

ARTICLE

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Elite 48

Pica 48

1 (or perhaps of the rest of the OT) was in writ-
 2 ten form until after the exile. They hold that
 3 the prophets uttered mostly short gnomic sayings
 4 that were passed on by word of mouth. These
 5 statements were enlarged and added to by their
 6 followers during many generations and thus the
 7 material gradually assumed a definite form.
 8 According to this view comparatively little of
 9 what is attributed to the various prophetic
 10 writers was actually composed by them.

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11 Some members of the traditio-historical
 12 school have strongly opposed many of the ideas
 13 of the documentary analysis approach which is
 14 typical of the higher criticism. For a time the
 15 followers of the documentary analysis strongly
 16 retaliated in kind. In recent years, however, a
 17 synthesis has been developing in which critics
 18 tend to combine both approaches, denying the
 19 idea taught in the Bible that the prophet
 20 actually received messages from God and passed
 21 them on, and also completely abandoning the idea
 22 that the Bible is an infallible rule of faith
 23 and practice.

24 E. Relation to the Ceremonies of the
 25 Temple. The Wellhausen school of criticism

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