

by practically all the scholars who accept the critical theories at all, the J document was the first document written. Most of them would hold that it was written at about the time of Jehoshaphat, though some today are becoming a little more conservative, and putting it back as far as David's time. In fact, I heard one great scholar say how interesting it would be if you could only know whether the writer of the J document at the time of David, who was a brilliant writer, was personally acquainted with the man who wrote the court history of David. He believes the two writers, "two of the greatest in history," lived at the same time. Most critics would differ from him by putting it later, but practically all would say that it is the earliest document in the Pentateuch.

Their theory is that this J document was written and circulated as a complete unit. There are some who even say, instead of speaking of J and E as standing for Jehovah and Elohim, think of these letters as standing for Judah and Ephraim, the southern and northern kingdoms. They suggest that the E document was written in the northern kingdom, paralleling the material covered in the J document. From the viewpoint of the northern kingdom, they stress the places where the E document speaks of places that were in the northern kingdom, as proof that it comes from the northern kingdom, in telling what had happened up in the northern kingdom. Then they come to places where it tells what happened at a place in the southern kingdom and they say, we can notice the marvelous power and breadth of feeling of the writer of the E document in the northern kingdom, who also tells of events that took place in the area that later became the southern kingdom. But they hold that the E document was written a little after the J document, and that the two circulated separately. Then, they say, a redactor combined the two into one, so we have a work called J-E. That is the term they give to a document combining the two, including both of them almost completely, which then circulated. Then they say about the time of Josiah somebody wrote a document to urge people to centralize the worship at Jerusalem, and this document, which they call D, included most of Deuteronomy and a small amount of additional material. Then a redactor combined D with JE, and they call him the redactor of JED, and so this JED was combined and circulated. Maybe this combination took place during the exile, or at