

Again,

the pertinent question is: When will Biblical scholarship catch up with general literary studies?

The subjectivity of the argument from different styles is also quite clear when one takes the trouble to trace the meanderings of the documentary ^{hypotheses} theories before the final formulation of the ~~Multidocumentary Theory~~ ^{hypothesis} by Wellhausen.

"~~A History of 'Higher Criticism'~~" shows the enormous variability of the ~~theories~~ ^{hypotheses was described in chapter one,} As originally advanced, two documents were

discerned stylistically. However, this was soon followed by an energetic "fission process" which parceled up ~~the Genesis~~ ^{thirty-nine} into as many as ~~39~~ ^{hypothesis} fragments. The ~~fragmentary Theory~~ ^{hypothesis}, as time and chance would have it, was short-lived. It was given the death

blow by a modified return to the two-document theory, in which a foundation document (~~Grundschrift in the German~~) was expanded

by another document which used "~~LORD~~" ^{Yahweh} The ~~Supplementary Theory~~ ^{hypothesis} had its day and was followed by the ~~Crystallization Theory~~ ^{hypothesis}

in turn

which postulated an alternating build-up of the Pentateuch by writers using either "~~God~~" ^{Elohim} or "~~LORD~~" ^{Yahweh}. The gyration of the number

of sources continued until Hupfeld split E into two documents. The three documents of Hupfeld's theory plus ^{the} Deuteronomic ^{Code} carried

the day. ~~As discussed in "Wellhausen's Theory of Development,"~~

~~the final stage of the theory.~~ The ultimate success of Hupfeld's form of the documentary theory can only be understood by its close association with the intriguing and popular notion of the

evolutionary history of Israel's religion from polytheistic beginnings to ~~the~~ final triumph of ethical monotheism. Certainly,