

From Friedman's book, *Who Wrote the Bible*):

- J (Yahwist--in German, Jahweh). The distinguishing characteristics of the "J" source are its use of the personal name Yahweh for God; its vivid, concrete style and anthropomorphic view of the deity. It uses the term Mount Sinai for the place where the Mosaic Covenant was concluded. Is believed to have been composed in the southern kingdom of Judah at the time of David, 1000 BCE.
- E (for Elohist). This source is distinguished by its use of the word Elohim (plural for "divine powers") for God. Its style is more abstract and less picturesque than J's. It is also less anthropomorphic in its view of the deity than J. It uses the term Horeb as the site for the Mosaic Covenant. It was likely composed in the northern kingdom of Israel about 900 BCE.
- P (for Priestly). This source emphasizes the priestly concerns; the legalistic and cultic aspects of religion. Its style is dry and precise. Is marked by lists, censuses and genealogies. It is believed to have been derived from the priestly preservation of Mosaic traditions during and after the Babylonian exile about 450 BCE.
- D (for Deuteronomist). This source reflects the literary style and religious attitudes of Josiah's reform in 621 BCE. It is marked by its insistence that only one central sanctuary acceptable to Yahweh in Jerusalem. The best representative for this source is the book of Deuteronomy. It is posited that a later "D school" also edited the histories of Joshua through 2 Kings.

The documentary hypothesis also uses the shorthand "R" for the Redactor or editor who brought together the J, E, P and D material into a single set of writings we now know as the Pentateuch. It should be noted that the use of each of these alphabetical shorthand letters does not necessarily imply that there was a single individual who wrote all of any given strand of material, but rather there was a like-minded group that existed over time with shared perspectives and traditions.

“P” Creation Story

Storm tossed sea – polytheism

Two sets of three: Day 1 and Day 4, Day 2 and Day 5, Day 3 and Day 6.

Day 1 – light	Day 4 – sources of light
Day 2 – firmament (dome of sky)	Day 5 – fish and birds
Day 3 – dry land	Day 6 – animals and humans
Day 7 – Divine Sabbath	

“J” Creation Story

Starts with Man (adam) and Spirit (adamah)
Ends with creation of woman (not as subordinate)

1 Before a plant of the field was in earth, before a grain of the field sprouted- Yahweh had not spilled rain on the earth, nor was there man to work the land- yet from the day Yahweh made earth and sky, a mist from within would rise to moisten the surface. Yahweh shaped an earthling from clay of this earth, blew into its nostrils the wind of life. Now look: man becomes a creature of flesh.

2 Now Yahweh planted a garden in Eden, eastward, settled there the man he formed. From the land Yahweh grew all trees lovely to look upon, good to eat from; the tree of life was there in the garden, and the tree of knowing good and bad.

3 Out of Eden flows a river; it waters the garden, then outside, branches into four: one, Pishon, winds through the whole of Havila, land with gold- excellent gold, where the bdellium is, the lapis lazuli. The second, named Gihon, moves through the length of Cush; Tigris, the third, travels east of Asshur; and Euphrates is the fourth. Yahweh lifts the man, brings him to rest in the garden of Eden, to tend it and watch. "From all trees in the garden you are free to eat" - so Yahweh desires the man to know- "but the tree of knowing good and bad you will not touch. Eat from it," said Yahweh, "and on that day death touches you."

4 "It is no good the man to be alone," said Yahweh. "I will make a partner to stand beside him." So Yahweh shaped out of the soil all the creatures of the field and birds of the air, bringing them to the man to see how he would call them. Whatever the man called became the living creature's name. Soon all wild animals had names the man gave them, all birds of the air and creatures of the field, but the man did not find a partner among them. Now Yahweh put the man into a deep sleep; when he fell asleep, he took a rib, closed the flesh of his side again. Starting with the part taken out of the man, Yahweh shaped the rib into woman, returned her to the side of man.

"This one is bone of my bone, flesh of my flesh," said the man. "Woman I call her, out of man she was parted." So a man parts from his mother and father, clings to his wife: they were one flesh.

And look: they are naked, man and woman, untouched by shame, not knowing it.

5 Now the snake was smoother-tongued than any wild creature that Yahweh made. "Did the God really mean," he said to the woman, "you can't eat from any tree of the garden"

"But the fruit of the trees we many," said the woman to the snake. "Just the tree in the middle of the garden, the God said. You can't eat from it, you can't touch without death touching you." "Death will not touch you," said the naked to the woman. "The God knows on the day you eat from it your eyes will fall open like gods, knowing good and bad."

Now the woman sees how good the tree looks, to eat from, how lovely to the eyes, lively to the mind. To its fruit she reached; ate, gave to her man, there with her he ate.

And the eyes of both fall open, grasp knowledge of their naked skin. They wound together fig leaves, made coverings for themselves.

6 Now they hear Yahweh's voice among the evening breeze, walking in the garden; they hide from the face of Yahweh, they man and the woman, among the trees of the garden. "Where are you?" Yahweh called to the man.

"I heard your voice in the garden," he answered. "I trembled, I knew I was smooth-skinned, I hid."

"Who told you naked is what you are?" he asked. "Did you touch the tree I desired you not to eat?"

"The woman you gave to stand beside me- she gave me fruit of the tree, I ate."

7 "What is this you have done?" said Yahweh to the woman.

"The smooth-tongued snake gave me, I ate."

"Since you did this," said Yahweh to the snake, "you are bound apart from flocks, from any creature of the field, bound to the ground, crawling by your smooth belly: dirt you shall taste from first day to last. I make you enemy to woman, enmity bound between your seed and hers. As you strike his heel, he shall strike your head."