

this document thought that the name YHWH had not been known to the Israelites until the time of Moses, many centuries before their day, but that after the call of Moses it had become the usual name for God. With great care they worked it out so that their account of the days of the patriarchs and of the events in Egypt prior to the call of Moses should use only the name Elohim, while after that point they generally used the name YHWH. Then, according to the theory, someone combined these two documents, the J and the E documents. Whoever combined them (the redactor, as he is called) must have been unaware of the theory of the E document writers that before the call of Moses the name YHWH was not known to the Israelites. Therefore, he simply included parts of the J document and parts of the E document, interweaving them, and not noticing particularly that one of them used the name YHWH and the other used the name Elohim. After this document had circulated for a few centuries another document was written which the critics call the "P document." The men who composed this document in some way came to adopt the same theory that had been held many centuries earlier by the framers of the E. document. They believed that the name YHWH had been unknown to their ancestors prior to the call of Moses, but had only then been revealed to Moses, and that this fact was explained in their document in the verse which is now numbered as Exodus 6:3. Therefore they used even more care than had been used by the writers of the E document to keep from using the name YHWH in the first part of this story. The writers of the E document would seem to have slipped up on this point only six or seven times, while the writers of the P document did so on only two or three occasions. This P document then circulated for quite a time, but was eventually combined with the JE document, which had already been circulating for centuries. Thus P and JE were interwoven, and, strangely