sections in the beginning of Genesis and some brief sections in the middle of it. This unanimity of scholars about P might seem to be a strong argument for the critical theory – at least for the existence of P as a separate document. Therefore, it is vital that we notice the fact that a difference in style is inevitable when you have different subject matter.

I have asked you to learn the four principal literary types of material in the Pentateuch – law, narrative, enumerations, and statistics. Much of the law material is similar in form to enumerations and statistics, and that sort of material has a different style what is used when telling a story. So, if you go through Genesis, you will find that most of the stories are given to either J or E. The one outstanding instance where a narrative is not given to J or E is found right at the beginning, in Genesis 1. Yet, when we look at Genesis 1 we can easily ask whether we have a story, a list, or a tabulation. Genesis 1 says that God said,