

great many aspects that were only touched on in the Book of the Covenant. Here they are elaborated upon and stressed and driven home with fuller details given in Leviticus or in certain sections of the Covenant. So there can be said to be a progression, but it is not a progression which is the least bit inconsistent with the arrangement of the book as it stands and does not in any way require that the book originated in a different way. The critics assume that the J and E documents were written at the time of Jehoshaphat or a little later, and then combined, and then the D document was composed at the time of Josiah, and the P document at the time of the return from exile. If you assume a development like that, you can use it to try to show a development in the religious attitude of the people. As far as religious ideas are concerned, the difference relates principally to the narrative, because in the law you do not have much opportunity to find anthropomorphism anyway. It is in the narrative which is given to J that anthropomorphism naturally occurs, so alleged development of ideas of God is almost entirely due to the fact that narrative will naturally contain more such details in it. And exhortations naturally have more than the detailed presentation of ordinances and regulations.

It is claimed that the religious institutions developed with these three laws, that there are striking changes and contradictions among them, and that these changes and contradictions correspond to the actual historical development as it occurred, as knowledge of it can be gleaned from statements in the historical books.

The claim is made that pre-Mosaic sacrifice was observed by J and E and that there is no sacrifice in P, but we notice that this argument is based entirely on the fact that practically all of the narrative material is in J and E. As to the place of sacrifice, the claim is made that in J and E sacrifice was permitted wherever God appeared, but we look at the verse in the Bible and we do not find any such statement. The verse is dealing with the question – what kind of altar is it permissible to make – rather than with the place where it will be. Here God is not describing the specific arrangement of the tabernacle service, but giving general regulations at the beginning of Israelite history. He stresses that it is all right to make an altar of earth, but if they make an altar of stone it must be of unused stone. There must not be hewn stone in