

references made to its botany, topography, etc.

It is necessary to consider briefly the most recent critical theory, which has held the field for over a score of years. This is the Graf-Welhausen theory. It is a phase of the divisive hypothesis. It denies the unity of the Pentateuch, claims that it is made up of a number of documents, all of them written long after the time of Moses, compiled and redacted at various times and by various men.

In support of this theory four principal arguments are adduced. These are 1. The argument from the use of the divine names. 2. The alleged continuity of the various documents. 3. Differences in diction and style. 4. The presence of numerous duplicated, contradictions, etc.

1. The argument from the use of the divine names. The foundation of the divisive methods is division according to the formula used for God. Hence we have the Jehovistic document, the Elohist document, etc. The Priestly document, for instance, is the one which uses the name as a whole, Jehovah Elohim.

A key verse in this division is Ex. 6:3. "By my name Jehovah was I not known unto them". This is building a great deal upon a small foundation. The name Jehovah appears often in the narrative prior to this point. The critics say that shows the incorporation of a different document. But if a document using the ~~narrative~~ term was incorporated, how stupid of the redactor to include the part of another document which says that the term had not been used! Indeed one of the critics who accepts the divisive hypothesis describes the redactor as "ein genialer Esel". Can any Christian accept a view of the Bible which considers it to be the product of such bungling?