

officers. Priestly functions, after this group emerges, are not possible for any other body. Therefore the revulsion shown in the earlier part of the OT to persons other than priests serving in some function is something written at the time of or after the fact of the occasion. We do think the Scripture indicates a divinely given development in these things but we think it shows it in order of historic progression and that the latter accounts are based on the former rather than vice-versa.

Similarly the force of sacrifice in J-E are thought to be crude and simple while P is the statement of the more complex system. Certainly the sacrificial laws are developed under the Sinaitic economy. Whether this is due to a document development or not is suspect.

Closely related to sacrifice and priesthood is the covenant idea. By comparing the law covenant of Israel with the previous covenants of the people, a growth in the pattern of religious life becomes apparent. The general concept is proper. God revealed this matter progressively but He revealed some very complex things early and some other later...and occasionally inverted the order of simple things as well. The fact that a matter is complex does not militate against its early advancement.

/2/ Critique

In fine this allows the Israelitish cult to be the author and finisher of the religious idea. There is nothing revealed about her religious faith...it is simply considered as being developed nationally and progressively. If we consider this as an accurate appraisal (!) we would be filled with amazement that of all the ancient cultures only this group could so up-grade themselves. All other cultures known to us tend to sink from the high and lofty ideals to the base and lowly passion. If God is not the party behind this Hebrew development then the