

lists. Then there was the second E, (he called it the second Elohist) which starts about Genesis 20 and includes most of the material after that point that uses the name God. It is quite similar to the J document. Then there is the document which uses the name Jehovah. What he called the second Elohist, scholars today call E, and what he called the first Elohist, they now call P. You should keep in mind that by “documents” they mean writings that were separate and complete, but which might be combined or might receive additions of material that had not existed separately. Hupfeld said these were separate documents, thus going back to the old theory.

This is the view that most of the critics have held tenaciously for fifty or sixty years, and which is still held by most liberals. It was held by practically all until very recently. We should understand how this view came into existence. It is a view which hardly could have originated in one step. It is the result of a long development of ideas; we are just coming to the most crucial and vital change in the whole system from what had previously been held.

Let us briefly review the developments thus far. Astruc had an idea which affected practically nobody, but Eichhorn had the same idea and it became a wide-spread belief. Eichhorn’s view was that there were two documents that had been combined. At first he applied this only to Genesis; then he extended it throughout the Pentateuch. “This document that uses the name Elohim,” he said, “runs all through the Pentateuch. It uses Elohim only up to Exodus 6:3, and after that it uses Jehovah.” The other document, that always uses the name Jehovah, he called the Jehovistic or J document. He said that each of these has many parallels to the other, and that some of the incidents are told in both of them in such a way that one or possibly both must be somewhat wrong. He said that there are marked differences of style between the two and also marked differences of thought, differences which, he said, are characteristic of the Elohim document and the Jehovah document.

Then there was the Fragmentary Hypothesis, using the same methods of division and dividing up each of these documents until there were a great many fragments. Eventually Ewald, De Wette, and