

saying in a footnote: "It is true that Elohim and Jahweh represent the Divine Nature under different aspects, viz. as the God of nature and the God of revelation respectively;"

Once this has been admitted, it seems that the argument for use of divine names as a means of distinguishing documents has lost most of its power. The word Elohim stresses God's power as the great Creator. In chapter 1, which tells of His powerful acts in creating the mighty universe, this is the natural term to use. After 2:3 the new section tells of His relation to man in creating him, placing him in Eden, and laying down the conditions of his existence. Here the more personal name is the natural one to use, stressing God's relation to His people. Sometimes it is natural to stress God's power, and sometimes His relationship to His people. Many times either term would be equally applicable, and it is natural, either to continue using the term that has been recently used, or to make a change simply for variety, as is so often done in later portions of the Bible.