

in Genesis 2.2 where God is said to rest on the seventh day.

The alleged development of religious institutions according to Wellhausen's reinterpretation has some serious shortcomings. Since J and E are assigned most of the narrative sections in Genesis, it is, of course, easier to support the view that J and E present a grateful man offering his sacrifice anywhere to his God, since this view is largely absent from the rest of the Pentateuch. <sup>H</sup> The law of the one sanctuary (Deuteronomy 12:5) is not necessarily a later development, since in the immediate context, it is explicitly applied to the time when God will have given the Israelites rest and safety from their surrounding enemies (vs.10). Furthermore, the assertion that P knows no pre-Mosaic sacrifice but only sacrifice at the temple in Jerusalem is based on a dubious argument from silence; ~~and~~ <sup>we</sup> cannot be sure P was a complete document. <sup>H</sup> In the case of asylum, it isn't explicitly stated in J or E that any altar throughout the land could serve as a place of asylum. For instance, Exodus 21:13 (E) is projected into the future when God will appoint a place. Although an altar is mentioned in the next verse (vs. 14), this need not be equated with the place of asylum. <sup>H</sup> The alleged development of the priesthood also breaks down. Before Israel was a nation, it was natural for a family head to perform the sacrifices, <sup>as presented in J and E</sup> ~~D does not state that all the Levites could offer sacrifices.~~ <sup>in P</sup> The setting apart of Aaron's family <sup>then</sup> to offer sacrifices <sup>should</sup> be viewed ceremonially rather than in a moral light; <sup>the</sup> ceremonial regulations were conducive to good order when Israel became a nation. <sup>should</sup> It also be noted that D does not state that all the Levites could offer sacrifices.