

light of advancing knowledge. Thus the relative conservatism of present scholarship is no retreat to traditionalism but a stirring vindication of the power of honest study to triumph over the subjective opinions of men.

... , the following summary of current trends may suffice to indicate where OT study stands.

In the study of almost all the OT books a growing sympathy for the writings and respect for their trustworthiness have been in evidence. Most present scholars still recognize the existence of the Pentateuchal documents outlined <sup>the</sup> by Wellhausen school, despite the attempt of some Scandinavian scholars to place oral tradition in the place of written documents. There is, however, an increasing interest in the individual narratives, stimulated by Gunkel's methods. It is now generally acknowledged that the Pentateuch and the Former Prophets contain many very old documents and record authentic traditions. The Alt-Noth school is skeptical about the oral traditions behind the stories of the settlement, but archaeological discoveries are often substantiating the biblical record in surprising ways.

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Although the Priestly Code is still assigned in its completed form to Ezra's time, most present scholars agree that it, too, contains much old material. Moreover, it is now seen that the priests and the prophets worked in closer harmony than was formerly believed, and that the writings of a prophetic school may be as important as the original oracles of its leader.

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Gunkel's form criticism on the Psalms has indicated their great liturgical importance and it is being increasingly acknowledged that many of them are of pre-exilic origin. This has also been true with regard to the wisdom literature of Israel.

The development of Israel's religion and theology is being placed in a new light. It is no longer possible to arrange the OT writings according to a neat ascending scheme because scholars realize that the age of a particular writing

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