

A few words out of context may give us an utterly false idea of what the context actually teaches. You have to interpret the passage as a whole and see exactly what God says. So the Bible says God spoke and that He spoke in various ways. If we believe in a real God there's no difficulty in believing that God did speak in various ways to people in ancient times.

It's amazing how the books that present the critical theory, presenting the same arguments given 80 yrs. ago, == take Gen. one and Gen. two for instance, and they say Gen. one is very exalted in its idea of God. God spoke and it was done. In Gen. two it's very primitive -- God take's clay and moulds it, moulds it with his hands one books says. Nothing like that in Gen. two at all! The passage simply says God formed man from the dust of the earth and breathed into his nostrils the breath of life and man became an animate being. It's not a primitive picture! We read into it making it a primitive picture.

This syllabus used in the U. of Washington said that in the early stories of Gen. many of them were consciously formulated answers to questions that might be asked such as, Why does the serpent crawl on his stomach? That's purely imaginary. There's no evidence that anybody ever sat down to consciously formulate answers to questions like that. Certainly there's not any evidence that any such group of stories was put together and formed into a continuous book such as we have in the Bible. This whole higher critical approach incidentally did not begin with the Bible. It began with other literature, and the place it began was Homer. It's very interesting to read about Prof. Wolff in Germany who originated this theory and he was a brilliant scholar, And Whilliam Goethe, perhaps the greatest of all Germany literary men was so impressed with Wolf's tremendous intellect that he went to Prof. Wolf's daughter and said to her, Would you please ~~hide me~~ hide me behind the curtain at the side of your father's lecture room before he comes in because I know it would embarrass him to have me sitting there listening to his lecture. But let me hide there so I can listen to him without his being embarrassed by it. She hid Goethe there and he listened to Wolf's taking Homer and dividing it up into these little sections that had come together by a long literary process, and Goethe was just thrilled with it. But then a little later toward the end of his life Goethe said, I have reread Homer's Illiad and Odessey and I am so impressed with the unity of it, the wonderful literary unity of the structure, and the high literary quality of it all, he said, Much as I enjoyed the brilliant thinking of Prof. Wolf, I just can't believe that any such work of genius could come into existence by accidental process like that. Well, scholars today have practically all given up such ideas about Homer or in fact about any of the great ancient works of antiquity. It is only regarding the Bible that this sort of theory is being held. And regarding the Bible the theory of 80 yrs. ago is being taught widely today as established fact when there is really no evidence for it.