

through; how can you take out this section of the E document from Genesis 20 to Exodus 10?" Of course, today it is agreed by all that the style of E is much nearer to that of J than it is to that of P. But for almost fifty years nearly all your scholars considered that this was a part of the same document as Genesis 1. And, there were a number of great and outstanding scholars who had held those views who continued to hold them after 1878, when Wellhausen wrote his book on the history of Israel in such a beautiful German style, with forceful presentation, and with splendid reasoning. He was such an able writer that practically all of the younger scholars accepted his views, but there still remained older scholars for twenty years after that time who continued tenaciously to hold other views. I do not mean conservative scholars; there were conservative scholars and there will always continue to be, but I mean that among liberal scholars agreement on the exact details of the theory was not complete for twenty years, until the older scholars had died. Then in later years there were a few, but not a great many, who advanced other viewpoints and other theories. For thirty or forty years, the great bulk of scholars held to the theory almost exactly as Wellhausen presented it, but there never was a perfect consensus of scholarship because there always were some men who were liberal in their viewpoint who held to the principle of the documentary theory, but differed in important respects. Among the holders of the Wellhausen theory, the agreement is almost complete as to what constitutes the P document, but as to what is from J and what is from E there has always been variance of opinion. There have always been large sections about which the scholars have been greatly in disagreement as to whether they are from J or whether they are a part of P. Since they were narrative, and not enumerative, all agreed that they belonged to JE and not in P, but not as to whether they were from J or from E. Some would feel very strongly one way, and some would feel very strongly the other way. The consensus has not been complete; not all of the great liberal scholars have accepted the Wellhausen theory and it has never been complete as to the distinction between J and E. There have always been vital differences among the scholars.

The agreement is not so perfect as they make out, though there is a very great agreement. There has been a very close agreement among