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 Old Testament as something that ~~merely~~ showed the ideas of people as these ideas developed from their imagination. And Wellhausen, the originator of the Graf-Wellhausen theory, and his associates, said, "We learn nothing about history from the time alleged of Abraham or of Moses from the Old Testament. We only learn what people learn only thought when the J document was written. We learn only what people thought when the E document was written, or the D document or the P document, hundreds of years after the time of Moses. And of course it was thought at that time, that it was thought that 150 years ago, rather, that writing had not been known as ~~early~~ course early as the time of Moses. And so it was thought of this that all of this must have been written down long after, and doubtless ~~was~~ originated long after. Now if we had time tonight it would be interesting to go into some of the arguments that were advanced for these theories that attempted to deny the Scripture. I want, however, tonight just to refer to one of these arguments about the Pentateuch; one which you will often hear in any reference to it. You will hear the statement made that in the Book of Genesis and the other books of the Pentateuch you have a series of parallels: ~~X~~ you have an event occur, and then you have another account of the same event. And you have a whole series of parallels. Well, when you examine these whole series, you find that they simmer down to a comparatively few, but there are a few events there which occur sounding like different events, but which are so similar that the critics say, "Such a thing couldn't happen twice;" it's perfectly obvious these are two different accounts of the same thing and prove the existence of different documents." For instance, in the trial in which I took part recently out in Seattle, the professor there from the University of Washington said, "Well, look at Genesis 12; it tells the story about Abraham saying that Sarah was his wife, in Egypt. And, about difficulties Pharaoh got into as a result, and then about how eventually he had to let her go. And then you turn to chapter 26, ^{and you find,} or 21 (20) rather, and you find an account of how Abraham did the same thing only this is in the land of the Philistines. He said Sarah was his sister, instead of his wife, and Abimelech got into trouble, and he again had to let her go." Very similar stories. They can point to two or three cases like this, and they make it sound as if there are a lot. But there are a few, but very few. And this professor said, "In the first of these the name Jehovah