

don't know the literary history; I don't know how many people wrote it," but he will say, "I don't know how many people wrote it, but I know that the artistry of Homer's *Iliad* and *Odyssey* is superior to anything anybody else has ever written." So there must be some one great mind, whether he got sections from other people or not, when he worked through the whole thing and put his attitude and his approach and his style in the whole thing. So the attitude that was common a few years ago, of dividing it up into many documents is practically gone. While there are still a few who hold to dividing Homer into a few documents, today the present tendency is to recognize that minds that can write a poem like that are not common, and the same thing would apply to the Pentateuch. To suggest that there could be two or three people who could write large sections of the Pentateuch might conceivably be the case, but to say that a great many people wrote its parts is simply unreasonable. There are not that many people with that type of mind. So if the Fragmentary Hypothesis had carried the thing right out into the wilderness and it would have been forgotten, then the Christian world would have ignored it and the scholarly world would have forgotten about it and that would have been the end of the higher criticism. But it did not stop there.

The Fragmentary Hypothesis was destroyed by the attacks of a number of scholars. One outstanding man who had a part in destroying it, though he had at first espoused it, was a great German scholar named De Wette. He is important for several reasons so I am going to give him a separate head.

2) *The Documentary Hypothesis*: **De Wette** is a very important man in the history of the criticism. In 1805 he wrote an epoch-making book, presenting the idea that the book of Deuteronomy is the book referred to in connection with Josiah's reformation. De Wette said the book of Deuteronomy was not written by Moses, but that it was written at the time of King Josiah, before the book was found in the temple. He said, "Read what Josiah did and read about the changes in Israel. You will see that these exactly fit with what Deuteronomy commands." He said that the book was written because the priests in Jerusalem were jealous of the priests in other places, which were called "high