

other scholars to be radical and impossible, but Graf said, "Look at your documents as most scholars recognize them. In the Supplementary Theory you have the E document which includes the greater part of Genesis. It uses the name Elohim and it includes all the long, detailed laws of Leviticus, the laws of the Tabernacle and many detailed regulations." According to Hupfeld all of this except a small portion came from the earliest time. Then he said, "Look at your Jehovistic laws and what Hupfeld calls the second Elohist. These are much simpler. They present a simple approach to religion in contrast to the very extensive and complex material in the other section. In accordance with the principle of the evolution of religion you have it turned completely around. What you are saying is the earliest legislation is really the latest, for it contains the very detailed account of sacrifices and involved regulation. That could not have come at the beginning of an evolution of religion. It must actually be late. On the other hand, your Book of the Covenant, Exodus 20-24, shows a very primitive and rudimentary state of religion with simple laws and simple regulations." He also said, "The laws of Deuteronomy which you have been putting last are much more advanced, much more complex and much more involved than the laws that you find in the Book of the Covenant. What you call the Elohist with its laws about the Tabernacle are still more involved and must be still later."

Graf declared that the view that had been accepted about the book of Genesis was wrong. He claimed that he found a system of evolution from simple to complex in the Pentateuch.

When Graf announced this arrangement scholars laughed at him. He replied, "Just look at your Elohist document: God spoke, and it was done. This was one day. Then God spoke again and something else happened, and it was the second day. This is repeated for the third and fourth days, etc. There is a statistical, enumerative style. Further on you find lists of the materials in the ark, detailed genealogies, etc. Then there are the detailed laws in the rest of the Pentateuch. These belong together. They form one document. There is a development from simple to complex, and the way you have it, you place the more detailed material first. You cannot separate these documents so you must turn around your whole previous