

~~the~~ E's view of

doesn't attempt to reconcile these two different ~~theory~~ ^{theories} as to when "~~LORD~~" ^{Yahweh} was introduced for the first time. He incorporates ~~both theory~~ ^{this view} into the final compilation as well as blending the documents elsewhere, irrespective of their use of "~~LORD~~" ^{Yahweh} or "~~God~~" ^{Elohim}. P omits "~~LORD~~" ^{Yahweh} prior to Exodus 6:3, but the final redactor of the Pentateuch is apparently unbothered by this, and proceeds to interweave P into the already ~~highly~~ composite narrative. It is highly conjectural that such a process ever occurred. A programmed computer would ~~be a more likely candidate~~ ^{might be a} rather than ~~intelligent~~ human beings ~~for carrying out such a blind procedure.~~ ^{but not}

Other problems can be posed for the argument of the varying names for God. It was remarked above that a prime example of the divine names occurs at the beginning of Genesis ("~~God~~" ^{Elohim} is used exclusively 33 times in the first 34 verses of Genesis which is immediately followed by the use of "~~LORD God~~" ^{Yahweh Elohim} 20 times in the next 45 verses after which "~~LORD~~" ^{Yahweh} is used 25 times in the next 25 verses). Such striking variation of the names for God right at the beginning of the Pentateuch looks like very convincing proof for the ~~Multidocumentary Theory~~ ^{hypothesis}. What often goes unsaid is that such variation is ~~unique~~ ^{absolutely} in the Pentateuch. ~~No other chapter of Genesis or the early part of Exodus exhibits similar variation.~~ ^{The force of the argument is weakened rather severely if this fact is given proper weight.}

Although the varying names for God have been used frequently as a stylistic criterion for distinguishing the documents in the Pentateuch, there are other examples of varying personal names which are not used as criteria. Consistency of approach demands an

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