

~~HAPTER ONE~~
~~A HISTORY OF HIGHER CRITICISM~~
~~A History of "Higher Criticism"~~

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I. Literary Criticism

A History of the Present Critical Theory of the Pentateuch

In order to fully understand ^{and assess} the present views of the structure and formation of the Old Testament (particularly the first five books, called the Pentateuch), it is worthwhile ^{to study} the history of such ^{hypotheses} theories. ~~Let us first, look at the course of events in Old Testament studies leading up to and following the presentation of the so-called JEDP ~~not documentary~~ ^{Hypothesis, 1975} will be examined. Graf-Wellhausen hypothesis in 1878. Then we shall look at these events ^{will be viewed} in the context of similar work done in general literature, making appropriate observations as we go.~~

1. Origin of the Documentary Theory Early Developments

The first five books of the Old Testament, variously known as The Pentateuch or the Torah, ^{has} been universally ascribed to Moses, in the Old and New Testaments, the Talmud, and ^{by} both Jewish and Christian tradition. It was not until the eighteenth century of our era that this view was seriously questioned, at a time when ^{with the advent of} deism in England, ~~scepticism~~ in France, and rationalism in Germany made a climate favorable ^{to} rejection of the supernatural and ^{scepticism} toward the historicity of ancient ~~writings~~. see opposite pp. for notes

It was a German pastor, Heinrich Bernhard Witter, who in 1711 first advanced the idea that the variation in the use of the terms ^{Yahweh and Elohim} translated "God" and "LORD" (in our English Bibles) indicated that two documents had been fitted together to form the book of Genesis. Witter's speculation ^{however, had very little} had no historical

* Higher criticism is a rather ambiguous term first applied ^{by critical scholars prior to the twentieth century} to literary studies ^{such as authorship, date, or origin of a work as opposed to lower criticism which}