

to sacrifice there--No, cf. 22, 23--they say the Lord knows whether we have done it for any such reason, or whether the Lord knows that we are building an altar here for a sign that we belong to God also. We are part of the whole people and it is as memorial and symbol and not a place of sacrifice. Cf. v. 26--it was not for burnt-offering or sacrifice but for a witness and the generations after them. It is a representation of the altar which they had across the river as reminders to the people, that they were part of the whole. This ch. 22 clearly recognizes that sacrifice is to be at the one place and it is right there early in the history. Of course you know what is naturally done in such cases. They say that this is written later, but that is rather ~~far~~^{far}-fetched. They just make up a story to support their claims. If you take your theories to that extent, you get to a point where you can't prove anything, because if you get evidence to prove their theory is wrong, they would simply say that was written at a later time. There are books in which later writers might have put in later, but to say they made up a whole story like this is rather unreasonable--we have noticed that it would have been inserted in Deut. a section has been inserted into Deut. that there is aid there and it is good enough in the time of Deut. and it is actually at that they were to sacrifice at Horeb. It is then made up of a number of separate sections and the sections are not strong enough to hold the word. There are many things that are actually very weak and when you put the things together, it seems you have a structure there which seems absolutely clear and the religion came not as a revelation but it was what they were supposed to be and it was an evolutionary development with these different documents coming together in this way. It is rather important in connection with this argument from history and the biblical history is something which is absolutely a, b, c, and 1, 2, 3 and they are what God gave but you notice in his revelation that they don't reveal it as you might write a book of Systematic Theology and they can say here is the doctrine of man and then the doctrine of God and then we ask what is and what isn't of God and to men some of whom have been saved through the doctrine