

What were the sources, and how had they been combined? Can we prove that these were different sources by showing that they contradict one another? Now a new element entered, with the rise of evolutionary ideas, and the approach which had seemed almost ready to fall of its own weight was so changed and so promoted that it spread rapidly through the world.

Does the union of two weak things necessarily produce one strong thing? They may make it look very strong, but they need to be examined with great care. After the publication of Wellhausen's book in 1878 the whole scholarly world seemed to accept his theory and it spread like wildfire, as the liberals claimed to have found the true explanation as to how the Pentateuch came into existence. Then they claimed to find that the documents carried on through the book of Joshua and gave up the word Pentateuch altogether, substituting Hexateuch — "six books."

They said, "As you arrange these documents, there is J, the earliest, the most primitive, the most anthropomorphic. It thinks of God under human figures: God comes down to the garden; God talks with Adam; God smells of the sacrifice; God is treated as a man. It is anthropomorphic."

Next came the second Elohist, which was said to be quite simple, but less anthropomorphic than J; D was still less so, and P was said to be very spiritual.

Along with this increase in sophistication there was said to be a steady increase in complexity. J was said to be very simple in its requirements and its general system. E slightly less simple, and D quite a bit more complicated, while P included all the complexity of the developed sacrificial system.

It was said that in J any family head could sacrifice — when Abraham would come to a place he would build an altar and sacrifice. In Deuteronomy only the Levites sacrifice. In P sacrifice is limited to the descendants of Aaron.