

attitude of most scholars today is no longer one of surprise when a statement in Genesis is found to agree with ancient facts. Wellhausen believed that the various documents represented only the ideas of the days in which they were written. However, in B. W. Anderson's book, which is said to be a textbook in 1400 colleges, a chart is presented showing the time of alleged origin of documents J, E, D, and P, and indicating their eventual interweaving, but an element is added which Wellhausen never would have thought of. This element consists in a series of broken lines preceding each of these documents, going back many centuries, representing oral tradition. The reason for this is that so many of the facts and background statements in the parts of the Pentateuch attributed to these different documents, even to the parts that are supposed to have been written extremely late, so frequently coincide with historical facts as discovered from archaeology.

The second nineteenth-century tendency that should be mentioned is a sort of historicism. This term is used to cover a variety of ideas, but one attitude that is often suggested by it is the belief that all writings, expressions, and ideas are simply the reflection of the attitude of the times, and that books have grown out of the consciousness of the people rather than through conscious artistry and intelligent thinking by individual authors.

This particular attitude did not have a great part to play in most of the documentary theories of the Pentateuch that preceded Wellhausen's theory, but was active in another area in the attitudes of certain scholars by whom Graf and Wellhausen were greatly influenced, and it comes to full fruition in Wellhausen's idea that the documents represent only the ideas and tendencies of the particular period in which they were said to have been written.