

A similar meaning like  $\text{זָבַח}$  has also the word  $\text{זָבַח}$  which is usually translated "altar". Like ZOWACH it can mean a place to kill for sacrifice, or to kill for eating.

In the case of Saul seeing his people killing cattle and eating it without letting the blood run out, Saul builds an MIZBEACH a place to slaughter for food, to have the cattle for eating purposes properly, according to the law, killed. This of course does not institute a sacrifice, and MIZBEACH takes here the place of peace-time slaughterhouse.

We see a distinction in the meaning of ZOWACH in Lev. 12 which chapter forbids sacrificing at home and speaks about ZOWACH within the gates. We could not believe in a contradiction of that kind within a chapter, in one case sacrificing at home is forbidden, but killing for eating purposes in the homeplace is allowed.

Solomon sacrificing at Gibeon, ~~offers~~ 1000 pieces of oxen. We cannot believe that Solomon killed and sacrifices 1000 pieces of cattle which would be an immense job for anybody. The ~~Hiphil~~ form of the word  $\text{אָפַר}$  could be Hiphil or Kal, so "cause to go up" in this case as he himself did not go up. We speak of Roosevelt building a battleship, and nobody thing he himself puts the parts together and paints it. But in Saul's place we see how the Lord graciously spoke to him and richly and extraordinarily blessed him, which is a sign that Solomon was in the will of the Lord and knew exactly what he did in this case.

7) Hexateuch is an expression originated by the critics and meaning the Pentateuch plus Joshua as a unit.

The traditional view, always held by the Jews and the Church is Pentateuch (5 books of Moses, THORA) and Joshua kept separate. But the critics find the documental hypothesis not only referring to the Pentateuch but they find it also in Joshua. Therefore they put this two distinct units of the Bible into one unit.

8) E is an early document originating during the early divided kingdom in Ephraim, stories and legends originating around the shrines.

This document is in no relationship to the document E of Eichhorn. It has been combined with J and forms as JE a substantial part of the Genesis-narratives, we also find it in the book of the covenant and throughout the rest of the Pentateuch.

Document E originated, or rather its idea in the form it is understood today, originated when Noeldecke on basis of Hupfeld divided Eichhorn's document ~~in~~ E into E1 and E2.

In contrast to D and to P, which has an outspoken legal style, E has a more fluent style. The critics who are usually in harmony as to the difference between JE and P have often difficulty as to dividing J and E and the intermixture of the divine names, originally constituting the main difference is mostly explained by the redactors work or interpolations.