

had a great attraction, particularly, for younger scholars, because it combined a revision of the previous theories that divided the Pentateuch into interlaced documents with the increasing emphasis on evolutionary ideas. While adopting some of the principal points of the earlier divisive theories, it presented so completely different an idea of the order and content of the documents as actually to weaken the previous arguments for division of the Pentateuch. Wellhausen's view did not satisfy the older critical scholars, most of whom held to the previous theories as long as they lived, but the younger scholars were intrigued by Wellhausen's theory of the origin and development of the religion of Israel. As the older scholars passed from the scene the Wellhausen theory became generally accepted among critics. Such brilliant young scholars as W. Robertson Smith, T. K. Cheyne, and S. R. Driver learned it in Germany and introduced it to Britain, combining it with pious language, such as Wellhausen, whose attitude was completely rationalistic, never used. A few years after Wellhausen wrote his epoch-making book he resigned his position as Professor of Theology at the University of Greifswald and took a lower position in another university. In his letter of resignation he explained that he had originally become a professor of theology because he was interested in the scientific study of the Bible but that he had gradually come to realize that a professor of theology also had the practical task of preparing pastors for the Evangelical Church and he had become convinced that instead of fulfilling this practical task his teaching was actually incapacitating his students for such work.