

1. Alleged discrepancies in laws refuted

- f. Orr, 175 Law in Deut. gives general rule of worship
- 176 Even in earliest period of Israel's history, the rule and ideal is that of a central sanctuary.
- 177 The law in Deut. 12 is not given as a law intended to come into perfect operation from the first. Realization of the principle of centralization was gradual.
- 178 In the interpretation of these laws, allowance must be made for the irregularities incident to political confusion and religious declension.
- 179, 180 Establishment of Solomon's temple was not sufficient to check tendency of people to resort to high places for worship. Is a perversion of the facts to speak of the prophets as ever sanctioning this style of worship.
- 267 Doubtful if "centralization of worship" (as understood by critics) was the dominant motive in Josiah's reformation at all. His reformation was a crusade against idolatry everywhere - central sanctuary included.

c. Orr, 181 - Aaronic Highpriesthood shown to exist before the exile
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185f Phrase "the priests the Levites" decides nothing: it simply means "the Levitical priests." "Levites" used to cover both priests and Levites. Designation "sons of Aaron" not the only designation for the priests ~~ix~~ even in Levitical Code. Gradually dropped. Besides the priests were Levites.

188f Concerning the representation that in Deut. the Levites are seen in a dispersed and needy condition, ~~zzzz~~ there is no evidence of their condition in the later days of the kingdom being so deplorably destitute as the critics represent.

Orr, 191f Priests and Levites, Appendix

a. Tithe-laws. The festal tithe of Deut. is the old and traditional one, and the Levitical tithe was the second and additional impost. Moreover Orr, 274f are we really to believe that a tithe-law for the maintenance of the Levites, unknown in the days of Josiah, first came in with Exra, yet, though previously unheard of, was uncomplainingly submitted to by everybody as a law given in the wilderness by Moses?

e. Firstlings assumed to be feasted on at the sanctuary in Deut., without denying that the usual portions went to priests; Num. stresses the latter. Even if priests received the whole, in the peace offerings generally the offerer had a share given back to him. Orr, 515

b. Mention of Hebrewess in law of bondservice is no contradiction of the older law. Case of bondmaid betrothed to her master or master's son not touched on in Deut.

d. How could anyone persuade people of Josiah's age that 3 cities of refuge had been appointed by Moses when, ~~ex~~ hypothesi, they knew perfectly well that up to their day no such cities existed? Ex. 21 fits refuge for manslayer in same context as law to which appeal is made