

facts in them such as the great underlying basis of factual history, are true. On the other hand, it said it will also be startling to most readers to realize that the old idea that Moses wrote the Pentateuch, is now completely exploded, and to learn the true facts on the matter — that the Pentateuch is made up of a number of different documents, all of them written many centuries after the time of Moses and combined together, and with very little of true history contained in any of them. That is the attitude of the *Cambridge Ancient History*. On Homer and on these other books it gives up the old idea of dividing them into documents — that idea which was so very common about 1800. But on the Bible it is not only accepted, it is insisted upon. It is proclaimed with attempts to extend it. We are compelled to ask, why is this? This source division theory, which was so commonly held but which is now largely discarded and given up regarding other books, why does it continue regarding the Pentateuch, and in fact, practically the whole of the Old and the New Testaments. The reason is found in our next point.

5) *The Rise of the Development Hypothesis*

The Documentary approach continued to be used in connection with the Pentateuch because it came to be united with the theory of Evolution. It came to be united with the view that holds that everything came into existence as a result of natural processes and seeks to trace out natural processes of development. The theory of Evolution played a large part in the development of the new Documentary Theory and so did a philosophy of history: the idea that you find a certain force active in history and then an opposing force arises and this will result in a synthesis between the two. Attempts had been made to apply this Hegelian approach to the Pentateuch and to other parts of the Bible as early as 1833, when Reuss, a French university professor had advanced a theory by which he claimed to show an evolutionary development of the ideas of the Old Testament. Another of the Hegelian scholars, who was quite prominent at that time, was named Watke. In 1835 he advanced ideas along the same lines. In 1861 a Dutch scholar named Kuenen spoke out very positively in this direction. In 1865 a scholar named Graf took a great step toward applying it to the Pentateuch. When he took it, it appeared to most