

Jehovah will be my God.” It is right in the middle of the verse, and it does not fit with the E document, which is supposed to use Elohim and not Jehovah.

Student: Would it fit in the J document? AAM: There is nothing to go with it. Nothing at all. If it is an insertion from the J document, it is an insertion from a portion of the J document that is lost. And yet you have several sections earlier that are said to be quoted from the J document because verse 13 says, “and Jehovah stood beside him and said, ‘I am Jehovah the God of Abraham thy father and the God of Isaac...’” and verse 16, “Jacob awoke from sleep and said, ‘Truly Jehovah is in this place and I knew it not.’ ” Here is a brief section which must be from J. But it is out of line with the context, you see, because it uses the wrong name.

5) *Inconsistency and conflict with other arguments*

We have been discussing these divine names which involve consideration of the critical arguments based on Exodus 6:3. As you know, the critics say that originally there are two documents, one which has the name God, and that you can read them straight through. Eichhorn and Astruc found no objection to both of these documents being written by Moses. When you come to early Exodus, where Moses was actually present, they thought that he had also written that originally. Then others continued the theory through the Pentateuch. They said there were these two main documents, one of them characterized by the name God and the other characterized by the name Jehovah, and that it is easy to see why that is, because in Exodus 6:3 they said there is a sharp contradiction to the whole teaching of the J document previous to that time. Of course, you could not possibly interpret it this way if you believe that Moses wrote it. According to their view, Exodus 6:3 says that God revealed the name Jehovah to Moses for the first time, and that therefore the P document always uses Elohim before that because the name Jehovah was not yet known, and then in Exodus 6:3 God revealed the name and they start using it. However, the J document which, until the time of Wellhausen, was thought to be the later document of the two, written long after they had forgotten that it was supposedly not known before Exodus 6:3, and