style, and the greater part of the Book of Deuteronomy consists of exhortation. There is no reason why the same writer should not use any one of these three styles, depending on the nature of the particular subject matter. Thus we have an enumerative style in Genesis 1 where the formation of the material universe is set forth in definite stages. For the subject matter of Genesis 2, which describes in more detail the creation of man and the formation of a proper habitat for his life, the narrative style is more fitting. In addresses of warning and admonition, the style of exhortation is natural. Similar instances of the use of *styles* at least as different as these could be found in the works of almost any extensive writer of recent days.

8. It is frequently said that the names given to two of these documents are based upon the allegation that the so-called J Document uses the name JHWH (LORD in the King James Version) for the Deity, while the so-called E document is said to use the name Elohim (God in the KJV). Yet actually each of these alleged sources uses both divine names in the Pentateuch, and in all of the alleged sources the name JHWH is far more common than the name Elohim. In explanation the supporters of the theory assert that according to the E and P documents the name JHWH was not revealed until the early chapters of Exodus. The theory is thus not that each document preferred a certain name, but that each document had a different theory as to when the name was first introduced, and deliberately avoided it before that point in the account. Since all the documents are alleged to have been written many centuries after the time of the Exodus, a procedure such as the theory assumes would be artificial and rather unlikely to have occurred. Furthermore, its foundation in Biblical statements is extremely weak. Moreover, the use of varying names in different connections is not at all unusual, and can be easily explained on other grounds than that of a patchwork origin.