

That does not matter much, because if it is to be understood it is absolutely necessary to know the main phases of the theories.

Driver's *Introduction to the Literature of the Old Testament* spends several pages describing the alleged characteristic features of each of these documents. You should know the words which are used frequently in the discussions, because they are the basis of the critical arguments by which they distinguish whether a verse is from J or from E, etc. I will read you a few sentences to show you the way they deal with it. Driver says that "J, if he dwells less than E on concrete particulars, excels in the power of delineating life and character; his touch is singularly light, with a few strokes he paints the scene, which before he has finished, has been impressed indelibly upon his readers' memory. In ease and grace, his narratives are unsurpassed. Everything is told with precisely the amount of detail that is required." He goes on and tells more about the characteristics of J. Then he says, "The standpoint of E, on the other hand, is prophetic, though this is not brought so prominently forward as in J. In general, the narrative is more objective, less consciously tinged by ethical and theological reflection than that of J. Though he mentions the local sanctuaries, and alludes to the pillars without offence, he lends promise to no unspiritual service. The putting away of strange gods is noted by him with manifest approval. Abraham is styled by him as a prophet." He says as a peculiarity of J, that "his representations of the deity are highly anthropomorphic" (that is, he represents God in the form of a man). "He refers to God as coming down and meeting Moses, taking off the chariot wheels of the Egyptians, being grieved, repentant, angry, and so on. He uses anthropomorphic terms about God." Driver says that "E is more anthropopathic than anthropomorphic." In other words, E does not so often speak of God as speaking to somebody, he will have Him give them a message in a dream. "E will speak of God being grieved, but is not apt to speak of God as coming down or meeting man." They say that P, the Priestly narrative, "represents God as less anthropomorphic than J or E. No angels or dreams are mentioned. He speaks of God as appearing to men and going up from men at important moments of their history, but he gives no further description of His appearance. Usually, the revelation of God to men is only in