

that nobody thought they had much of historical value. History, 150 yrs. ago, went back to 500 B.C. Today history goes back twice as far as that, exactly twice as far, and that's as far back as it can ever go because history is knowledge based upon written records and writing was originated about 3000 B.C. or a little before. But 150 yrs. ago we had the OT standing alone in claiming to give events going back over 1000 years back of 500 B.C. and tell of some events happening even long before that. The OT told of great cities, otherwise completely forgotten. Nobody even knew where they might have been. It told of great conquerors whose very names have been forgotten except for the mention in the OT. It told of whole nations, otherwise completely unknown.

So 150 yrs. ago it was very easy for people to start building theories about the OT as something that simply showed the ideas of people as these ideas developed from their imagination, and somehow the originator of the Graf Wellhausen theory and his associates said, We look == learn nothing about history from the time alleged of Abraham or of Moses from the OT. We only learn what people thought when the J document was written; we learn only what people thought when the E document or P document was written hundreds of years after the time of Moses. Of course it was thought 150 years ago that writing had not been known as early as the time of Moses, so they thought of course that all of this must have been written down long after and doubtless originated long after.

If we had time tonight it would be interesting to go over some of the arguments that were advanced for this theory that attempted to deny the Scripture. I want to refer to just one of these arguments about the Pentateuch, one that you will often hear. You will hear the statement made that in Genesis and the rest of the Pentateuch you have a series of parallels. You have an event occur, and then you have another account of the same event. You have a long series of parallels. When you examine these whole series, you find they simmer down to a comparatively few, but there are a few events that occur sounding like different events but which are so similar that the critics say Such a thing could not happen twice! It's perfectly obvious these are two different accounts of the same thing and prove the existence of different documents.

For instance in the trial in which I took part in recently in Seattle, the professor from the University of Washington said, Look at Gen. 12 which tells the story about Abraham saying that Sarah was his wife in Egypt, and the difficulties that Pharaoh got into as a result and then how eventually he had to let her go. Then you turn to ch. 21 and you find an account of how Abraham did the same thing only this is in the land of the Philistines. He said Sarah was his sister instead of his wife and Abimelech got into trouble and he had to let her go. Very similar stories. They could point to two or three cases like this and then they could sound as though there are a lot of them. There are a few, very few. This professor said, In the first of these the Name Jehovah is used consistently and in the second the name God is used. I passed a little note to the lawyer and I said, I suggest you ask him this question, Turn to the account of Abraham in Egypt in Gen. 12 and tell us how many times any name for God is used. And the professor turned to it and looked at it, and said, Why I guess there is only one instance he said.