

~~best principles~~ ^{to} theoretical principles by which to date the documents.
constructing these notions by which to sort the pieces.

The most important of these ^{was} ~~was based on the theory~~ that Israel's religion must have developed from an ^{earlier} lower, primitive form to a later, ^{advanced} higher type. Views of this ^{kind were given an} ~~sort~~ began to appear in 1805 when DeWette published his Dissertation critica

Looking at the reforms instituted by King Josiah (described in II Kings 22-23)

he noticed that they corresponded very closely to the teaching of Deuteronomy, a fact which few

^{De Wette} ~~would deny.~~ DeWette went on to say that the "book of the law" found in the temple (II Kings 22:8) was actually the book of

Deuteronomy. ~~This is certainly a possibility, although it might have been the whole Pentateuch.~~ But DeWette's speculation

did not stop here; he claimed that the book was a fraud which had been written by the priests and hidden in the temple, in order that it might be "found" and used to advance their own religious views. Thus, a development in Israel's religion

is postulated, ^{an important} a ~~big~~ step of which was alleged to be the "discovery" of Deuteronomy in 621 B.C. Later critical

scholars have held to this date, although many of them have ^{abandonment} ~~shied away from~~ the "fraud" idea.

no 41 — The theme of development was continued in the teaching of Eduard Reuss, ⁽¹⁸⁰⁴⁻¹⁸⁹¹⁾ a popular professor at Strassburg, ~~in the 1830's and beyond,~~ who wrote little but had many students

who became influential. Reuss felt that the **B**iblical religion had developed by a long process, during which monotheism arose from polytheism, worship became more formal and centralized, and the laws became more complex. To this type of development

qua Deuteronomium et prioribus Pentateuchi libris diversum, atque eiusdem recentioris auctoris opus esse monstratur.