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There was a great argument about the critical theory of the origin of the Pentateuch about 70 years ago. The arguments given on both sides among many people ... felt that the unbeliever^s had won. Those ~~who~~ - who held their views gradually got control of one seminary after another, until today most theological seminaries that are more than 30 years old ... today we do not find a great many books written in order to prove the view. The tendency rather is to assume that it is so, and simply present it as something upon which scholars are agreed. Yet, a great deal of evidence has come to light during these last fifty years in relation to the times of Moses and this evidence points very strongly not in the direction of the critical theory but against it. Some of these evidences we ~~believe~~ have looked at in the course of four lectures. At the moment, however, I would like to look into Smith's book on the first Jewish Bible, and to see what he gives by way of evidence for theory as the ~~th~~ origin of the Pentateuch. Smith discusses ~~this~~ these various sections, J, E, D, and P as if they were actually different books written hundreds of years apart, and circulated individual books before they were ever brought together. He does not bother to mention the fact that no such book like J, E, ~~D~~, P, has ever been found from ancient time. Nor has any ancient book has been found that refers to any of these books as having ever existed~~the~~ - The earliest form in which we have anything of the first five books of the Moses is exactly as we ~~have it~~ have it now, As the books of Genesis, Exodus, ~~Number~~ Leviticus, Numbers, and Deuteronomy. The whole theory of J, E, D, P and P is something that has been worked out by men who have studied the contents and tried to rearrange them in order to point that they were written as a separate document originally written.

Now Smith gives evidences on which he says that this has been the case. I want to look at one or two of the statements as ^{iva} Smith gives them, and to show how very far they are from proving what they claim is true. He refers to page 27, the trained students of Hebrew can recognize these separate documents very readily, because they're are certain ~~tale~~ ----- tall-tale characteristics.