

downs. The new appraisal of Israel's religious history is particularly dependent upon the revolution which has occurred in <sup>a</sup> Ancient Near Eastern studies. Archaeology has undoubtedly been the leader in this progress. Wellhausen had been extremely sceptical of the historical value of the Pentateuch. In fact, his scepticism was so extensive that he claimed that very little of the primitive history was not adulterated and reconstructed to conform with the time in which the history was written down. Since little extra-biblical data existed to confute his ideas during the nineteenth century, it remained for twentieth-century scholars to relate Wellhausen's theory to the current upsurge in new knowledge of Israel and surrounding cultures in the ancient world. The result was not flattering to Wellhausen's reconstruction of Hebrew religious history. A full-orbed treatment of recent archaeological advances is not necessary or desirable here, but their cumulative effect has been to generate a good deal more respect for the historicity of the early narrative, laws, genealogies, etc. of the Pentateuch.

3. Specific Arguments Against Wellhausen's <sup>Development Hypothesis</sup> Theory of Development

Although a radical shift has occurred in modern Old Testament scholarship to discredit Wellhausen's development <sup>hypothesis</sup> theory, remnants of the view <sup>are</sup> still very evident in the most recent presentations of Israel's religion and history, <sup>as well as the Multicultural theory.</sup> Thus, specialized consideration of several points in Wellhausen's theory will be presented here.

The alleged development of monotheism in Israel's history has been questioned from several sides. <sup>For example,</sup> Anthropological studies