

You quoted from Anderson a number of what he called the "irregularities, inconsistencies, and repetitions" in the Pentateuch. In any fairly long book it would be easy to find many similar phenomena, if one would treat it as the critics treat the Bible. Take, for instance, the example you cite of sometimes calling the mountain Horeb (Exodus 3:1) and sometimes Sinai (Exodus 19:1). Having done a little mountain climbing myself, I am very familiar with the practice of sometimes referring to the name of a particular peak, sometimes to a name that is given to a group of peaks which form one mountain, sometimes to a particular range, or sometimes even to the general mountain system involved. A person who is familiar with the facts finds no contradiction or difficulty. Any sports article is apt to use various titles or names, simply for variety. The same principle applies in the case of the two different names used for Moses' father-in-law (Exodus 2:18 and 18:1). If I mention my wife to her brother I am apt to call her 'Grace'. If I speak of her to my son, I call her 'mother'. If I speak of her to one of the students, I call her 'Mrs MacRae'. It is common practice everywhere to use different terms in different circumstances. When there is no particular reason in the circumstances why a particular term should be used, we are apt to simply continue the practice that we have been most recently using, or perhaps simply to change it for the sake of variety. No specific rule can be made about such matters, but the method that the critics use could find any number of alleged inconsistencies in almost any book that ever was written.

When it comes to the alleged difference between the two versions of the Ten Commandments, it is helpful to note that some of the actual commandments are really shorter than the full presentation in either place. Thus, in Exodus 20:8 the Fourth Commandment gives the following: "Remember the sabbath day," thus reminding the Israelites that this was not a new enactment but one which goes back to what God had established at creation.

In Deuteronomy 5:12 Moses is reminding the people of the Ten Commandments, which they had doubtless heard many times in the interval, and simply begins the Fourth Commandment with the words, "Keep the sabbath," since there is now no need of again alluding to the fact that this was an old commandment, not a new one. Where there are slight differences in the wording, it is purely a matter of the manner of presentation of the commandment or of stressing a particular aspect. The commandments themselves are identical in both presentations.