

ent purpose. The sacrifice put up on Mt. Ebel is ~~written-for-a-different-purpose~~ commanded to be put there and it shows the command as considered by the book is not just for the matter of good order through

their history and not in the matter of ~~some-thing~~ something that is safer and they make their sacrifice there when they first come into the land--then they say of course that is the JE document and how they would get into the middle of Deut. is the question. Deut. was written for an entirely different purpose and there are small points that are alleged as showing it is non-Mosaic with changes of law and most changes of the law are either not actual changes and they give great details of original principles presented. Their situation would be different then in the wilderness and that centralizing of the sanctuary and they being there in the wilderness causes just one camp to be present and just one center. They have but one place of worship and their going into the land is a vital question and they give decision on matters that are different in Canaan than they are out there and the same things apply to the cities of refuge--why in JE at the beginning of the ~~Romanist~~ wilderness journeys are they going to the cities of the refuge but some would say it is put in in order to look Mosaic. The fact of the matter is that you have a lot of things that fit the time of Josiah and the book was written then. You have just as many things that do not fit the time of Josiah and a great many things that have relevance for the time that Moses wrote a--of course the phrase they are thinking of, is beyond Jordan. The word does not mean beyond Jordan but on the side of Jordan and in the book, you find the word used sometimes for one side of Jordan and sometimes for the other side of the Jordan. They say that Moses couldn't have written the book of Deut. because it is talking about the other side of Jordan, but it is used for this side of Jordan, and you tell from your context by what way it is meant. There are too many students have never taken their concordance and studied what the word Aver means, but they take the rationalist idea on it. If that is accepted, and "beyond Jordan" is added later, that would mean that about a third of what Moses said, and some say that for for a long time, this became a standard phrase, and consequently no matter where you were your would call it "beyond Jordan". It could be like you saying, "I am going to West" when you were already there, but we have no proof of it being used in that way; right here in