

to believe in this field today. So, you see the situation which we have.

We have a group of Christians who believe that Moses ~~was~~ wrote the Pentateuch, ^{is} but also He has always been and who not only believe that there only true living God, ~~but also~~ that God revealed Himself in the past, and He revealed Himself through Christ, and He gave us the Bible, ~~and~~ we have. And of course, ^{is} textual criticism... ^{as} exactly as we

say. Then we have those who are trained in most of our old modernistic seminaries today who do not know much about ^{the} present arguments for this higher criticism, and they are convinced that it is ^{true and would present it} ~~presented~~ as a fact. Some of them wonder ^{greatly} in why there is difference between document J and document E. It is just as ^{different} ~~as~~ between Chaucer and Modern English today which anybody should be able to recognize it. ^{people were able to recognize the difference long before}

^{Actually,} the higher criticism came along. ~~That~~ is not the case at all. Such extreme ^{on} statements simply do not hold. Now, since we have this much of discussion of the ^{situation} ~~in general~~, I think it is good to try to ^{to give a great general} idea of ~~what~~ exactly what the theory is. ^{considerable} ~~details~~ variations

in ~~the~~ details of the field as it is held by different people, and there are some ^{of the} variations by some ^{of the} leading scholars of the world who hold it.. ^{who maintain it}

These are comparatively a little ... The main principle of the theory as generally thought of is that at the very early time the Israelites believed in many gods, and they had different shrines in different places in Palestine, and around the shrines there was a story about an imaginary ancestor of the Israelites like Abraham, Isaac, and Jacob. And of course the idea of ^{came out from}

Egypt and so on. These stories which ^{around the shrines}, and then

there came to be one gathering together of the ^{story which they call the J} document. It was ^{of righteousness. The one writes something,} then another writes something else, and then they ^{would put them together, and}