

places” and that these priests in Jerusalem wanted all the income and therefore wanted to make a new law to destroy all the other altars and have all the worship done in Jerusalem. So, he said, they made up a book which said that all the worship must be done in Jerusalem, and then they put a lot of other stuff in the book and claimed that Moses wrote it, and they hid it in the temple so that it could be found there and they could say, “Here is a wonderful book written by Moses,” and then when the King saw it he made the changes they wanted and destroyed all the high places, and they got all the income. That was the theory De Wette originated, and it is still held by my most critics today.

Geddes, Vater, and Hartmann are the outstanding representatives of the Fragmentary Hypothesis which was coming to be the standard view and was being accepted by more and more people. De Wette helped to destroy the Fragmentary Hypothesis by showing how impossible it was. He was one of several who did this, but he also advanced his theory about Deuteronomy, and this became one of the central structures of the higher criticism.

I believe, of course, that the book of Deuteronomy was found in the temple, but I think that the rest of the Pentateuch was with it. I think that what they found there was the whole Pentateuch, though it is easy to see that the book of Deuteronomy was the part of the Pentateuch which particularly impressed them. It was the part which contained the exhortations to do the very things Josiah did. I think that they previously had it as a standard law book for Israel, and that it had been neglected in the wicked days of his grandfather and had been lost, and that afterward they found it in the temple and then Josiah followed its commands. But De Wette said that it was a “pious fraud” put in there by some good people who saw how nice it would be to have greater income for the Jerusalem temple and therefore wrote this book and hid it there so that it could be found. Very few critics still say that it was a pious fraud, but they think someone else had put it there, and the priests just did not know any better. It amounts to the same thing, though.

We are discussing the Fragmentary Hypothesis. We saw that the alleged reasons for dividing the Pentateuch into two main documents