

We just do not have the evidence. We know what border was established at the time of Joshua, but we do not know whether it occasionally moved a little this way or that. As to practically all these alleged developments of documents, we just have no proof. There are two points on which there is considerable evidence, but even if these two were proven it would not be sufficient to prove the whole critical theory.

Here are the two points on which we have evidence: the place of sacrifice and the person who sacrifices. They would say that in the time of Solomon they ran to the altar for asylum. The argument from history, as Gray and Carpenter would put it, is that you find the life of the people corresponded to the law of JE up to the time of Josiah, and thereafter it corresponded to the laws of D, up to the return from exile, and then it corresponded to the law of P. How are you going to prove that? The only evidence is the evidence from the historical statements of the Old Testament. If you take any historical statements that disagree with this theory and say they were written later and are not genuine, then you have only a little left which seems rather strongly to fit with it. It applies only to two points. It is the strongest claim of the critics, but it only rests upon these two points: the place of sacrifice and the person performing it. If this were proven, it might be an argument against Mosaic authorship, but it certainly would not be sufficient to prove the whole critical theory.

As to the place of sacrifice, it is very important to realize the teaching of the document. They say that Exodus 20:24 means you sacrifice anywhere that God appears, but that is not what it says. Deuteronomy 12 has a number of statements that you are to bring your sacrifice to the place God will designate out of all your tribes. It does not say there will be one place designated permanently. It does suggest that at least for long periods there will be one place. Yet many of the critics talk as if the whole purpose of the book of Deuteronomy is this one law, which actually is hardly mentioned anywhere in Deuteronomy except in this one chapter (12). It was important, but it was not the purpose of the book of Deuteronomy. It is comparatively incidental in Deuteronomy, and in P there is no mention of it. Carpenter discusses this (pp. 132-134) and gives instances to show that this Deuteronomic