

narrative originated or when these things were important.

--the original deity name of a group does not fall into disuse after the introduction of a new name. The original title merely goes into a sort of pantheon of names. There is no reason not to use it so long as it is remembered where it came from.

--after the documents are merged or pooled, and all names are known, it is impossible to use the names to show further sources. Hence one of the later prophets (or maybe Chronicles) cannot be divided by names since at the time of composition all the names were known and in vogue.

The number of suggestions along this line might make one wonder if the whole thing were worthwhile. They are mostly produced by "hindsight" and defend against the exceptions to the theory as they are produced by evangelicals. You simply need to observe them because the evidence which you think may end the critical position and overwhelm the unbeliever, may already have been accounted for by him in one of these implications. He may not worry about it.

(c) Evidential data from the text suggesting the Divine names division

(This is very complicated and I am not so good at writing it in simplified form so try to hang tough)

/1/ Exodus 6:3

"And I appeared unto Abraham, unto Isaac, and unto Jacob by (El Shaddai) God Almighty, but by my name JEHOVAH (Yahweh) was I not known unto them."

The suggestion is that the patriarchs did not know God by the name Jehovah. But we quickly find that they did. Abraham, et al, knew the name and used it as in Genesis 22:14:

"And Abraham called the name of that place Jehovah Jireh: as it is said to