

these documents, as they stand, show a development from one to the other along evolutionary and Hegelian lines? Do they show a progress from the simple to the complex – from primitive ideas of God to more advanced ideas? – from primitive attitudes toward certain religious institutions to more regularized and systematized and perhaps less spiritual attitudes on religious institutions? Is there such a progress among the documents?

We have looked rather fully at the evidence as to progress among the documents, and we have seen that while there are cases where there are differences between the documents, in most cases these differences are readily explained in view of the way the documents stand in the Bible and their relation to one another. In some cases we do not know the reason for the difference but it is not necessary to say the reason must be a development as there are many other possibilities as to what the reason might be in these particular cases. But in the case of the points on which the critics lay so much stress, saying that they clearly prove that there is a development, we have seen that most of these concern the place of sacrifice or the person who performs the sacrifice. We have noticed that actually there is not such a contradiction or difference between them as the critics claim. This claim about the position of the JE document is read into the text; it simply is not there. The claim they make about the D document says that the D document is strictly for the purpose of getting a change made so that sacrifice would be in only one place, but in fact there is only one chapter in the book of Deuteronomy that deals with this, and it is not the main purpose of the book at all. Even there it is not given in such a way as to make it necessary to say that there is a change. It is explicitly stated that when they are at peace in the land and God has given them victory over their enemies round about, then they are not to have places for sacrifice all over the land but they are to come to the place which the Lord will choose out of all your tribes. Under normal circumstances there is to be a unity which is to be made easier to observe by the fact of having one place of sacrifice. Then as to the other matter, of persons who sacrifice, the D document frequently refers to the Levitical priests. Of course, this implies that the priests are of the tribe of Levi, and JE nowhere says they are not of the tribe of Levi. In the P document it is explicitly laid down who the priests