

the Wellhausen theory so shatters "Astruc's clue" as greatly to diminish its usefulness.

Another fact that often is not realized is that all of the alleged documents, after the early part of Exodus, use the name YHWH most of the time. Thus this criterion is of no use in separating documents in the last two-thirds or more of the Pentateuch.

THE UNREASONABLE CHARACTER OF THE WELLHAUSEN REARRANGEMENT  
AS FAR AS THE USE OF THE DIVINE NAMES IS CONCERNED

That part of the present multi-documentary theory that relates to the use of divine names became quite confusing and unreasonable, as a result of the complete overturning of the order of the documents from that which had been advanced by nearly all critics before Graf and Wellhausen. Since this argument is a bit involved, it will be necessary to make a special effort to indicate clearly what is meant.

As Astruc in 1753 and Eichhorn in 1796 expressed their theories, each of them believed that a portion of Genesis consisted of a document written by someone who always used the name Elohim as the name of God, while most of the rest/represented another document that had been written by someone who had almost always used the name YHWH for God. Thus it was easy to tell what parts of the book belonged to each of these two documents. Eichhorn thought that the division could not be carried beyond the first few chapters of Exodus, while Astruc dealt only with Genesis.

Before long, however, other scholars carried the division clear on through the Pentateuch even though after Exodus 6 all the documents generally used the name YHWH. According to the views held by many critical scholars