

criticism without really being scholars in the Old Testament. To them it seems to be the big argument, “You have one document using Elohim and you have one using Jehovah.” But you do not! If you can divide it on that basis and put all the verses that have Elohim together and all those that have Jehovah together, when you get through, you will find that neither will read consistently. There are quite a few points where your clue does not work at all.

An answer to a question from a student [about the J writers from which Jehovah was used and what the critics think about the name Elohim being used earlier]: There are two aspects to that question. One is the question as to what the critics believe was the original situation. They say that they try to determine that from the documents as they find them. But how did they find the documents? The first clue they used was the claim that one always used the name Elohim and the other always used the name Jehovah. That was the first claim, but they are not consistent in it, so the reason for making a division in the first place is greatly weakened! That is as far as I wanted to go in that direction now. After they had divided it into documents, then they tried to develop a theory as to why the documents are this way. You could easily develop a theory in which you would say that according to the P writer the name Jehovah was not given until later but that, after all, even though it was not given until later, the man who wrote at a later time and always used it after he knew that it was God’s name – why should he not occasionally use it before, even if it was not known to the patriarchs? Similarly you could ask of the J writer who ordinarily calls Him Jehovah, why should he not occasionally call Him Elohim? If you say that, you no longer have any clue. It could be a very good theory if you had your documents proven already, but if you take that theory, you are giving up the value of the clue. What I am trying to do now is principally to show that it utterly fails to work as a clue.

The beginning of Genesis chapter 21 is very interesting. Let me read to you from Addis’ *The Oldest Book of Hebrew History*. In chapter 21, the parts of verses 1 and 2 that he assigns to the J document read as follows, “And Yahweh visited Sarah as he had said, and Sarah conceived and bare Abram a son in his old age.” The parts