

The newest form of the documentary hypothesis, advanced by Smend at the beginning of the 20th Century, divides the narrative portions of the Hexateuch into four strands which he denoted as J1, J2, E, and P. By J1 and J2 he intended to denote two authors of parallel narrative strands extending right through the Hexateuch. Smend's conclusions, with minor modifications, have been accepted for the Hexateuch by Eissfeldt, Meinhold, Holzinger, and Eichrodt and for Genesis alone by Pfeiffer. C. A. Simpson finds two editions of the J document running through the Hexateuch, not as parallel strands (so Smend) but regarding J2 as an elaboration and expansion of J1 and added to J1 about a century later than the date of J1, written about the year 1000 B.C.

(cf Eissfeldt, p. 169, *Simpson IB*, p. 142f)

Eissfeldt, p. 178f The inclination - though it is one which has admittedly not been clearly and explicitly expressed - to accept a kind of fragmentary hypothesis (pp.168-9), which, as we have seen, has become stronger and stronger in the last half century, is certainly to be explained from the fact that the attention of scholars has been increasingly taken up with questions of content, form-criticism, and traditio-history, rather than from any wish to replace the other theories by a new one, or by the renewal of an older view.