

book of Deuteronomy.

Christ has come and all the sacrifice is fulfilled in Him. Thus the Jews, through a misunderstanding, are ignoring about a fourth of the law, though they make that law the central thing in their lives. That misunderstanding of the Jews is part of God's plan. It is a wonderful indication of the fact that after the death of Christ the Jewish sacrifices have ceased. Here are the Jews denying that Christ is the fulfillment of the sacrifice and yet not carrying out the law, "Without the shedding of blood there is no remission of sin." They do not do it because Jerusalem is trodden down of the Gentiles, but nowhere in the Bible does it say that you must sacrifice at Jerusalem. It is their misunderstanding. Here the critics have a similar misunderstanding.

The last part of Deuteronomy contradicts the theory of the critics and here Joshua reinforces that matter.

There is a book by John Garstang, a British archaeologist, on *The Foundations of Bible History: Joshua, Judges*. In that book he looks at portions of Joshua and Judges that the critics assign to JE and shows how these have been corroborated at point after point most marvelously by archaeological evidence. In the preface to the book he says, "I have only dealt with the earlier portions of Joshua and Judges – the JE portions." He goes on to say of the portions that are in P, "Strangely they also contain some passages which fit with archaeology, but I have not gone into it in this book."

The basic style of Deuteronomy is exhortation: "Obey the law." That is the Deuteronomic style. Chapter 27 of Deuteronomy is definitely Deuteronomic style, and this part in Joshua tells of the carrying out of the exhortation. It is clearly Deuteronomic, and yet it contradicts what they say is a basic law of Deuteronomy. It would take two or three hours to look at all the points at which the critics say the Deuteronomic law is broken before the time of Josiah, but I do not think it is necessary that we spend a lot of time closely examining all of those particular points, if we have the basic principle in mind. In either case, the law is not as the critics say it is, and also there is nothing contradictory to the Pentateuchal law in having sacrifice at