

during the greater part of the nineteenth century, the first document written was the one that used the name Elohim for God in Genesis and the early chapters of Exodus. According to their view this had been the principal name by which God had been known up to the time of the call of Moses, and the name YHWH did not come into use until that time. Therefore the earliest document used Elohim up to that point, and used YHWH from there on. Later on, they thought, supplements were added by someone who had forgotten this, and added sections here and there, giving further events or duplicates of events already included, and in these additions he did not think to keep out the name YHWH, but generally used it all through his portions of Genesis and early Exodus.

Now this view, so far as the divine names are concerned, does not seem utterly impossible. Other considerations have led to its complete abandonment, so that no scholar since 1900 has held such a view.

According to the Wellhausen view, which swept the scholarly world about 1878, and which has been held by most critical scholars since 1900, the oldest document is not the one using the name Elohim, but the one using the name YHWH. When this document was written, according to the theory, hundreds of years had passed since the time when Moses lived. By this time all Israelites used YHWH as the principal name for God, and this name they used generally in writing the story of creation, of the patriarchs, and of the call of Moses, and continued to do so throughout the events of the departure from Egypt and the journey through the wilderness. According to the theory, about a century or more later another document was written, which they call the "E document" because in the early part of Genesis it uses the term "Elohim" for God.

No H However, this document, like the J document, uses the term YHWH after the early chapters of Exodus. According to the theory, the men who composed