

theory, lived at a much earlier time, long before the time when the D document was written! That is absolutely impossible! Here the theory of interpolation clearly does not work.

The opposite of interpolation is to assume that additions were made to an original JE document by later writers. That would mean that an early JE document, consisting of chapter 27 (or just of verses 5-7) was the nucleus around which the book of Deuteronomy was composed.

We can see that this is ridiculous, because according to the critics the whole purpose of the author of Deuteronomy was to make them sacrifice in one place, and he would hardly include something that orders them to sacrifice at a different place. If he had done so he certainly would have changed it. They answer this by saying that whenever there is a difficulty in JE, because of a thought that they say is more advanced, they claim a later change. Well, surely, they would have changed this if it were inserted into Deuteronomy!

Addis says that verses 5-7 introduce an element much older than the time of the author who wrote Deuteronomy, who could hardly on his own initiative have recommended an altar of sacrifice on Mount Ebal.

Dillman and others say that we have here a fragment of the E document. How could a fragment of the E document get in here? Also, it is exhortation – the very attitude of Deuteronomy. It takes the law and by exhortation drives it home to the people's hearts. This is the style of Deuteronomy, as the critics insist, and the style of this very chapter.

That is, if a man would set up stones, inscribed with the law, that would be the Deuteronomic idea of sacrifices. And if we have 1-8 in its present form describing the style and spirit of Deuteronomy, and the directions in 11:29 to the Israelites to give the blessings on Mount Gerizim and cursings on Mount Ebal. And then later on in 27:12 a still later writer, not of the Deuteronomic school, described the Levites who were according to 27:14-15 the thirteenth to bless and pronounce twelve curses. So this is a non-Deuteronomist who wrote the last part of it and a Deuteronomist who wrote the middle part of it and he took a fragment of JE, which has not been preserved in its proper place in