

Critical Theories

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F. V. Winnett of the University of Toronto holds that Exodus has one primary source which has been touched up and rearranged here and there by P. The one primary source of Mosaic Tradition presupposes unity of authorship and rejects the idea of haphazard literary growth. Reacting strongly against the absurdities into which the fragmentary hypothesis has gone, Winnett says, "If it had not been for the three-document theory the unity of the narrative would never have been called in question" (The Mosaic Tradition, p. 10). He is critical of the "absurd results" obtained by C. A. Simpson in his analysis of the Plague Story^(p.12) and he regards this story to be "the creation of a single imaginative mind, not the mechanical fitting together of pieces drawn from various sources, two verses from J, a half-verse from E, a touch of P." (p.13) While calling into question the existence of J and E as separate documents, Winnett does not question the existence of P who at a late date is supposed to have revised the written traditions. He increases greatly the amount of material assigned by most critics to P in Exodus. In fact, he gives material to P that no other scholar does. At the same time he denies^{to P} verses that^{most} others have unanimously assigned to P.