

idea that Moses wrote the book of Genesis. What took its place was the perspective of Ewald and De Wette which went something like this: You see this wonderful unity and this progress in the book of Genesis. Now, if you will take the parts of Genesis that use the name Elohim, you will find a progress through the book. It tells the story of creation and describes the series of events in some places more fully, in some less fully, but the sections that use the name Elohim for God present a complete story right straight through Genesis and on through the Pentateuch as far as Exodus 3:6, where it says that the name Jehovah was revealed. From there on it uses the name Jehovah but it still uses the same style as in Genesis 1. This style loves to enumerate: the first day, the second day, the third day. This man lived so many years, and he begat sons and daughters, and he died, and this man lived so many years, and he begat so-and-so and he begat sons and daughters, and he died; you sacrifice in this way, and you do this to this part of the sacrifice, and this to this part, and this to this part — all this sort of statistical listing style. He said that this is the regular style of the sections that have Elohim up to Exodus 3:6 and have Jehovah from there on. “It is easy,” he said, “to recognize this style, which occupies about two thirds of the material in the Pentateuch. It is the original. We do not know who wrote it, but we know that it is the original.” He called it the foundation writing (German, *Grundschrift*, literally, “Ground writing”). He said, “it has a unity to it, it gives you a definite picture; some might even say [some did say], that Moses wrote this *Grundschrift*.”

According to this Supplementary Theory, there was somebody who knew the name Jehovah (which had not been given until Exodus 6:3) and had become so used to this name that he forgot that it had not been known until Moses’ time, had made up some other stories, and inserted them into Genesis. Or else, as one scholar said, “there was another book which used the name Jehovah all through and somebody took extracts from that book and inserted them into this one.”

Do you see the great difference? According to the Documentary Theory, you can divide the Pentateuch into two documents, each of which is complete and each tells the whole story. That is like the view that is generally held by the critics now. They were combined by