

others had said that there are differences of style even in the foundation writing. They said that even it contains parallels. They said the "foundation writing" is not complete after all; one must jump from this to that and presuppose things that are not there, and consequently it is not satisfactory. Hupfeld took what many felt to be a backwards step. He proposed returning to the documentary theory. The old documentary theory had been discarded sixty years before. Since the documentary theory that he then proposed was somewhat different, we should call it the *modified* document hypothesis. He did not go back to the beautiful simplicity of Eichhorn's Document theory, but he said, "Look at the foundation writing, as you call it; it has the name God all through the book of Genesis. As early as the first chapter of Genesis it has this statistical and enumerative style such as is found in Leviticus and other sections of the law. We also find it in the part that describes the building of the ark and in various passages between Genesis 1 and 20." "But," he said, "from Genesis 20 on, all through the rest of Genesis, most of the sections of your document that use the name God are really nearer in style to the sections that use the name Jehovah than they are to the other sections that use the name God."

You notice how utterly contrary that is to the original document hypothesis, and also to the supplement hypothesis. "And so," Hupfeld said, "actually you have three documents (not counting Deuteronomy, which would be a fourth)." He said, "There is the J document, the one that used the term Jehovah; then there is the E document which has Genesis 1 and Leviticus and these different sets of names and statistics." Then he said, "Notice that most of the passages in the last part of Genesis and the first part of Exodus that use the word God are entirely different in style." Thus Hupfeld declared these E sections have two *utterly different* styles, and that one of them is actually much nearer to the J style than it is to the style of the rest of the E document. At first many thought these statements were rather preposterous, but after a few years everybody accepted them.

Hupfeld had four documents including the D document (Deuteronomy). In the rest of the Pentateuch there is the E document, Genesis 1, the story of the building of the ark, certain genealogies, the levitical laws for sacrifice, enumerations, and statistical