

b. *The Argument from Continuous Narrative.* Eichhorn's other three arguments have to be taken into account. The first one, by itself would never provide an answer. It only suggests. But his second argument, if it works out, is a very strong one. If I ask you to name the second argument for the documentary theory, I would like you immediately to say, "Continuous Narrative Argument." It claimed that if you would take from the book of Genesis all the sections that speak of "God" and put them together, and do the same with the those that say "LORD" (representing the name Jehovah) you could put them together and read each group straight through.

Suppose that I were to write you an account of my visit to Palestine a year ago, and suppose that Dr. Harris were to write about his trip and that we were to describe similar experiences. Suppose someone would say, "We want some proof of what these men said. Dr. MacRae and Dr. Harris went to Palestine. Dr. MacRae says he rode in an Arab jitney with a lot of Arabs from Damascus to Jerusalem, but Dr. Harris says he rode down with the other American tourists. In Jerusalem they joined and went to various places together." Suppose that Dr. MacRae tells what he saw and Dr. Harris describes what he saw. Suppose these two accounts were combined into one, without designating who wrote which parts. There would be a lot of repetition. Then, if someone could separate out what was in my words and what was in Dr. Harris' words and could put them together and would have two complete accounts, it would be a mighty strong argument that there had been two accounts: i.e. if one could separate out two complete stories, taken substantially as they were, and neither of them needing the other. Now do you see the force of that argument? It is a very strong argument, if the facts work out. This is a very important question for examination — do the facts work out? We will not examine this fully now, but I want you to have in mind the development of the critical theory, what the arguments were, and how it developed. This is very vital. Later on we will discuss how valid or insufficient the arguments are. There is no point in trying to discuss the critical theory unless you know what it is. If you want to say, I am not about to believe in it, it is not what they teach in my church, it must be a lot of nonsense, if that is your attitude, that is up to you. Many people who simply take that attitude are greatly used of the