

takes it for granted! Actually it is questionable that J and E say that you can sacrifice anywhere that God appears and D says you must sacrifice only in the place which God permits. Of course, as a matter of fact, D is Moses giving instruction to the people for entering Canaan, and when they go into Canaan, God could choose, if he desired, that in Canaan there should be one place where they should sacrifice, to show the unity of the people and to keep them together in their relation to Him. There would be no point in making such a regulation before that time. Why should you make a rule that you can sacrifice in only one place when you are still in the wilderness? They are around the sanctuary. They are scattered here and there, but they have their headquarters where Moses is, and sacrifice is naturally in one place. That one place moves – the tabernacle may be here now and a week later it may be over there. In another week it has gone further, and so it keeps moving; and as it keeps moving, it is naturally in different places.

It is a very good rule, when any of the higher critics make a statement, not to accept that statement without looking up the facts and seeing whether they have correctly read the facts. Very often the argument simply disappears when you look at the facts. That is very frequently the case. In this case their argument is that sacrifice could be made anywhere that the Lord put His name – anywhere that God appeared. That is based on Exodus 20:24, which the earliest critics put in the J document, but which the Graf-Wellhausen theory and most of the subsequent views put in the E document. There in Exodus 20:24 we read, “An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen; in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it.” Does that say that they can sacrifice anywhere God appeared? It does not say that. Read the words exactly. It does not say, “you can make an altar any place where I record my name.” It does not say that at all. He says, “in all places where I record my name I will come unto thee and I will bless thee.” As the narrative stands, this is at Sinai in the beginning of the wilderness journey. God is prescribing what kind of an altar they shall make – it stands to