

- emphasis on Temple cult and worship
- emphasis on the southern kingdom of Judah (because that is the location of Jerusalem and the Temple where cultic worship occurs)
- emphasis on the role of the Levites, the priestly class or tribe
- emphasis on genealogies and tribal lists, which established the different groups in Israelite society, including the priestly class
- emphasis on order and the majesty of God and creation
- examples: first Creation story (see Genesis 1:1—2:4), the Book of Leviticus

## Summary Chart of Four Pentateuch Sources

	Date	Place	Divine Name	Religious features	Literary features
<b>Yahwist</b>	United Monarchy (~950 BC)	Jerusalem?	Uses Yahweh throughout the Pentateuch	Sacrifice is not limited to one single place nor is the priesthood limited to one family. Heads of household can make sacrifices.	Lively narrative and anthropomorphic view of God.
<b>Elohist</b>	Divided Monarchy (~850 BC)	Northern Kingdom (Israel)	<i>Elohim</i> used exclusively until the divine name is introduced in Exodus.	Sacrifice is not limited to one single place nor is the priesthood limited to one family. Heads of household can make sacrifices.	Lively narrative and anthropomorphic view of God.
<b>Deuteronomist</b>	Reign of Josiah (~625 BC)	Southern Kingdom (Judah)	Not applicable	Only the Levites can make sacrifices in the one place God chooses.	Sermonic, with characteristic phrases.
<b>Priestly Writer</b>	End of the Exile (~500 BC)	Babylon and / or Jerusalem	<i>Elohim</i> used exclusively until the divine name is introduced in Exodus.	Only the offspring of Aaron can make sacrifices. A single place of sacrifice is presumed.	Preserves traditions, such as genealogies, precise locations, ages, and so on. Regal view of God.

(This chart is adapted from *Encountering Ancient Voices: A Guide to Reading the Old Testament*, by Corrine L. Carvalho, Saint Mary's Press, 2006, page 34.)

