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which they wrote tried to tremendously magnify the place of the priests, and made^{up} all the laws of Leviticus, and these very detailed regulations. ~~That the~~ is the P document. And then the P document was written, and then another redactor combined ~~D~~ with JE, and then another redactor combined ~~E~~ JED with P, thus we ~~have~~^{get} the whole Pentateuch which ever was read to the people when they came back to the land. Now you see that the theory is a very involved thing. ~~JED~~^{and} are not considered to be but they are considered to be the schools of life. And as a matter of fact ~~it is~~ some would divide up J1, J2, J3, J4, E1, E2, ~~E3, E4~~, and so forth. There are some others would divide up that which is already divided up. That is a very involved theory of development whereby this idea of one God who created the world, and then who said, Israels ... came into existence according to the Graf-Welhausen theory. You see how utterly different it is from the teaching of the Bible as we receive. This Graf-Welhausen theory which was presented by Welh~~h~~ausen in the book in German on the History of Israels about 1875. It was never accepted by most of the older scholars, but younger scholars enthusiastically accepted it, and spread in Germany, in England, and in ~~A~~merica. By 1930 ~~it~~ was taught as an established fact in most of our older seminaries and in most of our universities which discuss anything about religion. Today there is comparative little efforts made to defend the theory; it is simply assumed that it is correct. ~~It is a treated as if one would be ignorant~~ And anyone is treated as if he were ignorant, if he did not recognize it as a fact. In one of my courses in the Seminary I go through the history of the development of the theory, and I go through the argument for it, and I try to examine the evidences for it, and of course what I teach over a whole semester you cannot more than touch upon while.... At least I try

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