

Sacrifices

14.12

Pfeiffer 235/2-10

Centralization of worship in a single sanctuary. Permission to slaughter animals for food in the villages, without sacrifice (Deut. 12.20-24), contrasted with old custom in which butchery involved sacrifice (Lev. 17.3; 1 Sam. 14.32-35)

Pfeiffer rejects G. F. Moore's view that author of D instinctively felt that multiplicity of places of worship was not consistent with monotheism, and might lead the people to believe that the Jehovah of one sanctuary was different from that of another. Pfeiffer says "there is no trace of monotheism in Deuteronomy outside of ch. 4 (which is postexilic)"; author of D does not prohibit worship of "other Jehovahs," but only of "other gods"

263/4-7

In D, the terms "Levites" and "priests" were synonymous. According to P, of all the sons of Levi only Aaron and his sons were to be priests and the Levites were to be their servants.

263/9

The title "High-Priest" is still unknown to P and later parts of the Pentateuch. Instead of "high priests" P says "the anointed priest" because only the chief priest was anointed & not all the priests, as in the later legislation of Ex. 28.41b

Harrelson 146/2

It is not the case that within historical time in Palestine the people first offered human sacrifices and then learned to substitute animals in place of human beings.

221/7

Josiah then sets out to cleanse the worship of the temple, of the city of Jerusalem, and to bring to an end the worship of Yahweh at all other sites. The centralization of worship in Jerusalem was a drastic measure, designed to maintain purity of worship through state control.

349/5

Amos once more is the first of the prophets to speak in this forthright way about the sacrificial system. Some scholars have seen in this denunciation, and in the following verse (vs.25), a clear repudiation of the importance of ritual acts of any sort. More probably, Amos wishes to lay before the community the worthlessness of all such acts when they are a substitute for true obedience to the covenant requirements.

349/7

Yet Amos can hardly have proposed the abolition of the entire ritual system of ancient Israel. The worship of the deity was very naturally accompanied by sacrificial acts.

369/10

426/4-10
427/1-10

Priestly duties. Kinds of sacrifices