

Argument from Development

- JB 45/9-10 The law of the altar . . . is of fundamental importance for the true understanding of the development of Israel's religion. There was at first not one single sanctuary which alone was legitimate, but there were many local sanctuaries, which were called "high places" and which everybody frequented. They had formerly been the sacred places of the Canaanites; now they belonged to Israel, who worshiped Yahweh there . . .
- 46/1
- 88/3 " . . . many valuable and interesting survivals of earlier stages of religious development "
- 279/10 The long process of purging the ancient tales of all heathen and inferior ideas was brought x by P to a successful completion.
- 281/9 P carried therefore his ideal back into the past, and what had been accomplished only after a long historical development he presented as existing from Moses' time on. 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.

K 80/2-5 Less attention is paid today to the "authors" The main concern is with the basic form of their various works, and today it is not considered that these developed out of the organisation and combination of individual traditions or complexes of tradition. It is believed that a few great themes most intimately connected with the cult can be recognised as the roots of the traditions. Outstanding among these are the exodus from Egypt and the entry into the civilised land of Palestine The assumption is that individual stories about people and things accrued to these beliefs in the course of time. In this way the basic matter may have been produced from which the individual sources or the model for them could develop.

Snaith, "Num"(Peake),

- p. 262(223b) on Nu. 16.22 The phrase 'God of the spirits of all flesh' is a P-phrase, found only here and 27.16. It shows the advanced ideas of P wherein Yahweh is indeed the God of Israel and has his covenant established with them, but is also the maker of all men on whom 'all flesh' (i.e. all human beings) are dependent for every breath they draw " contrast this with an earlier statement on
- p. 257(219m) Num. 8.11 The 'plague' is the fatal blow(negheph) which, according to P, falls upon all who rouse the anger of God (19). We are here once more in the primitive world of amoral taboo.

Holt, John Marshall, The Patriarchs of Israel(Nashville; Vanderbilt University Press) 1964

p.17,18 The work of Wellhausen, Gunkel, and the other masters of literary criticism was informed by the prevailing "developmental" thought of their time and happens to have come before modern archaeology emerged as a proper science. Our present recognition of the fallacy of that reigning philosophy must not, however, drive us to contempt or disdain for their having not thought ahead of their age or having reached conclusions that must now be modified in view of subsequent discovery. Much of what they had to say remains definitive for study of the Bible, but there are other resources to which we may now turn . . . Some modification of the earlier conclusions of literary critical study is called for, even if the new knowledge has raised, as it should, questions of which no one had previously thought.

OE 194/6 we must also remain aware of the fact that direct lines of development are never found anywhere, and that we must always reckon with times of decline . . .