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Christ's death at Calvary and then He consummates that salvation through the complete victory which Christ is to have over all that is evil on this earth at His second coming.

No. 2, The Critical Views of the Account. We have noticed that Genesis 3 is not one of those chapters which the critics divide up into a great many little sections. They consider that the document begins with Genesis 2:4b and runs on for several chapters, and so Genesis 3 is as a whole, according to the critics, a part of the document, and the document, according to them, is a much older document. All the critics held until about 1870, they all held, practically all of them, that the document was the earliest and the document was the latest, and then about that time it was turned around and all critics since that time that the document is the earliest and that

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must be the earliest because it has the most primitive ideas of God. It represents God in language. Now, of course, it is natural enough that when God is dealing with mankind we have opportunities for using terms which refer to God's activities that are similar to human activities. While in Genesis 1, God said, "Let there be light," God commanded, God did this, there is not the same opportunity for that type of expression and it seems to us that the difference between the J and P is the difference between the sections where that sort of expression would naturally come in and the sections where there is no particular reason to have that sort of expression, but that is the critical theory about this, that it is part of the J doctrine. Now many of the critics will hold, also, that this, like most of the rest of Genesis, of the beginning of Genesis at least, comes from a Babylonian beginning, a Babylonian structure, and we noticed how all this naturally came about, that when Babylonian materials were found we found remarkable corroborations of the accuracy of the Scripture where the Bible has relation with Babylon