

(c) And a further argumentation could be based on the manner in which heterogeneous materials are welded together for the whole. This is especially applicable to the blending of the legal, narrative, and sacrificial materials.

(3) Linguistic unity

There are also many marks of linguistic unity. Much of this material is summarized in Keil: INTRODUCTION, Vol. 1, p 159 ff. A good bit of it is also noted in Allis: THE FIVE BOOKS OF MOSES. We will not list them here. But Keil notes that many of them are uniform in all "documents." If the Pentateuch were not a unity it would be surprising that diversified material and sources would use so much material of the same sort and in or with a consistent pattern. The sources noted are both older sources but it simply shows how much of the factual material the critical analysis overlooks. I do not stock much credit in many modern research methods of obtaining truth but it is interesting to note the number of modern computer analysis studies on the Pentateuch. . all of which I have seen arguing for the work of one source.

d. External Marks of Unity

In this area, the manner in which the Lord touched on the "law and the prophets" is significant. His assignment of meaning for the law is consistent with the idea that there is a key truth or central issue to all. The unity of the works is such that they are clustered around a divine theme and shed light on it from several different angles.

e. Elements thought to militate against unity

Briefly we will consider a number of items that are thought to militate against unity. One must remember the sharper unity definitions given earlier and understand the processes of text copying, etc. But most of these may be treated carefully as typical of other matters in similar vein.

(1) The Self-Praise sections

It is often suggested that Moses could not have written these and that they are the additions of a later scribe or editor, etc. The chief passages as known to me are: