

ments, said to be strikingly different from each other, can divide each of them into a lot of little sections, this should make one wonder whether that type of evidence is really valid. It is simply impossible to divide a book up into a lot of little sections and say that they are fragments, written by different writers and then put together. Nobody can do that. There is not sufficient evidence on which to do it. But that was the viewpoint of many critics for a period shortly after 1800. From 1800 on for a brief time the critics taught this and it was easy enough for conservatives to say, "how utterly idiotic!" Incidentally, at that time the criticism was not yet widely taught, as it has been for the last sixty years. At that time it was only a few scholars in different countries studying it and taking an interest in it, and at that time all the churches were opposed to it.

I have given De Wette a separate section because he was a man of great learning, scholarship, and originality of mind. He exerted a tremendous effect upon the criticism, and his influence lasts to this very day.

De Wette's first great step was in his dissertation in 1805, in which he gave his theory about Deuteronomy. On this point his influence is still very great. His argument on Deuteronomy is a bit apart from the straightforward motion of the criticism, but it joins with it later and becomes a very integral part of it. So I mention at this time that in 1805 he brought it forward. His argument was that in II Kings 22f you find an account of the very things that are stressed in Deuteronomy and particularly in Deuteronomy 12. He showed that Josiah's revival followed the lines of the book of Deuteronomy, and that therefore the book of Deuteronomy is the book found in the temple at his time. So far, we would agree with it. We would say, undoubtedly Deuteronomy was found, but why not the whole Pentateuch?

Deuteronomy is the part of the Pentateuch which particularly influenced Josiah's revival. But De Wette went much further than that. He said that the big point of Josiah's revival was to get the other altars destroyed and to get all sacrifice concentrated in Jerusalem. He said, that was something that the idea of concentrating in Jerusalem was never known in Israel before. Deuteronomy 12 declares several times