

by sending them into exile and all these ornaments would be lost. He named all the other kind of ornaments after it. But you take the word tire and you say tire like you put on an automobile.

We must not read into the Bible what isn't there, but we must take what is there and stand upon it, and know it is true because it is God's Word.

Where did these theories J,E,D,P come from! They started right in the beginning of the Bible. So I'm going to show you what part of the Bible it was that gave this French physician this idea back in 1753 when he published his book that began the higher criticism. He began with a very interesting phenomena. You taken Gen. 1 - "In the beginning God created heaven and earth" and you read in that ch. the name God over and over. You never read the name Jehovah. You never read the word which we had in our KJV as "LORD".

Smith says in his book: We find that in Gen. 1:1-2:4a uses the word Elohim 35 times in the story of creation, and never uses Jahweh once." . . . Then we find that Gen. 2:4b-3:24 which follows immediately and also deals with the story of creation uses a compound name Jahweh-Elohim believed by scholars to have been simply Yahweh in the original MS 20 t. and Elohim alone only 4 t." Isn't that peculiar?

The whole first ch. and the next 4 vv. The next 4 vv. talk about the 7th day. Really it should have part of the first ch., of course. The ch. divisions were not part of the original, they were put in later. Very convenient to find places, but they don't necessarily show us the break in thought.

We have 6 days in the first chapter. Then we have the seventh day in 2:1-4. You find, God did this, God did that . . . Then you go on and read about the Lord God, the Lord God, the Lord God . . . You have that for a couple of chs. and you then simply read about the Lord, for a distance. Then after that Lord, Elohim -- sometimes one and sometimes the other. Maybe half a ch. one and half a ch. the other. Two vv. of one and two vv. of the other.

But right at the beginning you have God used through a ch. and 4 vv. Then you have Lord used along with God for 2 chs. and then Lord used alone for a little space after that.

When I was in college someone said, O you believe the Bible story of creation, do you? Which story do you believe? The one in Gen. 1, or the one in Gen. 2? So they said there are two stories of creation -- the J story in Gen. 2. The P story in Gen. 1 (uses the name Elohim) (J uses Yahweh). It's an interesting thing to strike this arrangement. Whenever you strike anything like that anywhere, you're entitled to look on and see if it gives you a pattern that's going to be repeated. Because it may be a clue to something. But it doesn't here. In this case they try to carry it out through the Pentateuch and it doesn't work. You have to make shifts and adjustments with it in order to get the theory which makes