

The Study of the Bible Today and Tomorrow, edited by Harold R. Willoughby
(The University of Chicago Press, 1947)

→ "Old Testament Research between the Great Wars", Raymond A. Bowman, University of Chicago
p. 12 Since 1919 the opponents of the Graf-Wellhausen hypothesis have continued
their opposition. . .

p. 13

More telling have been the barbs leveled against the Graf-Wellhausen/hypothesis for
its apparent tendency to multiply sources, for the excesses formerly practiced of dog-
matically dividing as little as a single verse among several sources, and for the resulting
lack of specific agreement among scholars as to the exact limits of the several sources.
As might be expected, this reaction was felt first and more intensely in Germany, where
the reaction of excesses formerly had been committed. Sellin, who always represents a
rather conservative view, wrote in 1924: "If I correctly understand our time, and
particularly the trends of Old Testament scholarship, the era of Wellhausen, despite all
we have learned from him, may be considered with us in Germany, antiquated and wholly
a matter of the past. This is proved by the new crop of scholars whose way of thinking
is quite different from that of those who have been brought up on Wellhausen." 42

42 E. Sellin, Archaeology vs Wellhausenism, pp. 270 ff., quoted by T. W. Rosmarin, "The New Trend in Biblical Criticism," Journal of Bible and Religion, VI (1938), 85-86.

p. 15 The most serious attacks against the Graf-Wellhausen hypothesis during the
period between the wars were launched against the D and E documents.

p. 18 The documentary hypothesis seems firmly established. Perhaps our current views,
somewhat less loyal to the former scissors-and-paste method, which was so essential
in the classical Graf-Wellhausen hypothesis, should not bear the designation
"Wellhausenian," but that name has served as well to indicate a belief in multiple
sources as over against the former concept of the unity of the Pentateuch. In this
sense, at least, the documentary hypothesis still stands. Its critics have nowhere
presented a competing explanation that will adequately account for the literary
phenomena of the Pentateuch.