

everything from them, or practically everything, and therefore what is there should be complete.

Do you see the dilemma this new line of argument leads them to? If you say, here are certain books and the redactor took what he wanted from this, what he wanted from that; that he found the story of Joseph as a boy in P and the story of Joseph as a boy in J, and he took the story from J rather than P. And he made his selection of what he wanted to take, and he left out a lot of material in all of them. Well, if you say that, then you find two stories and they contradict each other, and you say this proves that they were different documents. What kind of redactor was it that would put in two stories that contradict each other? Why didn't he correct one or the other? The critics generally assume that these documents are included almost absolutely complete. That is the assumption on which they worked, though occasionally they admit that a little has been omitted. The assumption on which they proceed is that we can tell the view held in these different documents by what is there, and that they were put together in a rather arbitrary fashion, anxious not to lose anything.

The scholars that I have had contact with are among the very best. While they hold firmly to the JEDP theory, they have a tendency to laugh at the *Polychrome Bible*, which was prepared by Professor Haupt of John Hopkins University. It was an attempt to print the Bible (some volumes in Hebrew and some in English) with the different documents in different types, so that you could see at a glance what they were. If properly done, such a thing could be an extremely useful tool for examining the basis of the theory and seeing whether it stands or falls. It is much harder to judge when they just give each document by itself, as they usually present it. Often in their commentaries they say, "In verse so-and-so here we see plain signs of P; there is the phrase, 'male and female'; it uses the name Elohim; we see special interest in genealogies, etc." They speak that way about each verse separately, but they can not put it all together and examine it critically as easily as you could with the *Polychrome Bible*. I am not sure just how well that particular job was done, but I think the idea was an excellent one, to make the material available to test whether it