

Chapter 5

- 12. Statements from the various books as to why the divine names are not helpful after the early chapters of Exodus.

Eissfeldt 182-3 Admittedly the difference of divine names may only be used in the analysis of Genesis and the beginning of Exodus. For the two sources which we now call E and P avoid the name Yahweh at first and only use it from the moment when God makes this known as his name to Moses - E from Exod. 3.15 and P from Exod. 6.6. on.

Chapman, Camb. Bible, 68/6

Beyerlin, Walter, Origins and History of the Oldest Sinaitic Traditions. 1965 p. 9 After the exclusion of the Priestly stratum, the broad choice is between the Yahwistic and Elohistic strata. The use of divine names for God in the texts under discussion does not afford any definite criterion for deciding which stratum they belong to, since the Elohist also uses the name Yahweh for God after it has been revealed in Ex. iii.15.

Nevertheless it is striking that all the passages containing Elohim⁵³ belong to one and the same unit of tradition.

Footnote 53 Exod xix.3a,17,19.

Hence verses 2b-3a, 16a^f-17,19,25 might be considered as belonging to E. It is certainly true that Elohim reminds us of the way in which God and man stand over against each other, and has overtones of mysterium tremendum. Might not this emphasis, however, have led the Elohist to refrain from using the name Yahweh at this point although the name had been revealed and was at his disposal?

AW 100/1 The use of linguistic arguments by means of which to separate the sources cannot be considered reliable in every case