

Addis I, 66

"In 18 - 20 the use of 'Elohim' again indicates the presence of the Elohist."

Skinner, 438

on Gen. 37-50

" . . . the clue to authorship supplied by the divine names almost entirely fails us, and is replaced by the distinction between Israel - and Jacob which as names of the patriarchs are characteristic of J and E respectively . . ."

Carpenter, Harford- Battersby, Hexateuch, II, 71

"The language of this verse is not inconsistent with J . . . except in the use of 'Elohim' which is no longer dramatically appropriate . . . and may be due to editorial assimilation . . ."

Addis, I, 96

the use of the name Israel . . . vindicates 27 - 31 for the Jahvist

Hooke, 201

The critics acknowledge that the usual criterion of the divine names fails here, but find that the use of the names Israel and Jacob serve the same purpose.

Skinner, 501

(Gen. 47.27) The verse is usually divided between J and P; but is no sure sign of J, since it denotes the nation.

Speiser, 359

J's authorship is shown by the use of the name Israel (47.29,31) Israel as applied to Jacob, an invariable mark of J's authorship, but not the "sons of Israel"

Addis, I, 99

The editor of the "Oldest Book of Hebrew History" has inserted the name "Israel" even in the Elohiistic verses

Driver, LOT, 18-19

"The use of God elsewhere in these sections . . . is naturally inconclusive either for E . . . or against J . . ."

Pfeiffer, 173 " . . . E preserves the Northern tradition according to which the name 'Yahweh' was unknown to the Israelites before Moses."