

- AW 75/3 history of Pent. criticism - Pastor Witter, Jean Astruc
- AW 99/8-10 Yahwist source-strand derives its name ^{from} fact that throughout this strand . . . the name used for God is Yahweh . . . even for the pre-Mosaic period
- AW 160/1 the use of linguistic arguments by means of which to separate the sources cannot be considered reliable in every case.
- Driver(1912)
21/7 Twice in P (Gen.17.1; 21.1b) the name Jehovah appears in place of the name God; and the variation, it has been argued, is subversive of the grounds upon which the critical analysis of Gen. rests. But this argument attaches undue significance to an isolated phenomenon. We must weigh the alternatives, and ask which is the more probable: that an inference, dependent upon an abundance of criteria, extending throughout the entire Pent., should be a mistaken one, or that the compiler, or even a scribe, should twice have substituted the more usual Jehovah for Elohim under the influence of the usage of the verses preceding. To this question there can surely be but one answer.
- Skinner, Gen
148/3 Re Analysis of the Flood Narrative
- The key to the whole process is, of course, the distinction between the divine names יהוה (6.5,6,7,8; 7.1,5,16b; 8.20,21) and אלהים (6.9, 11,12,13,22; 7.16a; 8.1,15; 9.1,6,8,12,16,17). Besides this, a number of characteristic expressions differentiate the two sources.
- McNeile, Exodus, p. viii
Prior to the revelation of the divine name in ((Ex.)) 3.14, E consistently writes Elohim; but afterwards he uses both Elohim and Yahweh.
- Fohrer, IOT, p. 156
- E marks the beginning of a systematic articulation of history, which P later develops further. Despite the identification of the God of the patriarchs with Yahweh (Exod 3.14), the use of different names for God in the period before and after Moses divides it theologically into two sections, preceded according to Josh 24.2 by yet another period, that of the ancestral fathers, who served other gods. This is in line with a certain "erudition" that shows up in the recounting details such as Gen. 35.8,19; Exod 13.18, or in the mention of earlier sources, such as Num 21.14,17,27.

HHR 115/2-7 *Would not place too much emphasis upon names for God in Job*