

Simpson, C. A., Interpreters Bible, "The Growth of the Hexateuch", p.196

The E document begins with the story of Abraham. In the sequence of the events which it records through the patriarchal period, the Exodus, and the Conquest, it is much the same as J2, a fact which indicates that it is in some way dependent upon that document. There are, however, certain significant differences of representation.

(a) The name Yahweh (the Lord) does not occur in the stories of the patriarchs. Instead E uses Elohim (God). According to him the name Yahweh was unknown until it was revealed to Moses (Ex. 3.14-15). (b) Hebron is never mentioned and Abraham is represented as having his home in Beersheba. . . . (c) The scene of the covenant between the Lord and Israel is not Mount Sinai, which is never mentioned, but Mount Horeb. Nor is it possible to hold that Horeb is merely another name for Sinai, for the implication of the E narrative is that it was situated much nearer to Egypt. (d) Kadesh is never mentioned, and the work of Moses is associated exclusively with Horeb.

WHAT ARE THE FACTS?

- (a) Passages in the so-called E document of the story of the Patriarchs wherein the name Yahweh occurs according to
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| Gen. 15.1 | Driver, <u>Gen.</u> , Driver(1913), Pfeiffer, Hooke, Harrelson |
| 7-8, 18 | Harrelson |
| 16.9-10 | C & H, Hooke |
| 21.23 | Harrelson, Kuhl |
| 22.11 | Driver, Addis, C&H, Ryle, Skinner, Brightman, Pfeiffer, Beyer, Hooke, Harrelson, Weiser, Kuhl |
| 22.14 | Driver, C&H, Ryle, Skinner, Brightman, Beyer, Hooke, Harrelson, Kuhl |
| 28.21 | Driver, Ryle, Skinner, Brightman, Pfeiffer, B.W. Anderson, Eissfeldt, Weiser, Von Rad |
| 31.3 | Pfeiffer |
| 31.49 | C7H, Skinner, Pfeiffer, Hooke |