

Eichrodt, Walther, Theology of the Old Testament, Vol. I, trans. by J. A. Baker (The Westminster Press; Phila.) 1961 from the German Theologie des Alten Testaments Teil I (sixth edition, 1959)

p. 323 All this points to the fact that the early prophetic movement was determined through and through by the distinctive character of the Yahweh religion as a historical faith, and that in spite of the similarity in outward form it was fundamentally distinct from the parallel phenomena among the non-Israelite peoples. The powerful interaction of prophecy and history gave the ecstatic movement a pronounced concern for the service of the nation.

p. 516 There must be an absolute refusal to surrender a real historical foundation to the faith of Israel, or to interpret the conflicts between the statements of the OT version of history and that discovered by critical scholarship in a merely negative way as proof of the unimportance of the historical reference of religious statements. This denigration is to be all the more vigorously resisted when it is realized that in the OT we are dealing not with an anti-historical transformation of the course of history into a fairy tale or poem, but with an interpretation of real events inspired by contact with the mysterious Creatorhood of the God who controls history, and from continual experience of his saving action.