

## Documentary Source Characteristics

# J E D P

<b>Date and Origin</b>	Written anonymously in Judah some time after the division of the kingdom in 922 BCE; said to be more naïve in its theology than E, so written before it	Written anonymously in the North about a century after J, in reaction to it	Almost always associated with the Book of the Law found in the temple by Hilkiah during the reign of Josiah, c. 640-609 BCE; considered to be a product of those associated with Josiah' reforms	Usually dated to the post-exilic period in Judah, where it was compiled by a school of priests, c. 500 BCE; dated later than D because its religious material more complex
<b>Divine Name and Theology</b>	The only one of the sources to use <i>YHWH</i> before Exo. 6.3; he also maintains a preference for <i>YHWH</i> throughout his work; God appears anthropomorphically to commune with man face to face; man's faults are mentioned, but without moralizing	Like P, E does not use <i>YHWH</i> before Exo. 6.3; continues to prefer <i>Elohim</i> throughout his work as a more majestic name for God; places more emphasis on God's transcendence, and speaks to man in dreams or through angels; more ethically demanding than J	Shows a preference for <i>YHWH</i> , but utilizes <i>Elohim</i> as well; often uses the combined phrase, <i>the Lord your God</i> ; not yet truly monotheist because God is connected to only one people; henotheistic	Like E, P does not use <i>YHWH</i> before Exo. 6.3; the divine name develops from <i>Elohim</i> and <i>El Shaddai</i> to <i>YHWH</i> over time; God is holy and universal rather than merely transcendent—true monotheism; God must be approached through the priests and sacrificial system
<b>Content and Extent</b>	The basic plot of Genesis, and parts of Exodus and Numbers; not just a collection of events but a continuous story; it highlights persons and places associated with Judah and the South; Gen.1-11 added later	Begins in the middle of the Abraham narratives; not as large as J, but covers generally the same ground; selects traditions that make for a different political and theological point of view; highlights persons and places associated with Ephraim and the North	Essentially the book of Deuteronomy in the Pentateuch—the beginning of a 7-book “Deuteronomistic History” that continues through 2 Kings; based on the best of the older legal traditions of both North and South	Takes up half of Exodus and Numbers and practically all of Leviticus; the narrative material is concerned with the precedents of certain religious practices
<b>Genre and Style</b>	Smooth epic narrative, dramatic and vivid; magical appearances and mythical details; uses Sinai rather than Horeb, Canaanites rather than Amorites	Somewhat continuous narrative, but not as smooth as J; difficult to distinguish it from J on the basis of style; it uses Horeb rather than Sinai, Amorites rather than Canaanites	Somewhat narrative, but rhetorical in structure; a collection of laws and speeches, or sermons; exhortatory; many legal terms and military imagery; many fixed phrases	Not so much a narrative as a framework for the Pentateuch; symmetrical and repetitious due to its religious content; a collection of various genres of interest to priests; uses the phrases, <i>glory of the Lord</i> , <i>word of the Lord</i>
<b>Message</b>	To reinforce the right of Judah to rule Israel in spite of its faults; stresses blessing in the context of failure	God has worked through all of Israel, especially Ephraim; more ethical and morally developed; stresses the fear of the Lord	Prophetic concerns—honor the covenant; stresses obedience and social justice	Concerned with laying a foundation for a religious theocracy; stresses the role of the priests in approaching God