

In Leviticus, the book for the ~~book~~ study of the priests, deals with the question again from another angle.

There are some examples brought in by the critics like the cases in I Ki when Adonijah clings to the horn of the altar and in another case when Joash clings to the horns of the altar. In both cases they are not murderers but are persecuted for insurrection. We can hardly imagine that somebody holds the horns of the altar for a number of years. And how would it be if several persons, and there certainly were always several persons in that situation, would cling to the altar. How could anybody sacrifice with the host of fugitives around the altar?

So we see that before Josiah (Deuteronomies origin according to critics) altars were not places of refuge.)

Of course the priests had to know more about these things and so Lev. deals accordingly with it.

6) The critics bring as one of their main-arguments for the development of the Pentateuchal laws and therefore also development of Pentateuchal documents the argument from development of sacrificial laws. In the early time before Josiah everybody could sacrifice (JE) and everywhere could be sacrificed, later on according to D only Levites could sacrifice and only in one place. Requires a man from the Aaronic family as priest to sacrifice and takes the idea of 1 altar as granted.

This is not correct as JE or what the critics call JE, gives rather the ~~idea~~ way to build the altar and says "where I shall ~~call my name~~ record my name", Deut. speaks of one place of altar not naming the place and leaving it therefore open where it will be, only stressing that one place at a time ought to be. This was not so necessary before as all Israel was in one camp, but now Israel is to settle and there will be distances and the question of several altars would be raised. The Levites are mentioned in Deut., which book is for the people, but the details of the laws about priesthood are given to the instruction of the priests in Lev. So there is no development and if it would not be a threefold either.

The word קָרַב does not simply mean sacrifice but slaughter. And slaughter in various meanings. Slaughter for sacrifice

" " eating

" in divine wrath and judgement.

So we must be careful which meaning is applied in each case. Adonijah trying to get the power, which is predestined to Solomon, takes the priest and goes to a place "stone of serpent" and kills there cattle in great number. And then Adonijah gives his followers a great feast. We must imagine that he simply had a good number of cattle killed to feed his followers, to win them completely and the presence of the priest had nothing to do with the sacrifice. After all we have often preachers at banquets to ask for the blessing.