

they would do so, and this very act was commanded in the book of Deuteronomy.

Thus, the very book which the critics say was written for the purpose of doing away with having altars at different places commands a sacrifice on a particular occasion at a different altar. The critics try to get around it by saying it is an interpolation. But this argument does not work. If it were an interpolation it would have to be an interpolation by people who lived and died, if the critical viewpoint is right, long before the book of Deuteronomy was written. They try to get around this by saying that it is a JE fragment which is not included in the main JE book, but a JE fragment which a Deuteronomic writer enlarged upon, and then later on someone else inserted into Deuteronomy. If this were true, he would have had to be a rather stupid fellow not to realize that it sharply contradicted the teaching and purpose of Deuteronomy, if its teaching and purpose is what the critics say. But if you take the book as it stands you see that its teaching and purpose is not what the critics say it is at all. It is not a book written for the purpose of establishing a new system, and making people think that Moses had given these orders hundreds of years before, while actually establishing a new system to do away with sacrifice throughout the land and cause that it all be confined to the one place in Jerusalem. Actually it does not fit with that idea at all.

The argument from history, as the critics make it, is an argument which can be made to sound very strong, but the thing to remember, as you read it, is that it rests upon the assumption that there is such a development among the documents. It rests upon the assumption that the documents show the sharp contradictions or strong changes which the critics claim are there, and we have seen that there is no such thing. The historical evidence they present lacks any proof that after the time of Josiah sacrifice was all in one place. It is only evidence that there was sacrifice at other places prior to that time. Also, it is not proved that it was only Levites who sacrificed in Joshua's time and then Aaron's descendants at a still later time. We have very little evidence on these matters from those periods. Very little evidence at all. The great bulk of our historical material deals with events before the time of Josiah. In the course of that material there are many cases