

Anderson, B. W., Understanding the Old Testament

25-11

Begins with the Exodus story

- p. 35 Refers to the origin of the "Yahweh Cult"
In Ex. 3 two terms for deity are used alternately. "This is one of the evidences that have led many scholars to conclude that the narrative represents a blending of sources, J and E, so closely that they can hardly be separated."

Alternation in use of divine names in Genesis

1.1-2.4a consistently uses name Elohim

2.4b-3.24 uses Yahweh in combination with Elohim

Same alternation found in rest of Genesis. "This criterion, along with the evidence of differences in style, theological idiom, and the presence of repetitions and inconsistencies, led to the hypothesis that various sources are woven together in the Pentateuch."

- p. 167 The Paradise story was evidently once circulated as the storyteller's answer to such questions as:
- Why are man and woman attracted to each other?
 - Why does social propriety demand wearing clothes?
 - Why pain of childbirth and misery of hard work?
 - Why is serpent hated by men?
 - Why does man refuse to acknowledge sovereignty of his Creator?
- p. 385 Scientific discrepancies in P's account of the creation
- p. 387 Flood story
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| According to J, it came as result of heavy rain | According to P, fountains of the great deep and windows of heaven were opened i.e. waters above and below threatened a return to chaos |
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- p. 168 The two creation stories of P and J supplement one another in interest even though they differ from each other in many respects.
- p. 386 P shows that man is crown of God's creation
- p. 391 P not interested in human side of drama of God's dealings with his people. Lacks the "human interest" we find in the J story of Gen. 2, 3. or the naive touch given in the J version of the Flood story, that Yahweh shut Noah in the ark (Gen. 8.16b) This is not because P has gone beyond anthropomorphisms, but because P's interest centers in what God says and does rather than in how men speak and act in response to divine words and deeds. Consequently the characters in P are drab and lifeless and Moses is but a "draped statue" compared with the titanic Moses of J and E.

B. W. Anderson is more subtle in his approach so far as suggesting outright contradictions.