

this day: In the mount of the Lord it shall be seen."

Thus it is suggested that Exodus 6:3 must be from a different background than Genesis 22:14. What writer would say that Abraham did not know the name when he had already written it several times and given Abraham distinct quotations using it? The suggestion is that Abraham is known in two sources...in one he knew the name and in the other he did not. So Exodus 6:3 and Genesis 22:14 must represent different sources.

Now the historic background to Exodus 6:3 appears to be Genesis 17:1, 28:3, and 35:11. These verses then are thought to designate the God of the people and so are part of a manuscript which introduces a change in Divine recognition in Exodus 6:3.

Note: (Exodus 6:3)	Genesis 17:1
"And I appeared unto Abraham..."	"...and said unto him, I am the Almighty God..."
"unto Isaac"	"And God Almighty bless thee Genesis 28:3)
"and unto Jacob"	"And God said unto him: I am God Almighty" Genesis 35:11

So in all the references in Column 2 God is not known as Jehovah but in the Exodus passage he will now be known that way.

This forces us to assume that when Jehovah is used in Genesis 4:26, 22:14, et al, it must be in a different document than the one used at Exodus 6:3. Critics think it a colossal error to say that God was called by a particular name in the early chapters of one manuscript and then, in a few chapters later, say that he was not earlier known by that name. Consequently at least two documents are suggested or indicated by the Exodus passage.