

p. 37 (There is, of course, nothing new in J's use of Elohim; cf. 9.26f.)
Everywhere else, each documentary source is consistent on this point; it is only their joint testimony that gives rise to difficulties.

p. 105 On Gen. 14.22 Nor would the use of "Yahweh" prove J's authorship at this point, in a document concerning which there are still so many question marks. In any case, no conclusions should be based on this particular occurrence.

p. 114 On Gen. 15. While this chapter shows no trace of the P source, it exhibits nevertheless, for the first time in Genesis, other marked departures from the usual manner of J. . . . Repeated occurrences of the name Yahweh (1.6,7,8,18) permit us to attribute certain portions to J with relative confidence. The evidence concerning the rest is mainly circumstantial, since the term Elohim is absent throughout. But the whole is clearly not of a piece, though now intricately blended;

p. 124 On Gen. 17. Yahweh. Since the rest of the chapter has Elohim consistently, this single exception appears to be a slip under the influence of the preceding narrative. For an analogous carry-over in an introductory verse, cf. 21.1

p. 150 On Gen. 20.18. God. So correctly in Sam., LXX manuscripts. The "Yahweh" of MT must be a copyist's error influenced by YHWH in the next line (21.1)

This is the first connected narrative from the hand of E (for probably earlier fragments cf. 15), and it has most of the characteristics which go with that source: Elohim instead of Yahweh; dreams as a medium of communication; a marked tendency to explain and justify. The contrast with J is particularly sharp in this instance because the account before us parallels J's narrative in 12.10-20.