

/2/ Before the citation of Exodus 6:3, God is spoken of as Elohim and Jehovah as well as El Shaddai in the earlier chapters of Genesis. It is assumed that the places where Jehovah is used must be the "J" source...the primitive people who thought of God as the continuing one. As a first step we are able to isolate the J document rather easily by simply pulling the J passages. This J document could obviously not be the one where a changed name is given in Exodus. The remaining chapters using Elohim could well be the E document in some substance.

/3/ A third document now becomes apparent by considering the relation of J and E as culled from Genesis and the first 5 chapters of Exodus. The writer of Exodus 6:3 is not the writer of E just taking that name now for his manuscript. The reason is that J and E have lived harmoniously for several chapters and it would seem silly to introduce such a break when the names were already compatible. Thus the source of Exodus 6:3 is not E and we already know it is not J. It must be another document that has previously used E-compound names, at least, and is now accepting J as the designation for the deity. This is the third document...J and E and now...well, P to indicate a priestly interest although almost any initial could be used at this point. It is now taking the historic name of J (which E has already accepted) and introducing it to its own narrative so that the people can see they have really had the same 'God all along...and consequently the same priestly line and function all along.

/4/ Now as noted earlier, the text of Exodus 6:3 used the name El-Shaddai as the previously known name for deity. The first occurrence in historical perspective is Genesis 17:1. But this document could hardly begin at that point...right in the middle of the Abrahamic history. What writer would begin a narrative in the middle of God's personal dealings with the patriarch without the advantage