

different places during times of upheaval or disturbance. The Pentateuch gives the law for the general situation in times of peace. We have evidence in the historical books, first of this place in Joshua where there was almost a war because they wrongly thought that some of the tribes were going to set up a separate altar for sacrifice. Then there is a long period when all the sacrifice is done at Shiloh. Then, after the Philistines come, there is terrible confusion for quite a while, but then David establishes the central place in Jerusalem. Jerusalem was not really made the central place until Solomon had built the temple. The old habits of the time of confusion persisted for awhile. Then, after the division of the kingdom there were altars springing up here and there. Many of the best kings of Judah were trying to get the great principles of law carried out. These kings are criticized by the higher critics for not having tried to enforce unity of worship, and they all say this is due to Deuteronomic additions. But what they do not mention is the fact that the great reform of doing away with the altars was not produced by Josiah but by Hezekiah! Hezekiah did away with the altars, and then, during the period of Hezekiah's son, Manasseh, when wickedness was triumphant and paganism reigned and the followers of God were persecuted, then naturally, if they were going to have sacrifice at all, they had to develop the separate places again. And when Josiah brought back the law in full, he reestablished the normal situation of having sacrifice in one place. He did away with high places where there was idolatry. In the case of Hezekiah, they say, "Well, that is a later statement which is not right!" But that is in the history as it stands. The critics say that the history gives two theories, saying, "The history fits our theory, but it does not fit this." However, their theory is based on a misunderstanding of the Pentateuch. The way they say the Scripture stands is not the way it stands at all. Just take it as it stands and you will find that the history fits. Of course it does not fit their imaginary statements, because that is not the way the Scripture stands.

The evidence for partition is the first place of concentration. If there is no evidence for partition, there is really no need to go further. But if there is evidence for partition, or if it is assumed that there is evidence for partition, then the next question that comes up is one which was very vital in the establishment of the Wellhausen theory: do