

The whole thing depends on the partition of the Pentateuch for its value. If there is no partition there would be no apparent development. The oldest pictures of God are the most fully developed. If all the documents stood as a single entity, the ideas are found to be so intertwined that no development of the higher critical type can be distinguished.

Supposed differing expressions of religious concepts may not differ at all. They may have a touch of provincialism or single-mindedness and that might easily explain suggested difference. This would seem to be especially true with the names of God and in the later events involving Abraham-Isaac and the wife-sister accounts.

The anthropomorphic expressions are largely built on arbitrary materials. For example, "God said" is as anthropomorphic as "God appeared." The mode differs a bit but the idea is still essentially that of reflecting God in human terms.

And the diversity of the character of God is better understood if one takes the Pentateuch historically and notes the individual apprehending of God by the various leaders among Israel. We agree that men are not robots and personally entered into the relations of and with God. But we think that if Noah used different terms he was essentially saying the same things that Moses and the later prophets said save in a more provincial cast.

(b) Sacrifice

/1/ Discussion

Sacrifice is at the very center of redemptive Biblical faith. As the Pentateuch stands it was initiated by the Lord (Genesis 3) and expanded by revelation as human history unfolded. The Mosaic law represents a very full development of details but as the Pentateuch stands it is a very similar expression of ideal.