

4. ~~II~~ Conclusion

~~In conclusion,~~ There has been a serious reaction against Wellhausen's reinterpretation of Hebrew religious history among Old Testament scholars in recent years. There is a dissatisfaction with unilinear ~~evolutionary~~ ^{developmental} theories of the nineteenth century. In no small measure, the new data coming from the discovery of archaeological and ~~literary remains~~ ^{materials} in the ~~Ancient~~ ^a Near East have challenged the naive historical reconstruction of Israel's religion proposed by Wellhausen. However, Wellhausen's reinterpretation of Hebrew religious history provided the philosophical understructure of his ~~Multidocumentary Theory~~ ^{hypothesis}.

ft-note

Wellhausen himself admitted in his Prologomena to the History of Israel ^(trans. J.S. Black and A. Menzies, Edinburgh: Adam & Charles Black, 1885) that "it is only within the region of religious antiquities and dominant religious ideas- the region which Vatke in his Biblische Theologie had occupied in its full breadth, and where the real battle first kindled- that the controversy can be brought to a definite issue." Since Wellhausen's dominant religious ideas have been challenged by modern scholars, the next step ^{logically} is to ~~the~~ question the structure which is closely tied to his religious ideas, viz. the JEDP ~~Multidocumentary Theory~~ ^{hypothesis}.