

Between Genesis 1 and Genesis 20 those sections that deal with sacrifice are in the J document. After that they are in the J document or in the E document. They are not in the P document, because there is practically nothing allocated to P between Genesis 20 and the end of Genesis. There is very little, just three words here and a half sentence there, plus a list of the kings of Edom.

You see the great importance of having this development theory combined with the document theory. The idea of the development of religion might have produced all sorts of theories, but this idea of development had something to work on. It took hold of the document theory and crystallized it into one definite form. The former document theory was purely a literary matter, and would have fallen to pieces because it was out of line with new developments and viewpoints in the study of literature.

I think that the documentary theory was on the way out when the development theory was brought into connection with it. When you combine the two, the development theory strengthens the idea that there are distinct documents, and the evidences adduced to show that there are distinct documents strengthen the idea that there was a development: i.e., if you think that the religion of Israel was not a matter of God revealing Himself to man, but a matter of man gradually developing and evolving in his ideas until he develops the very complicated ritualistic sacrificial system which you find in the book of Leviticus, which was the highest stage of development when it comes to complexity, but which would perhaps be a low stage from the viewpoint of real spirituality. And yet, it is claimed that the P document is more spiritual because it does not have as much anthropomorphism! In the J document you have God walking in the garden in the cool of the day. You have God repenting that He made man. You have God smelling the sweet savor of sacrifice. While in the P document, they say, God speaks and it is done. It is more a statement of what God does rather than a descriptive presentation of God's intimate relation to His people. Is it more spiritual to have less personality in God? I am not at all sure that you have a right to say that P is more spiritual.