

As you know, there are two vital parts which fit together to make the Wellhausen theory. There is the idea that we can make a literary partition into documents, and that we can tell what these documents were that were used. That is, we can divide a book up into original sources and know exactly what is in each, and consequently know, of course, that Moses could not have written them, that they must come from some other source, since these documents are said to contradict one another and to show certain misunderstandings. Without such variations there would be no evidence upon which to reconstruct the documents at all. The other part, which we are not examining yet, but which is very vital for your understanding of the Criticism, is the claim of development among the documents. The addition of the theory of evolution is what made the Graf-Wellhausen theory what it is. The idea that there is a J which can be separated out, which was written at one time as a unit and as a complete story, and then that another document, the E document, was written and that at a later time these two documents were combined to produce JE, the earliest book of Hebrew history. According to the Wellhausen theory, the next section of the Pentateuch to be written was the book of Deuteronomy – not all of it, but the greater part. This D document, found in the temple at the time of King Josiah, was later combined with J and E, which had been previously combined together, thus producing JED. They say that the one who combined Deuteronomy with JE made a few insertions in them at different places to conform to the views of the Deuteronomists – not a great many of these, but some. The critics also claim to find some sections of E and of J in the D document.

I would say at least in 70% or 75% of the material they would agree as to what is J and what is E. As to what is JE and what is P, they may agree on more than 90%. As to what is J and what is E there is a great measure of agreement among scholars today even though there was much diversity in the early days of the theory. As to P and JE, scholars are pretty well agreed. There is the JE document and the D document is joined with it, and so you have JED, and it is quite easy to tell D from JE as a rule. As you know JE is narrative. D is exhortation, and has a style that is slightly different. There is, of course, a difference between exhortation and narrative. Later on the P document is written in order to exalt the position and honor of the