

References to Higher Criticism

Dahood, Mitchell. Psalms I in The Anchor Bible (New York: Doubleday & Co.) 1966

p. XLIII
 The limited consideration of form-critical questions and of the theology of the Psalter may create the impression that these are unimportant. That one should make such an inference is at the furthest possible remove from my intention. But the reader should be informed that some of the "assured" results of collective scholarship in Psalms are nothing of the sort. Research on the first fifty Psalms has convinced me that the textual discoveries of recent decades impinge on more than text-critical questions. As yet unable to work out these implications for higher criticism, I hesitate to take a stand on a number of critical issues until research on all one hundred and fifty Psalms has been completed.

Chamberlin, Roy B. and Herman Feldman. The Dartmouth Bible (Boston: Houghton Co.,) 2nd ed. revised and enlarged, 1961

p. 7 But the orthodox attitude prevailed in Bible study until late in the seventeenth century.

It was at that time that a type of scientific analysis which has come to be known as the "Higher Criticism" seriously began. It is not an examination of the Bible from the standpoint of textual authenticity, commonly called the "Lower Criticism." It is the more complete attempt to determine who wrote each book or passage, why and under what historical circumstances it was composed, how it was influenced by prevailing conditions of language and style and why it took the precise form which it attained. . . .

The "higher criticism," though utterly denied and often denounced by ultra-conservatives, is much less frequently condemned in "liberal orthodox" circles today. But it is not accepted with equal enthusiasm by even all modern scholars. Conservative groups warn that the results of the "higher critics" are often subjective in character, that many of their theories are pressed too far and are later upset by archaeological discoveries confirming the Bible text, and that such analysis of the Scripture is far from an exact science. . . . In broad review, the essential methods as well as the conclusions of such study are increasingly being accepted and expanded, especially as complemented by the greater emphasis recently being placed - mostly through the work of the archaeologists - upon the general background of the ancient East.

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