

go as far as Hebron or Eschol. They bring home grapes to confirm their report of the great fertility of the country. But they bring back also tales of giants and strong cities. The land they say is certainly good but invincible. Caleb alone disents from this view. ((You see in the other, it was Caleb and Joshua)) Here Caleb alone dissents from this view, and endeavors or supports Moses' endeavors to convince the people that strong in Yahweh's presence they are more than equal to the people of Canaan. But the people are ~~s~~ afraid and refuse to go forward. Yahweh orders them back into the wilderness, then the people repent, attack the Amalaki~~ss~~ and Canaanites but are forsaken by Yahweh and defeated." So you see you have two stories, each of them telling you the full main story, but you have a real difference between the two stories. And at first sight this can be very convincing as one of the finest ~~ex~~ illustrations of the fact that, according to the critics, the Pentateuch is a composite production made up of two documents. Of course they claim really three, but when you come to separate J and E, it's much harder. There is no agreement there whatever among the critics. But as to the separate ~~f~~ of JE from P, they are quite unanimous. We have here two complete stories. And so I think that ^{here} we should stop ~~for~~ for a few minutes to examine these. And so

3. Examination of the Four Main Arguments. Now here I'll just briefly mention that we ~~want~~ went into it in considerable detail last year in the Course on the Introduction to the Pentateuch-- The Four Main A^guments for the Division into Documents. Just briefly mention them as applied to these. Because it is very common to say, Well you have two stories: one uses the name JEHOVAH or YAHWEH; the other uses the name GOD. And you can separate them up. But what people don't realize is that according to the critical theory this use of the two names only goes up to the early part of the Book of Exodus. That when you get into Numbers, while you have an occasional section which uses the name GOD, practically all of Num. uses the ~~has~~ name, JEHOVAH. And so the distinction of names of God upon ~~of~~ which many people think the whole HC is based, has absolutely no relevance as far as the story of the spies are concerned. You cannot ~~be~~ get any help from that idea of ~~x~~ different names of God after the first few chapters of the Bk. of Ex.

Now the second of these arguments is that you find the same thing told over. You find