

circulated separately for a time; then someone combined them. This man, who is called a "redactor", and is often spoken of as the "Redactor of JE", or represented by the symbol R^{JE} , is supposed to have so interwoven the two accounts that sometimes a chapter would be taken from one, and then a chapter from the other, sometimes as little as half a verse from one, and than a half verse or more from the other. After this combined work, now generally called JE, had been circulated for a long period, perhaps as much as two centuries, a new document was written which somewhat paralleled it. This document was called D, and includes the greater part of the present Book of Deuteronomy. After it had circulated separately for a time it was combined with JE. After this second combined work, now called JED, had been in circulation for a time, an entirely new document was written, which is said to have paralleled JED to a remarkable extent. This document has come to be called P. After it had circulated for a considerable time another redactor combined JED with P, interweaving P into what had already been composed, starting the whole thing with 33 verses from P, then adding three chapters that had originally belonged to J, but were now included in JE, then about a chapter from P, then more material from J, then a verse from P, then a few verses from J, and so on, sometimes as much as a chapter from each, often only a few verses or perhaps only half a verse from one or the other.

Those who hold the view are generally very precise and specific in their claim as to exactly which words of the Pentateuch belonged originally to a particular one of these four documents.

There is a certain amount of variation in the theory as held, but the above summary would correspond to what is stated by nearly all who accept the theory, even though some would add to it still other complexities, and a few of its present promoters would reverse the order of combining the last two documents.