

The developmental idea is that both priesthood and sacrifice developed from a widely ranged situation into a settled economy. As the cultic center of the nation came to have a stronger grip on the people it was increasingly necessary that there be a centralization of worship. Therefore this centralization shows up strongly in the later documents. When notes are made in the earlier documents it shows how skillfully the redaction was made. The references to singularity must all be late and the literature in which they are found must also be late.

Generally it is assumed that prior to the Jerusalem temple there was no common place of sacrifice. Earlier references in the Pentateuch that may seem to indicate such are anachronistic at best and fabrications at worst. Before the priestly cult came to be central it was thought there was no need for a central place of sacrifice. But with the coming of the cult, a place had to be designated to bind the affections and works of the people

Apparently many altars were used in patriarchal times. The idea of singularity seems to come with the Mosaic code although the specification of where that will be enacted does not. The liberal mind thinks such specialization impossible before the Jerusalem cult had attained the prominence. Thus in your Bible you will see that the plan of the temple is very like the plan of the tabernacle. But to the critical analysis the tabernacle plan is formed after the temple. It is done so in order to give the temple historic sanctity and so increase its hold over the people. The idea is that the Jerusalem cult could show itself historically accurate in the face of rival challenges that might develop.

With the ideas of sacrifice is associated the concept of priesthood. It is suggested that the priesthood grew from the paternal center to a chosen body and chief