

Chapter 5

3. Precise quotations as to what the divine name has to do with separating out of the document E.

Kuhl, 73 The last of the three great sources within the first four Books of Moses is known as the Elohist (E), after the name Elohim which it applies to God. Broadly, it contains everything which does not belong to P or J; . . .

G.W. Anderson, 36. The diction of E is marked by the use before Exod. 3 of Elohim or HaElohim for the Deity.

G. W. Anderson, 34 Of the two sources which avoid the name Yahweh before the time of Moses and use instead the word Elohim, one is known as the Elohist source, and is designated by the symbol E.

XI-9 Encyclopedia Americana, 1966 ed. (554a) The "E" writer is interested in the Northern Kingdom of Israel, and in Northern heroes. He uses the word Elohim rather than Yahweh.

Pfeiffer, R.H., 168 It is called the Elohist (or E) document because of its use of Elohim(deity) for Jehovah(Yahweh) in the patriarchal stories, and frequently also after Moses, although the name Yahweh was revealed to Moses on Horeb. This use of Elohim was not due, as was true later on, to a deliberate avoidance of the name "Yahweh" lest it be profaned through abuse or unconscious disrespect. It was due to a vernacular usage: . . .

V-1 Speiser, 154. Gen. 21.2b Elohim is the normal designation of the Deity not only in E(vs. 6ff) but also in P, along with El Shaddai.

Ibid, 159 On Gen. 21.22-34 Except for vs. 33, and possibly also 32 and 34, the narrative stems from E, hence the use of Elohim in 22f.

V-1 Ibid, 166 On. Gen. 22.1-19

V-1 Ibid, 232 On Gen. 29.31-30.24 (. . . one reliable criterion for separating the two sources is the alternation of the divine names . . .)

V-1 Ibid , 260 On Gen. 33.1-20 Elohim, hence many critics would assign all or most of 4-11 to E. Actually, however, the argument is far from conclusive . . .

V-1 Ibid, 293 Since neither Yahweh nor Elohim occur . . . "we lack immediate external evidence from references to the Deity"

V-1 Ibid , 307 E's authorship assured. "One cannot but be struck immediately by the sudden cessation of all references to Yahweh . . . "

V-1 Ibid, 316 On Gen. 41.1-57

Ibid, 338 On Gen. 45.5 Elohim . . . not an automatic indicator of E's authorship.

V-1 Ibid, 346 Gen. 46.2-5 are manifestly from E. Not only does the divine name appear as E, but . . . night vision . . .

Ibid, 359 On Gen. 48.8ff. The author . . . is once more E, so that the repeated mention of Elohim . . . comes as no surprise.

Driver, LOT,13/2-3 "Thus For such a variation in similar and consecutive chapters no plausible explanation can be assigned except diversity of authorship.