On the second point archaeology has been decisive. While archaeology has produced little material about individuals named in Genesis or about specific events described in the Pentateuch, it has brought to light a great deal of evidence bearing on the general cultural situation at the time and showing that the cultural background described in Genesis fits with the time to which the Bible attributes it, and does not fit with the time to which the critics would assign these documents.

Today's critical scholars cling tenaciously to the third point, which is now taught in many theological seminaries and most university courses in religion. The publishers of one book that bases its discussion of the Pentateuch on the Wellhausen theory of documents say that this book has been adopted as a textbook in hundreds of universities and colleges. The theory even finds its way into statements in Sunday School quarterlies, some of which speak of these "J, E, D, and P documents" as established fact and give approximate dates for the time at which each is said to have been written.

Before looking at the background of the Wellhausen theory of documents and examining the arguments upon which it is based, an important fact should be noted. In the case of each secular document that Higher Criticism has shown to be fraudulent, contemporary documents existed that could be compared for style. In the case of the Pentateuch no such documents exist. Although we have hundreds of manuscript copies of the first five books of the Bible, all of which present them in the form in which we have them today, no ancient copy of any one of the alleged documents of the Wellhausen