

1 which succeeded in gaining wide acceptance of
2 its ideas regarding the Pentateuch and the
3 extension of these ideas to the rest of the OT,
4 laid great stress on Hegelian principles of
5 synthesis growing out of division and competi-
6 tion between opposing views. Its followers
7 selected a few passages in the prophets which
8 used strong language against dependence on
9 formalism or ceremonial observances. It drew
10 from these the idea that the prophets were a
11 group that favored a return to the simple life
12 of the desert in contrast to the highly devel-
13 oped ceremonial described in the book of Levit-
14 icus and supported by the priests. Thus the
15 Wellhausenists tended to praise the prophets as
16 great opponents of the complex ceremonial (or
17 cult) and to hold that the eventual development
18 of the Pentateuch proceeded from a synthesis of
19 the views of these two opposing groups. For
20 several decades most of the critical literature
21 tended to praise the prophets and to speak
22 derogatorily of the priests, and to consider the
23 two groups as being in complete opposition.

24 A change in this attitude was introduced by
25 G. Wölscher with his book Die Propheten (1914)

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