

others showed how impossible it would be to say that all these different fragments were written separately and just came together this way. There is too much of definite plan and organization for that.

Next was the Supplementary Theory which had the E document (the document that has name of God in it) as the foundation, to which supplements were inserted or added. It used the name "God" all through Genesis and early Exodus, and then "Jehovah" through the rest of the Pentateuch. Its larger sections included the long detailed laws which have the same style as Genesis 1 (the statistical or enumerative type of style). Then they found that this Supplementary Theory did not work satisfactorily. As they tried to work out its details they found that there are many places where there is too big a gap. It jumps from one thing to another and it presupposes and assumes. It sometimes discusses things that were related to a section that they said was inserted by the Jehovistic supplementer. Consequently, you have this difficulty which various scholars tried in different ways to meet, and Colenso cast doubts on the original foundation writing.

Then there were two attempts to meet it: (1) Ewald's Crystallization Theory which was the Supplementary Theory carried further. First, a small original section; then additions made to it; then other additions; then more additions made at various places; (2) Hupfeld's suggestion, which seemed to be a step backward toward the old Documentary Theory. Hupfeld's theory is that two different documents used the name "God." He took nearly all the material from Genesis 20 onward that used the name of God and called it the Second Elohist. So he had two Elohist. The first Elohist included Genesis 1 and the sections that used the name of God up to Genesis 20, but very little in Genesis after that. It also includes all the long sections of the detailed priestly law and the other laws in the latter part of the Pentateuch. The Second Elohist includes the section using the name Elohim from Genesis 20 on (but none before Genesis 20) through the rest of Genesis, some sections in early Exodus, and occasional sections in other books including a small part of Deuteronomy.

According to Hupfeld's theory the first Elohist was the first part to be written. Then the Second Elohist was written. Then the Jehovist