

very difficult to tell, and J uses the Lord and E uses God and they are so  
very hard to tell. / <sup>P</sup> ~~K~~ of course also uses God, but ~~the~~ as you see this original  
part of God and Lord is not much used as a ~~et-~~ criterion for division any more.  
Well, it is that way for most of the arguments of the theory. Most of them go  
a certain distance but they don't go far enough to really prove anything. It is  
sort of like the ~~m~~ man I knew who ~~k~~ had a creek ~~he-wah~~ he wanted to jump across  
and he made it across in two jumps, well that doesn't keep him from getting wet.  
You can have a dozen arguments, no ~~one~~ of which proves a thing and you put the whole  
~~doz~~ dozen together and it doesn't prove it. Each of these arguments shows a certain  
number of interesting things that make you wonder what is <sup>the</sup> ~~the~~ real meaning.  
And God wants us to study into the ~~scrip~~ scripture and find what He has revealed  
and what He really means by these things but instead of <sup>that</sup> ~~this~~ we ~~take~~ take this  
theory and this looks a little bit that way and this looks a ~~litte-~~ little that way  
but no one of them goes far enough to ~~reapp~~ really prove ~~k~~ what is set out to  
prove. Now, the arguments for this theory divide naturally into two passages.  
There are the arguments for the dividing up ~~ix~~ into arguments. Now, you see ~~te-~~  
the position that we are in. Here is the Pentateuch. There has ~~bx~~ never been  
~~any document-which~~ found in ancient times, it would be the J document, of the  
E, or the C, or the D. If we had these documents, if they actually existed somewhere  
you could compare them, and say ~~the~~ here is evidence ~~of~~ that this is early, here  
is evidence that this is later, but you don't have them. You divide them up on the  
basis of arguments and then you ~~ara~~ arrange them on ~~the~~ that basis, and so you are  
~~argumi~~ arguing in a circle to quite an extent. Now the critics differ as to what  
is J and what is E very very much, but they ~~arg-~~ ardently agree on ~~a~~ what is J ~~#-~~