

anthropomorphisms and seeing God in bodily form. While these vary very much from the pagan cultures about Israel, they are still in that class in a general way.

P, however, offers abstractions of God and this is supposedly a higher view. A touch of these can be seen in Genesis 1. "God speaks," "God creates". The idea is that God acting and working unlike man... without the movements of man (as in contrast with Genesis 3, for example) and without the consultation or help of men.

/4/ The character of God as seen in the documents develops after this order:

J-E shows God as possessed of jealousy and vengeance. He is wrathful and powerful and for these things he is worshipped and feared.

But in P the deity is more a personal God of feeling and love (although still not up to the New Testament picture) and one who gives careful analysis to his desires and intents. He does not act capriciously, is judicious in what he does, and responds to man on a fellowshiping basis.

In D, somewhat between these two forms in older analysis, the deity is a God of continual mercy who punishes his people only out of need to bring them into line with his will. He is marked by integrity and this calls for strong action sometimes on his part. To the deity of D the most important things are attitudes of obedience and spiritual activity. These will earn the continual (continuing) mercy of a deity who desire to show himself good.

/5/ Critique: In critiquing these concepts we note the following:

--The idea is contrary to the Scriptural revelation...as it takes the common understanding of Scripture and makes it something it is not. Apart from this emotional outburst we may note the following: