

founding and needs no help from the other accounts as far as completeness is concerned.

It is helpful to see how this reasoning has divided the Scripture. Using the source materials and these four "reasons," examine Genesis 21. The first half of v. 1 is called "J" because it uses the name "Jehovah" ("Lord" in the KJV text). The second half of v. 1 is called "P" because it also uses the name "Jehovah" but is a parallel account to the first half (as in reason 3). V. 2 (first half) again belongs to "J" since it continues the story of the first half of v. 1. But the second part of v. 2 belongs to "P," as do vv. 3-5. V. 6, however, uses the name "God" ("Elohim") and it is supposed to come from "E." "E" will get the major portion of the rest of the chapter, although v. 33 will be given to "J"; and some meaningfully suggest he should also be credited with the last half of v. 32. Such analysis is, of course, very complicated, difficult to see, and slightly absurd in the face of the basic truth of Scripture. This idea of the composition of the Pentateuch is wholly out of harmony with the Scripture and incompatible with biblical Christianity.

33

In the face of the clear-cut presentation of Scripture, what really lies behind this reasoning? Are such teachers deliberately perverse? Is it some clever plan of Satan's to confuse the professing church? or is it just a lack of clear insight about the character of the Bible? This we will try to determine in our next article.