

clothes and said, “Great suffering has come to our nation because we have disobeyed this law.” That is the view which the critics originally held. From the historical view, it is a very simple thing. Deuteronomy takes a step forward, and here is the reason for it. The priests wanted an addition to their income, so they wrote this book to present this law and they put it in the temple. But later, after people began examining the idea, they said, “That does not seem reasonable. For one thing, you look at the book and you find that Josiah’s great reforms have comparatively little to do with having one place of sacrifice, though it does enter in. That is only one thing in it. At these high places there were all kinds of heathen practices with no proper control over them. Some of them may have been places of real worship of God, but many of them had probably fallen into all kinds of wicked, evil, and immoral practices. The emphasis is not simply on the removal of the high places, but on the fact that Deuteronomy urges a greatly improved ethical standard for the nation.”

4) *There was a great lifting of the moral and religious tone of the nation.* It is hard to think that a book with the high ethical standards of Deuteronomy, a book that gave a very great impetus to better ethical and religious life, was written by people who were intentionally presenting a fraud and pretending that it was written by someone long before, who hid it in the temple and brought it out and pretended it was an old book! Although people were not authorities on old books in those days, as they are today, it is very difficult to see how they would have been deceived, when it was just newly written, without it being rather obvious from the book that it actually was a recent production. You would think that there would have been people who suffered or lost possessions on account of the king’s reform, in whose interest it would have been to have pointed to the book and said, “This is a fraud! This is no book that came from Moses.” So naturally the later tendency among most of the critics has been to give up this idea of a pious fraud. Yet if the pious fraud idea is given up, the historical difficulty becomes greater.

There is another article that describes the finding of this book of the law in the temple as a fortuitous occurrence, and says that there is no