

D, ^{a siglum for the} ~~(an abbreviation for~~ Deuteronomio^{Code,} ~~which forms most of this document)~~ was written prior to the reforms, ~~which was~~ carried out by King Josiah of Judah in 621 B.C. The main purpose of the document was to centralize worship in Jerusalem by motivating the citizens of Judah to abandon their "high places" or local sanctuaries. D produces an oratorical effect by its long and stately passages. ^{of exhortation} The style is clear and flowing, free from archaisms, and showing a distinctive coloring by repetitive words and phrases. ~~In short, D accomplishes the task of exhortation without monotony.~~

P, ^{a siglum} ~~(an abbreviation~~ indicating the role of the priests in its composition~~)~~, was composed in various stages, including Ezekiel's Holiness Code (Leviticus 17-26) about 570 B.C., until the final incorporation of the latest priestly sections by Ezra in the fifth century B.C. P is concerned with the systematic and thorough account of the origins and institutions of Israel. ^{begin} A wealth of details, giving genealogies, chronological notes, and descriptions of sacrifice and ritual, coupled with an absence of figures of speech ^{as well as} ~~as~~ poetical and dramatic content, make P very stereotyped and prosaic. The document emphasizes a transcendent God and eschews anthropomorphisms. Elohim, El Shaddai, and ~~Yahweh~~ are used as names for God.

Driver's presentation of the ~~Multi~~ ^{hypothesis} ~~documentary Theory~~ envisions an intricate scissors-and-paste procedure. The J document is written many centuries after the events which it describes. A century later another document, rather similar to J, is written, called E. After another century, a compiler or redactor weaves the two documents together by inserting various portions of the E document into the older J document. During the seventh century B.C.,