

to say, it may be given to the people more fully in the repetition of the law where they are urged to obey things they have been familiar with for forty years. In the first presentation all that was necessary was to present the principle, which would be presented more fully in the priest's law, which could include fuller detail for application in comparatively infrequent circumstances. So you naturally have in D more details than in JE and yet much less detail than in P.

In most cases the critical theory of a development proves to be based upon reading something into the text or upon alleged change which is perfectly explained by the situation.

The two instances where the critics place their greatest stress, and at which they seem to have the strongest point, relate to the place of sacrifice and the person who sacrifices. We have looked rather fully into the law in connection with both of these, and we have seen that in the book as it stands there is not really such a development as the critics claim. Since this is so, there is no great point in trying to see whether the history follows the development which the critics claim! Yet as the critics usually present the argument, it is turned around the other way!

There are many detailed points at which we could look, but I think it is more important, in our last few hours, to get this basic fact clearly in mind. You were assigned at two different times Carpenter and Gray on the "Evidence from History." Now I want to be sure you have the situation exactly in mind as far as the argument goes. Carpenter and Gray say that the early document, JE, says that any family head can sacrifice anywhere he wants to. They say that the next document, D, says that sacrifice must be changed that it can only be at one place, and restricts the people who can perform the sacrifice to one tribe, the Levites. Then they say that the P document assumes that sacrifice is permitted only in one place (so there is no further step on this point). Actually it does not say anything about it, one way or the other. As to the person who makes the sacrifice, they say that the P document makes a further restriction, not letting every Levite sacrifice but now limiting it to the family of Aaron. So, they say, there is this progress between the three documents. Then, they say, when you look at the