

pened, and the Lord saw what he had made and it was good, and it was evening and it was morning, one day. And the Lord said, let this happen and it happened and the Lord saw what had happened and it was good. And it was evening and it was morning the second day, and the Lord said, let such and such a thing happen and it happened and the Lord saw what had happened and it was good, and it was evening and morning the third day. Well that sounds like a table, doesn't it? It is not narrative. It sounds like a statistical table telling you what happened each day and repeating all these things over and over each day, yet in the second chapter he goes on and gives a narrative and tells what occurred. So we see a great difference in style.

There is undoubtedly a marked difference in style between Genesis 1 and Genesis 2. I am not saying there is such a difference as would necessarily prove a different authorship. That is a question for consideration. But that there is a difference of style is unquestionable. I could write a tabulation and use a certain style. First day — coming of light. Second day — creation of the firmament. Third day — creation of plant life. Fourth day — sun, moon, and stars appear. This is a very different style than if I should say, "now God created the whole world and He brought certain things to pass — He caused this to happen and He caused that to happen." It is a very different style and yet the same man could use both styles. It does not necessarily prove that it has a different authorship, but it is a different style.

Now look at Leviticus. Here there are full detailed directions with much repetition. In a way it is similar to Genesis 1. So they said that the style of the Elohim document, found in Genesis 1 is the style in all the legal details of the book of Leviticus and parts of Numbers. They also said, that it is the style of much of Exodus where it gives the details of the tabernacle, but in the giving of the Ten Commandments and that sort of law, the style is different. So there would seem to be some laws which had the narrative style of Genesis 2, 3, and 4 and some laws which are in the 1, 2, 3 statistical style of Genesis 1. Consequently, they said, there is a similarity in style between large sections of the Pentateuch and Genesis 1 and a similarity of style between other sections of the Pentateuch and Genesis 2-4." So they said that they could carry this right through the Pentateuch even apart from the basis