

6. Statements as to when, according to each document, the name JHWH came into use.

XI-30 Simpson, Interp. Bible, 196a The name Yahweh (the Lord) does not occur in the stories of the Patriarchs. Instead E uses Elohim (God). According to him the name Yahweh was unknown until it was revealed to Moses (Exod. 3.14-15)

Anderson, G.W., 34 Of the two sources which avoid the name Yahweh before the time of Moses and use instead the word Elohim, one is known as the Elohist source, and is designated by the symbol E.

Ibid, 46 (Regarding P.) As in E, Elohim (not Yahweh) is used of God before the revelation to Moses; but El Shaddai (commonly translated as 'God Almighty') is also used.

Anderson, B.W. (2nd) 41 There is a sense in which the writer of J is theologically right . . . He wants to affirm that Yahweh, the God of Israel, is actually the Lord of all history and creation; hence, he traces the worship of Yahweh back to the remote beginnings. But the writers of E and P are truer to the actual situation when they suggest that the name became commonly accepted during the time of Moses. . . . This evidence suggests that the name Yahweh was introduced at the time of the Exodus.

Ibid, 389/3-5

Ibid, 40f According to J, the worship of Yahweh reached back into the period before the Flood, to the generation of Enosh, the grandson of Adam: . . . Gen. 4. 26b. On the other hand, the E and P sources refrain from using the name Yahweh in the period covered by the book of Genesis, agreeing that the name is associated with the special revelation to Moses. One passage (P) puts the matter emphatically . . . Ex. 6.2-3 cf. Gen. 17.1. Apparently the presupposition of the E passage in Exodus 3.14-15, in which Moses asks for the name of the God of the fathers, is that the name had not been introduced before that time. //

XI-30

Carpenter, The Hexateuch, Vol. II Text & Notes p. 83
On Ex. 3.14 At this point E discloses for the first time the name Yahweh.