

are and how they are to be selected, but that does not prove that either the D document or the JE document disagree with the P document in this regard. It was a matter with which the priestly legislation naturally dealt. It was not necessary to tell all the people to be sure that the priests are selected from the tribe of Levi and that they belong to the family of Aaron. The people did not vote on who the priest would be. The priesthood was hereditary. Regulations for it are laid down in the handbook of the priests and do not need to be repeated to the people. On these two points, upon which they lay so much stress, the differences can be readily understood in view of the relation of the documents as they stand in the Pentateuch, and the assumption that there is a progress among them rests largely upon inference from things which are not stated there. In other words, this assumption rests to a large extent on an unwarranted argument from silence.

As we have seen, the critics bring their strongest argument in connection with this matter of the development hypothesis. They say, "Here we have the development among the documents." If there is not a development among the documents there is no need to go further. But they say, "We have the development among the documents and this proves that these documents, which have this development among them, were written in this particular order, from the simple to the complex, and this is proved by the fact that in the history of Israel the actions of the people correspond with the development idea." So the development idea is greatly strengthened by saying, "Look at the history and you will see its development." But we noticed previously that if you look at the history you should look at all of it, and if you look at the history as it stands, you find that it sharply contradicts this critical theory. In the history as it stands the book of Joshua tells how the people, at the very beginning of their time in Canaan, felt that it was so important that an altar for sacrifice for the two and a half tribes not be established as separate from the rest that they were ready to go to war over it. In other words, it was their understanding that the formal procedure was to have one place to which all the tribes were to bring their sacrifice. We also noticed that when they came into the land one of their first acts was to establish an altar on Mount Ebal and to sacrifice there. Not that they were going to keep on having sacrifice there, but that on this one great occasion,