

statement which can be twisted in such a way as to give an impression which might be thought to be different.

Student: [unclear question]. AAM: Yes, Deuteronomy 12:5. It is very important to remember that chapter (Deuteronomy 12). I am not so particular that you remember that it is verse 5, but you certainly should remember Exodus 20:24. Deuteronomy 12 is the chapter which stresses in more than one verse the order that there is to be one center of worship in the land to which they are coming. That is expressed in this chapter.

Many of the critical books on Deuteronomy make you think that the stipulation that they sacrifice at one place is the whole purpose of the book of Deuteronomy. Actually, you find little, if any, reference to it outside of this chapter. But you do find in this chapter several exhortations from Moses to the people that after they come into the land of Canaan, they are not to establish tribal altars. The strongest argument of the critics is the argument from history. There were sacrifices at different places; but as Mr. Mazurek [student] pointed out, we do have, on the other hand, very good evidence there that a strong conviction concerning Jerusalem as the place to worship existed among the people. Jeroboam wanted to stop this feeling, and he was long before the time of Josiah!

The argument from history is a very involved one. We will have to go over it a bit hurriedly, though it is very important. Now I want to look further into this question of alleged development within the document. You notice there that as far as the place of sacrifice is concerned, the evidence of the alleged one, two, three, and four developments from simple to complex is really non-existent. As far as such a development is concerned, you only have one of them stressing something that the others did not stress. It is quite natural that Moses would stress something when they went into Canaan which there would have been no point in stressing forty years earlier, before they went into Canaan. There are a number of matters which are related to the claim that the worship was not centralized before the time of Josiah. One of them is the claim that before that time a fugitive could run to one of the altars and be safe, but that since Deuteronomy took away