

For more than forty years I have been delving into various aspects of the documentary theories. During the past two years I have devoted myself intensively to the study of the subject. In a talk of 27 minutes about all that can be done is to stress its importance. I wish, however, to summarize some of the results of my investigation. I have arranged these under specific heads and would like to read them to you, as follows:

1. 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. Not even one ancient copy of J, E, D, or P as a separate and continuous unit has ever been found.

2. No record that has come down to us from ancient times contains any mention of these documents as having ever existed. There is no ancient reference to the writing of any such document or to such a process of combining them as the theory assumes. There is no evidence that any such process actually occurred.

3. The theory is almost the lone survivor of a method of 19th-century literary study that has otherwise been almost completely discarded, except in the field of Biblical criticism. A century ago it was a common practice to develop theories of this type regarding almost any ancient or mediaeval document. Most such theories have today been abandoned, and are viewed as merely literary curiosities. It is only in the field of Biblical study that this 19th-century attitude has been retained.

4. During the 19th century various German scholars presented widely differing theories regarding the origin of the first five books of the Bible. No one of these theories gained complete ascendancy until 1878, when a particular theory, strikingly different from most of the views previously held, was advanced by Julius Wellhausen. This new theory was publicized throughout the English-speaking world by S. R. Driver and other followers of Wellhausen. Even though nearly a