

development no longer held), are still being presented as established fact.

An essential feature of the theory as taught by Professor Wellhausen, was his claim that the various documents -- all of them written, according to the theory, long after the time of the patriarchs -- present only the thought patterns and ideas of the various periods in which they are alleged to have been written, and tell us nothing about the actual time of the patriarchs. In the light of archaeological discoveries it is now recognized that this attitude is no longer tenable. Therefore most of the recent presentations of the theory assert that a great part of the material in each of the documents was transmitted orally for many centuries before being incorporated into written form, and that even the latest of the documents contain much material that is really early. Thus an important basis of the Wellhausen idea has really been abandoned by its present promoters.

Its protagonists assert that the theory can be demonstrated by pointing out differences of style between the documents. Yet these alleged differences in style mostly settle down to the fact that certain parts of the Pentateuch are statistical or enumerative, while other parts have more of a running narrative 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.

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