

reason that they are going to sacrifice to Him and they are going to sacrifice at different places because they are moving through the wilderness, camping here and there. When the people are all together and united under Moses' direction, there is no point in discussing whether they can sacrifice at one place or at many. Inevitably, it is at the one place, the headquarters where Moses is, and that moves from one place to the next. Carpenter says about this that "The place, according to one conception, is as important as the person. The patriarchs of J and E felt no reserve in this matter: wherever the LORD or Elohim appeared." This view is embodied in the earliest legislative rule, Exodus 24. He says that this rule cannot possibly be lived in the period preceding the construction of the desert sanctuary, for it is announced as of universal application. It receives its historical interpretation only in connection with the usage of Israel in Canaan. But D lays down a very different principle. The Deuteronomic code opens in chapter 12 with the demand that all local sanctuaries shall be abolished and sacrifice restricted only to the single place which the LORD shall choose. Deuteronomy 12:5 reads, "But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come, and thither you shall bring your burnt offerings and your sacrifice." Carpenter continues, "The permission which is thus expressly granted in Exodus 24, is here withdrawn." Now does that fit the statement? "The worshiper may only remember the LORD in a single spot. That which was legalized in Sinai is denounced in Moab." You see how he insisted that there is such a change. Yet it does not say what the critics say it does! If you take what it does say, or even what they said it says, in the context as the book stands, there is no contradiction whatever. It simply describes the wilderness situation!

I think that we can safely say that the book which Josiah found in the temple either was Deuteronomy or was the Pentateuch which included Deuteronomy. So Deuteronomy was available then. Of course the critics claim that it originated at that time and that J and E had originated earlier and that there is a sharp contradiction between them.

The most difficult argument of the criticism – the strongest