

giben and another case when the name of Jehovah, the God of the Universe is naturally used. It would not make any difference which of the two you did use. The two give one name for awhile, then another name, etc. It is something that is only found in Genesis and maybe the very first part of Exodus and after that the criterion of Divine Names is not a criterion. After that God is dealing with his relation to Israel His covenanted people and he uses the name of God in his covenant relations. All the doctrines have the name Jehovah almost always until the end of the Pentateuch. The use of words is insufficient to show the use of authors and it proves that not one author makes it fit here better than the other but that the one word is different from the other in the difference of style, etc. It takes a good bit of evidence for you to find that. It is better than taking the book and dividing it up in this way. There are a few considerations in this matter of style and view point and they are rather vital and most important to understand. No. 1--the division of P and JE is really a division of two types or subject matter. It is important here to remember the original critical theory and there was a definite style between E and a J and you could tell what the definite style is of each of them. E was the part that used the name God and J the one that used the name Jehovah. Ever since Hookfelt it is accepted that ever since that E is the one part and it had been thought to be two parts and the greater part is E. It is important to remember here the critical theory--E and J and there should be distinct style between the two so you can tell what belongs to J and what belongs to E and since the time of Hookfelt, E and J are felt to be the same and it is difficult to tell them apart and so it is now said that JE and between JE and P there is a marked difference of style and many centuries ago it was felt that E and J were the great documents and now that that division has been made since Hookfelt which others laughed at and it became a part of the theory and the difference between P and JE is one upon which practically all critics agree and that is the one thing on which they agree unanimously and they try to find in Genesis which ones are J and which ones are E. There is section after section where the name Jehovah or Elohim is used and the difference is the one point upon which the critics agree and it is important