

G. Henton Davies in Peck's Commentary, "Deuteronomy", p. 269

Welch's view of the early character of typical D material has proved substantially sound, but has remained to some extent neglected because it was combined with a doubtful interpretation of Dr. 12.1-7. It is on Welch's lines that the most important work on D has continued, even leading some to think of D as the foundation document of Solomon's Temple, or even/the law book laid up by Samuel at Mizpah . . . It is thus probable that the real future of the study of D lies along these lines. . . . D material may thus be dated from the days of Moses to those of Manasseh. . . . D may no longer be conceived as a point on a date line, but as a stream of material, whose source is Moses, whose course was through some sanctuary like Shechem, and whose outlet, after diversion from the north, was the Temple at Jerusalem.

This conception of D as a stream rather than a gusher involves the modification of the so-called comparative dating of D as after J and E and as before P. Rather is D the tradition of an independent use and theology existing in a northern sanctuary. The differences between D and other law codes are thus not those of chronological development but of geographical apartness, illustrating what happened at different sanctuaries, and are not to be judged in the light of some conception of unilinear development.

For a different view, see ^{Aggs} 69c - H.H.R. ^{Thou} Rowley says: ". . . Deuteronomy was composed, probably early in the 7th cent. . . . This work consisted of a new code . . ., and it was introduced by a historical retrospect and placed in the mouth of Moses.

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