

indices for discriminating the documents only in Genesis and the early chapters of Exodus. It is important to keep this limitation in mind.

Clearly, the understanding of ~~Genesis 4:26~~, Exodus 3:14, and Exodus 6:3 is crucial. Do these verses actually teach that <sup>Yahweh</sup> "LORD" was not used previously? Exodus 6:3 appears to definitely state that <sup>Yahweh</sup> "LORD" was being introduced for the first time to Moses. <sup>But,</sup> before jumping to this conclusion, the verse should be studied carefully in the original Hebrew. One discovers that it is also possible to translate the last clause in the verse as a rhetorical question: "By my name LORD was I not known to them?" This slight change totally reverses the argument that <sup>Yahweh</sup> "LORD" was being introduced for the first time. ~~Furthermore, the change is not from "God" to "LORD," but from "God Almighty" to "LORD."~~ In Exodus 3:14 and ~~Genesis 4:26~~, the alleged transition from <sup>Elohim</sup> "God" to <sup>Yahweh</sup> "LORD" is even more obscure. <sup>The</sup> ~~Neither~~ <sup>doesn't</sup> verse explicitly states that <sup>Yahweh</sup> "LORD" was never used previously. In fact, in ~~case of~~ Exodus 3:14, if the name for God was going to make any sense to the children of Israel, it had undoubtedly been used previously by them.

Even granting the interpretation of the verses according to the ~~Multidocumentary~~ <sup>hypothesis</sup> ~~theory~~, a serious problem results. One must believe that the various compilers of the Pentateuch followed a blind mechanical process in interweaving the documents. Thus, J ~~omits "LORD" prior to Genesis 4:26~~ while E introduces <sup>Yahweh</sup> "LORD" for the first time at Exodus 3:14. The compiler of J and E