

CHAPTER TWO
WELLHAUSEN'S THEORY
OF DEVELOPMENT Hypothesis

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In Wellhausen's classic formulation of the JEDP theory, he strung the documents along a line of development which went from the simple to the complex. ~~Documentary theories~~ were extremely attractive in the nineteenth century. It was Wellhausen's genius to combine a particular form of the documentary hypothesis (JEDP) with an irresistible ^{developmental} evolutionary history of Israel's religion. However, an ever-growing number of Old Testament scholars ~~today~~ ^{today's} have rejected this theory of the development of Israel's religion and religious institutions (see #3 below). ^{insert sentence} It would ^{therefore} seem natural to suspect the ~~Multidocumentary Theory~~ ^{hypothesis} when the evolutionary history is torn away, since the reinterpretation of Israel's religion paved the way for the acceptance of the JEDP theory. ~~The relative dating of the documents is also overturned if one rejects Wellhausen's evolutionary history.~~ ^{nevertheless} Many scholars still cling to the ~~Multidocumentary Theory~~ ^{hypothesis}, claiming that it stands or falls apart from Wellhausen's particular theory of Hebrew religious development, but ^{both} ~~common sense and a thorough investigation shows~~ that the two are tightly interconnected. ~~If the development theory is challenged, grave doubt is cast upon the Multidocumentary Theory.~~

1. Alleged Development of Hebrew Religious History according to Wellhausen

Wellhausen claimed that there was a development of religious ideas in Israel's history as one proceeded from the earlier to the later documents. For instance, in J, God ~~was~~ viewed in an anthropomorphic way (i.e. as if He possessed the body and mind