

might have been. The claim is that there are such clear marks of contradiction between different sections, and of development and growth between different sections, that you can see that different documents were combined representing the ideas of different times. As it stands today, you have the story in Genesis. In this story you have the creation of the world and of man before Abraham, but most of the book is dealing with Abraham and his family – his children, grandchildren and great-grandchildren. In this account we find that they were given certain promises by God, that God had certain dealings with them, that they journeyed through the land of Palestine, that they sacrificed to God at various places. If we divide the story into two documents and put all the cases of sacrifice into one of them, then we find we now have two documents, in which one has no case of sacrifice, and it is said that there is a contradiction, that in one account Abraham sacrificed and in the other account he did not sacrifice. Of course in that case it would be that way because we have put all the incidents involving sacrifice into one document. As a matter of fact, practically everything that is put into the P document is before Genesis 20, and it does not contain over a fifth of the whole story of the Patriarchs.

Then you go on to Exodus, and you find the story of how these people were in Egypt, and God called them out of Egypt, brought them out into the desert, and set them apart as a people for his own name. Yet you read that as He rescued them from Egypt and led them through the wilderness, they constantly rebelled against Him. He gradually developed a system by which He led them through the wilderness and into the Promised Land and showed them the sort of life He wanted them to live in the Promised Land. He gave them a very brief law at the beginning of the wilderness journey, in Exodus 20. In Exodus 20-23 He gave them a brief statement of the law which He wished them to observe. Then in Exodus 24, He made a solemn agreement with them, whereby this law was established and they promised to obey it and follow it. Then He invited Moses to come up into the mountain in order that He would give him further teaching on the details of the law for the people, and now He told them how they should set up a detailed system of religious life with the tabernacle. He gave a very full and exact description of all the little details of His