

of background of national setting? There must be something before this but it cannot be found in the J passages. Therefore some of the E passages preceding Genesis 17:1 must be the introductory texts for this narrative and this document must have used E compounds well before we meet it in Genesis 17. You will see that the simple division of documents on the basis of two names is not really adequate. P must have used E and E compounds in the earlier stages and thus its difference with E will have to be on another basis than a mere choice of names. P, having used E and E compounds in earlier stages, now in Exodus 6:3 adopts J and thus makes a national pantheon of divine names for the Hebrew peoples.

/5/ Some considerations

Obviously the names themselves will not serve as a totally adequate basis for the division. For just two documents it could be suggested as adequate but for three, when two of them use the same name, there must be added criteria.

Also we do find Jehovah in P before Exodus 6:3! The common answer is that these places are the redactor's work or glosses. But one that interests us is Exodus 6:20 where the name of Moses' mother is given... "Jochebed". Note how the name Jehovah is compounded with this name. Was she postnamed (after 6:3) or did his mother carry a J-compound name before it was known in the land? The passage is, incidentally, P.

Furthermore we discover that the names are sometimes interchanged in the separate documents. E, -we are told, uses El Shaddai in Genesis 43:14 and is bold enough to use J in Exodus 3:15. Thus, in the long run, after Exodus 6:3, the name Elohim does not go out of existence... it is used along with Jehovah and other titles as they were with it beforehand.