

3. Statements from any critical books that assume that a document is preserved in its entirety, such as a statement that a particular document has no mention of worship in a certain period, or knows nothing of a fall, or some such statement.

XI-7 Lewy, Growth . . . 131 Furthermore, the J document never mentions a decisive contest between Yahweh and the Egyptian gods and wizards, as Pn repeatedly does . . .

Kuhl, 50/10 The Priestly Code therefore assiduously avoids anything which could be linked up with other customs. In contrast with the other Pentateuchal sources, the Yahwist and the Elohist, no mention is made in P of any sacrificial offering or any place of worship in pre-Mosaic times.

Kuhl, 61/7 The Priestly Code makes no mention of a quarrel between Abraham and Lot, or of Hagar being driven out: . . . Neither do we hear of the imperiling of Sarah by Abraham's extraordinary conduct nor of Jacob's cheating his brother Esau. The greatest care is taken to avoid anything which might degrade the Fathers in the eyes of the reader.

Kuhl, 63 A third difficulty lies in the absence of any allusion by the author of P (in common with the other sources) to contemporary events and conditions. As far as dates are concerned, therefore, we are completely dependent on internal evidence.

U2 167/9 There is no allusion to the Creation, Garden of Eden, the Flood, of the Tower of Babel (Gen. 2-11).

Nothing is said about the sojourn at Mount Sinai-Horeb (Ex. 19. ff)

OE, 185/3 . . . sacrifice for P begins only after the revealing of the law at Sinai (Lev. 9). The reason for this is obvious . . . If sacrifices were offered before this by the patriarchs, it could only have happened in a manner contrary to the law of Sinai. So P denies the practice of sacrifice entirely to the period before Moses.

loc. cit. For P, which allows to mankind before the flood only vegetable food (Gen. 1.29) and only permits the eating of flesh after the flood (9.2-3), . . .

GWA, 29/4 Deuteronomy forbids sacrificial worship except at one central sanctuary. The laws in J and E appear to know nothing of such a prohibition.

U2 388/5 It is striking that whereas the old (JE) tradition stressed the making of the covenant at Sinai . . . , P contains no independent account of the Mosaic covenant.

Bewer 2nd, 85 In E God no longer appeared in person, but revealed Himself in a vision or a dream, or by one angel or more.

Ibid, 267 The tabernacle was the pattern of the later temple at Jerusalem, and all cultic worship was possible only there. That is why the patriarchs in P's own story never sacrificed, and why the altar in the East Jordan country was only a memorial, never intended for sacrificial purposes (Josh. 22).

Ibid, 275 But P did not draw this conclusion, his attitude was narrow and exclusive. He did believe in monotheism but not in its universal applications; . . . He had no missionary zeal, no love for the heathen. . . .