

Translation from one language into another can never be exact, as the areas of meaning of the words and forms never correspond exactly. One Gospel may record what He said when speaking Greek; another may give a Greek translation of an Aramaic message. On one occasion He may have given an illustration or a discussion at length, and on another He may have presented it more briefly.

By comparing what Jesus said on various occasions we can get a clearer idea of His exact meaning. Although we may not be able to determine the precise words that He used on each particular occasion, we can be sure that every fact or idea taught in each passage is true. After all, Jesus promised the apostles that the Holy Spirit would bring to their remembrance all that He had said to them (John 14:26) and would guide them into all truth (John 16:13).

The greatest effect of the divisive theories of the Higher Criticism upon Bible studies has been in connection with the so-called Wellhausen theory of the Pentateuch. In the early part of this century that theory was intensively discussed in many college and seminary courses and numerous scholars devoted their energy to refining its details. Today the evangelical world has largely forgotten it, but its main features are taught as established fact in nearly all the older theological seminaries and in most university courses in religion.

The theory takes its name from Julius Wellhausen, Professor of Theology at the University of Greifswald in Germany, who presented it in 1878 in his influential book, Prolegomena to the History of Israel. This theory