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ments in the paper, reflect a blind alley in which general literary study wandered for over a century. Although most students of general literature abandoned such efforts nearly 50 years ago, these attempts to divide biblical documents into alleged but otherwise undocumented sources are still taught as valid procedure in many university departments of religion and in nearly every theological seminary that is over 60 years old, even though no ancient copy of a J document or a P document has come to light, and there is no reference to any such document in any ancient writing.

Early in the present century it was often said by those who espoused the theories of source criticism that we must treat the Bible the same way we would treat any other book. Unfortunately most Bible students, whether conservative, liberal or radical, are ^{quite} unaware of an important fact: the idea that great literary works have been composed by the interweaving of various sources and can be reasonably separated into original component parts was strongly attacked by prominent literary critics during the first third of the present century, and was so completely demolished that it has not only been abandoned by most students of literature but almost forgotten.

When source criticism was introduced into the Pentateuch its proponents declared that anyone familiar with literary study would know exactly what was meant by the term "Higher Criticism" because of its use in connection with general literature. About twenty years ago I looked at all the standard works on literary criticism in the University of Pennsylvania library and found that few even listed the