

The Study of the Bible Today and Tomorrow, edited by H. F. Willoughby (U. of Chicago Press) 1947

"The War in Europe and the Future of Biblical Studies", W. F. Albright
p. 172 (cont'd) monotheism, which foreshadowed the reign of the Hegelian Geist.

In the Weimar Republic this concept ceased to exert much basic ideological appeal
p.173
. . . When transplanted to the positivistic liberal / atmosphere of Victorian England
and to the sociologism and instrumental pragmatism of America, Wellhausenism proved
an essentially refractory foreign body. To be sure, both British and Americans wel-
comed the evolutionary idea, which was thoroughly congenial to the intellectual
atmosphere of the late nineteenth century. But the notion of an evolution by Hegelian
dialectic from concrete disunity to abstract unity remained totally foreign to English-
speaking thought, which has never been hospitable to any form of Hegelianism. So
the general acceptance of Wellhausenism in English-speaking lands has provided the best
means by which to insure the extinction of Old Testament studies in liberal Pro-
testant institutions! . . .

European scholars were the first to see the utter lack of accord between Well-
hausenism and ancient Near Eastern fact; it is no accident that the first Americans
to take a similar stand were precisely those who were in closest touch with European
thought.

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"Problems Ahead in Old Testament Research" by Frederick C. Prussner

p.180 It is also not easy to assess the future contributions of literary criticism
In the past, some of the most penetrating, and at the same time most controversial,
results of Old Testament research were achieved by the literary critics, ~~of Old Testament~~
~~research~~. When we recall that for the first century of our modern study of the
S^criptures, or from Eichhorn to Wellhausen, this method of investigation prevailed -
chiefly because the biblical records were, by and large, the only sources available -
we may understadd why literary criticism became the exhaustive and detailed investigation
it is. However, partly as a reaction to the incongruities which this concern for
minutiae frequently produced, partly because archaeology and the study of the civiliza-
tion and religion of the ancient Orient provided us with new facts with which to assess
the place and meaning of the Old Testament records, and partly also because literary