

4) The argument from divine names, Elohim and Jehovah, was the basis of Astruc theory in 1753. It is the main argument, or rather one of the main arguments, of the today critics. But we see today that the critics have in one document usually some mentioning of the other divine name so in E is Jehovah mentioned etc. But this does not offer any difficulties to the critics, because first of all there is the blessed and ever present excuse of "interpolation" and then is there the redactors hand who saw it fit or more suitable to use the other expression. In other cases, where it fits in the critics line, the divine name is most important and one verse is cut into two or more parts on basis of the argument of divine names.

In Genesis we have except the first 2 chapters no chapter where one name is only used, but the two names are used variously. We can also see that Jehovah is used in the covenant relationship to Israel, the loving, caring Father. Elohim is used in the rather legal or drier parts, where God is treated as rather distant. Elohim gives Noah order to build the ark etc. but the loving Jehovah closes the door of the ark. In the covenant relationship to the Patriarchs we find the name El Shaddai (the nourishing), in Gods relationship to the Patriarch and also in Job used. So we have in Gen. all three names for God and see that each name has a somewhat different aspect of God. We also find in the Koran even in the same Sure 2. different names of God, we find the two different names for Jacob-Israel used intermingledly, and we in our daily life use various expressions for the same person in different aspects like "my wife", "Mrs X.X.", or simply calling the first name etc.

We see e.g. that Joseph speaking to Pharaoh uses the word God which is easier understandable to the Egyptian. In Gen. is also the combined name Jehovah God as used in Gen. 2. especially. In Exodus we find again both names used, in the rather legal parts we find the name Elohim in the other parts we see J frequently used. In Leviticus we naturally expect more the use of Elohim as it is a legal book written for the priests and acting on details of laws etc. In Numbers we expect a similar aspect as in Leviticus, but the name Jehovah will appear here more frequently than in Lev. Deuteronomy, mostly the exhortations by Moses will have both names. God appearing there as the caring Father of Israel and other passages with dry laws. We expect there both names used.

5) The "development" of the law of the Asylum is one of the arguments of the critics as to their claim regarding threefold development of the laws. The critics (e.g. Carpenter) say that in Ex. the asylum is identified with the altar. As in D the various shrines have been abolished there is a necessity of establishing of cities of refuge, ~~which~~ first three and then three more, P after the exile in Lev. ~~gives~~ takes the cities of refuge as granted and 6 cities are established, Lev. giving details.

The fact is that in Ex. is spoken about places of refuge but it is not identified with the altar at all. Beside it the places of refuge are instituted only for the unintentional murderer. The idea that the refuge-place is the altar has been taken from another verse in the neighborhood in the book of covenant.

In Deut. the idea of cities of refuge was much more acute as the Israelites were before the settlement in the land of Canaan and cities of refuge became a reality. There were always 6 cities 3 on the eastside of Jordan and 3 in the midst of the land.