

Anderson, G. W.. The History and Religion of Israel (Oxford) ~~1956~~ 1966

p.22-23 Whatever degree of cogency we may allow to such contentions, the fact remains that the theme of the Exodus and its consequences is too deeply ingrained in the Old Testament records to be written off as mere fiction, though there is no ancient evidence independent of the Bible which directly corroborates it.

p. 30 But although we must allow for a complex process of occupation and for the probability that the narratives in the first half of the book of Joshua have been somewhat simplified and streamlined, it is going too far to break the record up, as has sometimes been done, into separate aetiological stories (i.e. explanations of local landmarks, customs, and the like) and deny to it any real cohesion or unity. The sequence of events is coherent and credible.

p. 32 'Yahweh' (or 'Jahveh') is generally accepted as representing the correct form of the word. In the course of time reverential motives led the Jews to avoid uttering this divine name. They replaced it by the word 'Adonai', 'Lord'. The absurd form 'Jehovah' arose from a mistaken transliteration of the consonants of Yahweh (Jahveh) and the vowels of Adonai.

p/ 32 Elsewhere the name Yahweh is said to have been known and used in the pre-Mosaic period (e.g. Gen. 4.26; 15.7; 24.3). This seeming confusion is to be attributed to the presence in Genesis-Numbers of three main sources. The oldest, known as the Yahwistic source, or J, assumes that the name Yahweh was known in the pre-Mosaic period. The other two, the Elohist source, or E (so called because of its use of the word 'Elohim', 'God'), and the Priestly source, or P, say that the name Yahweh was first revealed to Moses. Since in the Old Testament the name is not merely a convenient label, but the effective expression of the nature of the person named, the revelation of a new name of God represents a new beginning in religion. Accordingly, Exod. 3.13f.(E) and 6.2f.(P) are saying that such a new beginning was brought about through the work of Moses.