

together to ~~form~~ form the building in which we are now meeting. By 1830 the fragmentary hypothesis was pretty largely given up, and it was replaced by the supplementary hypothesis which was the regnant view until about 1870.

This supplementary hypothesis was a view which held that most of the passages in the O.T. which contain the name Elohim for God can be placed together as one document and ~~the purpose~~ that this is the original document and that other material was added to it later. This is the Gundschrift, the foundation document. This was widely accepted, although also widely denied.

Nobody today holds any more to the supplementary view. Wellhausen struck it a death blow in 1870 and it has been largely forgotten since that time. A few diehards still maintained till their death. No young men espoused it and during the years from 1880 to 1920 the new view was almost universally accepted, the view which Wellhausen propounded.

You might look a little at the ~~difference~~ between the view as far as the sources are concerned, which was the ~~regnant~~ regnant hypothesis from 1830 to 1870, and the view which was propounded by Wellhausen, as far as the sources are concerned. According to the previously regnant view, the document which contained the first chapter of Genesis was a long and ~~fair~~ fairly complete document, the original document to which additions were made later on. According to the later view, this original document is divided into two sections, the larger of which is the latest of all the documents, the other of which is the second in line of the documents.

In order to do this, Hooksite in 1853 sundered out from the main gundschrift a section which he called the ~~second~~ second Elohim. This section is almost entirely confined to the part of Genesis, the part of the Pentateuch which runs from Genesis ~~to~~ 20 to Genesis, to the end of Genesis. With a few small sections later on.