

10. Statements as to why the E or P document or both do not use the name JHWH.

<sup>(2nd)</sup> Bewer, 85 To E there was a progress of divine revelation in history. The forefathers beyond the River were idolaters. Abram became God's prophet. But the full revelation of God was not given till Moses, to whom God revealed for the first time His name Yahweh. Thus E did not use this name before Moses. In this he rightly held fast the memory of the polydemonistic character of the religion before Moses.

Eissfeldt, 183/1 For the two sources which we now call E and P avoid the name Yahweh at first and only use it from the moment when God makes this known as his name to Moses - E from Exod. 3.15, and P from Exod. 6.6 on.

Hooke in Peake's Com. sec. 153d p. 187 Hence, the Yahwist, throughout the sagas of the patriarchs, makes use of the name Yahweh, since in his view of the religious history of Israel Yahweh was known from the beginning by that name, and it is the activities of Yahweh which these early traditions relate. But the other principal narrator, according to the Documentary theory, the Elohist, avoids the use of the name Yahweh until it has been revealed to Moses at the burning bush, and in this he is followed by the Priestly writer. From the Elohist's point of view the ancestors of the Hebrews did not know God by that name (cf. Exod. 6.3), and for him the call of Israel dates from the Exodus.

Anderson, B.W., "God, Names of" in Interpreter's Dictionary of the Bible (Abingdon Press 1962) Vol. 2, p. 407-417.

p. 409 Since it would have accorded with P's schematic plan to use the name [Yahweh] from the very first, it seems that in this instance P's bound by an old and reliable tradition. This conjecture is confirmed by a third Pentateuchal tradition, E, which avoids using Yahweh in the book of Genesis and affirms that the sacred name was first disclosed in the time of Moses (Ex. 3.1, 4b, 6, 9, 14).