

claim to really be of much help. Yet it is commonly and popularly put forward as if it is the great proof of the critical theory.

4) *Inconsistent use of criteria*

Most of what we have said up to the present point has been repetition of materials previously given, but now we come to something new. In Genesis and early Exodus, the criterion is not used consistently. In many cases the names are mixed. This is important. Everything I have said today is important, and this is equally important. The statement is made that, in Genesis and early Exodus, P always uses the name God and J uses the name Jehovah. When you begin to get E it uses the name God and J uses the name Jehovah, even though P as well uses the name God. But the criterion is not used consistently. In many cases the names are mixed. After Exodus 6, or at least from Exodus 20 on, the division is made on other bases.

In one paragraph of the previous handout, I stated very clearly that if you find a word “LORD” in capitals followed by “God,” it goes under Jehovah, not under God. Because it is then using God simply as a designation of the fact that Jehovah is a god and the divine name used is Jehovah.

The name *Jehovah God* occurs steadily in chapters 2 and 3, and thereafter is used only once in the whole Pentateuch. The fact that it is used so many times in these couple of chapters and only once more in the whole Pentateuch is an interesting phenomenon. What is the explanation? The critics say, “You have the J document; a redactor put the two together. In putting the two together, he wanted the reader to know the one he talks of as Jehovah is the same one that he talks of as God in the first chapter, and therefore he added the word ‘God’ after Jehovah to show that Jehovah is a god. And he does it for two chapters until you get used to it and then he drops it.” If the critical theory is right I think that is an entirely satisfactory explanation. On the other hand, exactly the same explanation can work in our view of the Mosaic authorship. When Moses describes God’s relationship with the universe he calls Him God, and when he comes to write