in another book   in the O.T. than that ~~wh wi~~th   which the course was dealing,

he wo~~ll~~d look up the outstanding critical authority on it, and would take his word

as to the source of the various statements to ~~wh~~ ich ~~you~~ he referred. But he said, that

in each course that he took from this scholar, when he dealt as to the particular course

with which he was dealing, he went right into the original source material and in each

case pointed out flaw after flaw and difficulty after difficulty with the critical approval

and with the evidences on which its division into sources was made.

In the article in the Commentator ~~or~~ to which I refer by H. L. Ginsberg, the --

he describes at some length the work of professor Alston of the Univ. of Leipsig in

studying the historical background of the O.T and bringing to light a situation very differ-

ent from that which the Wellhausen theory would presuppose. Ginbberg speaks also

much of the work of a recent Jewish scholar in Jerusalem, a recent Israeli scholar,

named Kauffman. It is interesting that Kauffman, according to Ginsberg summary of his

work, gives up the Wellhausen approach almost entirely, although still clinging to the

old out-of-date source approach, but taking the p document which is the final capstone

and most advanced stage of Wellhausen and putting it at the very beginning. Would it

not be better to reexamine the whole source approach, and admit that actually there is

far too little evidence on which to build a structure today.

One sentence in Ginsberg's article is interesting. He says Kauffman however

is no fundamentalist, he stresses the importance of the sources. So we gather from this

that Ginsberg's idea of a fundamentalist is one who does not recognize sources .

Now of course anybody must recognize, whoever wrote Genesis , it is almost certain

that he had some sort of sources which he used, but the question is are we able to

recognize sources? Anything that's written other than by an actual observer must have

some sources. But are we able to distinguish sources and to divide up ~~app~~ a document

into the original separate distinct documents from which it came, documents of whose