

that, according to the E and P documents, the name JHWH was not revealed until the early chapters of Exodus. The theory is thus not that each document preferred a certain name, but that each document had a different theory as to when the name was first introduced, and deliberately avoided it before that point in the account. Since all the documents are alleged to have been written many centuries after the time of the Exodus, a procedure such as the theory assumes would be artificial and rather unlikely to have occurred. Furthermore, its foundation in Biblical statements is extremely weak. Moreover, the use of varying names in different connections is not at all unusual, and can be easily explained on other grounds than that of a patchwork origin.

The claim that there is constant duplication of material in the various alleged sources is grossly exaggerated. Some of these so called duplicates are really different events that are somewhat similar, but actually no more so than is often the case in ordinary life, as can be demonstrated fairly easily. In other cases an alleged repetition is merely a summary given at the beginning or end of an account, a helpful recapitulation, or a literary device to make an account more vivid. Most of the alleged repetitions or duplications, if examined without prejudice, can be shown to have a natural purpose in the narrative.

Most of the alleged contradictions between the so-called sources disappear on careful examination. Thus it is alleged that the J and P documents exhibit Rebecca as influenced by different motives in suggesting Jacob's departure from Canaan: the motive being in one case to enable him to escape his brother's anger; and in the other case to induce him to procure a wife agreeable to his parents' wishes. Actually there is no contradiction whatever in supposing that Rebecca was influenced by both motives and that, in dealing with the two men whom she wished to influence, she used in each case the argument that she knew would appeal to him, rather than the one that would be apt to antagonize him.

These facts indicate the existence of logical reasons for the phenomena in the Pentateuch, all of them consistent with the idea of a unified authorship, and not requiring the adoption of an ungrounded theory that is a survival from the 19th century, and that is quite inconsistent with present methods of literary study.

The overwhelming majority of people who accept the Multidocumentary Theory, including most of those who teach it,