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¹ G. Ricciotti, Histoire d'Israel, French trans. by P. Auvray (Paris, A. & J. Picard et Cie., 2 Vols. new ed. 1947-48). A German edition has been issued, and now--so I am told--an English one.

⁶ We mention the following as samples: H. M. Orlinsky, Ancient Israel (London, Oxford University Press, 1954); P. Heinisch, History of the Old Testament; English trans. by W. Heidt (Collegeville, Minn. The Liturgical Press, 1952)' E. W. K. Mould, Essentials of Bible History (New York, The Ronals Press, rev. ed. 1951); Bailey and Kent, History of the Hebrew Commonwealth (New York, Chas. Scribner's Sons, rev. ed. 1949); Daniel-Rops, Sacred History; English trans. by K. Madge (New York, Longmans, Green & Co., 1949); I. G. Matthews, The Religious Pilgrimage of Israel (New York, Harper & Bros. 1947); F. James, Personalities of the Old Testament (New York, Chas. Scribner's Sons, 1939); H. W. Robinson, The History of Israel: Its Facts and Factors (London, Duckworth, 1938). In addition, W. F. Albright, 'The Biblical Period' (reprinted from The Jews: Their History, Culture and Religion, L. Finkelstein, ed. [New York, Harber & Brow. 1949] may be singled out as a splendid stop-gap for students).

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The historical worth of the early traditions--and therewith the reconstruction of early history and religion--became a problem precisely with the rise of the critical study of the Old Testament, which reached its classical form in the work of Wellhausen and his school. Before that time, to speak in general, orthodoxy had regarded the Bible account in all its parts as inspired of God and inerrant. As for the Pentateuch, it was written by the hand of Moses. It contained, therefore, save for the Genesis narrative, a first-hand account, in any case, protected from error by divine inspiration. The whole of it could thus be used with full confidence for the writing of the early history of Israel--and even the biographies of Abraham or Moses--all of which occurred just as the Bible had it. The Wellhausen school, on the contrary, was driven by its methods and presuppositions to a drastically sceptical evaluation of the same narratives.