

Bright, John, The Authority of the Old Testament (Abingdon Press: Nashville) 1967

John Bright is Cyrus H. McCormick Professor of Hebrew and Interpretation of the Old Testament at Union Theological Seminary in Virginia. His book, The Kingdom of God published in 1953 as an Abingdon-Cokesbury award winner, has become a classic in its field and is in as great demand now as when first published.

See next page on Evolutionary Development

p.89 re Wilhelm Vischer and his Das Christuszeugnis des Alten Testaments (Zollikon-Zurich; Evangelischer Verlag, Vol. I, 7th ed., Vol. II; 2nd ed., 1946) Vol. I of this work, trans. from the 3rd ed. (1936) is available in English as The Witness of the Old Testament to Christ, trans. A. B. Crabtree (London: Lutterworth, 1949)

G. S. Hendry, for example, greeted Vischer's work with enthusiasm and hailed Vischer as "a second Wellhausen" (by which he meant that Vischer, in refusing to interpret only in the historical sense, marked a reversal of the trend established by the Wellhausen school).⁷⁴

Footnote 74 "The Exposition of Holy Scripture", Scottish Journal of Theology, I, (1948), 29-47

p. 96-97 . . . in the approach of Julius Wellhausen and his school, an approach which dominated Old Testament studies from the latter part of the nineteenth century until a very short while ago.

p. 101 See A. Jepsen, Essay on Old Testament Hermeneutics ed by C. Westermann, pp. 246-47. Wellhausen in 1882 resigned from the theological faculty at Greifswald and transferred to the faculty of Semitic languages at Halle because, as he himself said, he feared that his approach to the Old Testament was, in spite of all reserve on his part, unfitting his students for the ministry.

p. 103 But perhaps some will wish to ask if we have not been guilty of whipping a dead horse. Has not the approach to the Bible just described, together with the liberal theology that supported it, long since been abandoned in scholarly circles? Is it not, therefore, a bit misleading - not to say unfair - to belabor it as if it were still a live option before the church today? It might seem so. The older liberalism, with its abounding optimism regarding the perfectibility of man and the inevitability of progress, has indeed gone out of fashion - after two world wars and countless other unmentionable horrors so completely so, in fact, that for many years nothing has been safer than to speak patronizingly of its naivete. In biblical studies too the climate has changed radically.⁹⁵

⁹⁵ For the best orientation to recent trends in O.T. studies, see the articles in H. H. Rowley . . . or see H. F. Hahn, The O.T. in Modern Research (expanded ed.), ed., H. D. Hummel (Phila.: Fortress Press, 1966).