

the oral groups are just about synonymous with the documentary groups. They all hold substantially the same negative position with regard to the origin of the Biblical materials.

And at this point we end our considerations of these aspects of criticism and move on to something with which we are better able to offer understanding anyway.

6. The Unity of the Pentateuch

a. Definition

Unity suggests that a work has internal harmony, is marked by a lack of division of style other than individual literary aspects, and shows an absence of contractive material. Unity suggests common theme and expression. We note the following in the general concepts of unity as being important in understanding the subject:

(1) It does not restrict style to one type or form of material. A prose writer may turn poetic for a few pages and this does not harm unity. It does not bar variety in expression.

(2) It does not exclude the use of sources, the material used is somewhat the responsibility of the author. He has such freedom as he may need or want to include. Material selection is his as he views the meaning and benefit intended to the reader.

(3) It does not mean the work is totally the work of one man. It does suggest that there is but one responsible source. A document marked by literary unity could not be re-divided in such a way as to show the original sources.

(4) It does suggest that the plan and purpose are complete to the extent to which they profess. The work must fulfill any plan or intent given to it.

(5) In the Pentateuch unity does not mean there can be no post-Mosaic elements but it suggests that the structure of the Pentateuch sharply argues for one author and one originating center.

Literary unity is not a possession of biblical scholarship...it is a standard concept in all writing and literary fields. When we speak of it