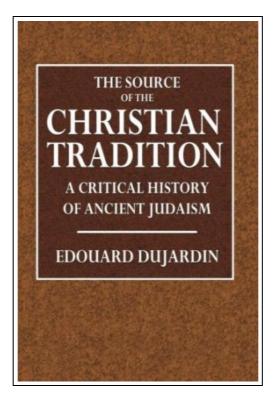
# The Source of the Christian Tradition: A Critical History of Ancient Judaism (Paperback)



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## Reviews

The book is straightforward in read through better to recognize. it absolutely was writtern quite completely and valuable. Its been printed in an exceptionally simple way which is only after i finished reading this book where really altered me, alter the way i believe. (Kenyatta Berge DDS)

### THE SOURCE OF THE CHRISTIAN TRADITION: A CRITICAL HISTORY OF ANCIENT JUDAISM (PAPERBACK)



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Createspace Independent Publishing Platform, United States, 2017. Paperback. Condition: New. Language: English . Brand New Book \*\*\*\*\* Print on Demand \*\*\*\*\*.Two decades ago Maurice Vernes published a series of Old Testament studies, in which he advocated the postexilic origin of substantially all the Biblical literature, including the prophets. There are others who since that time have ranged themselves-at least with respect to this or that prophetical book-on the side of Vernes. Now M. Dujardin comes forward with the claim that, apart from legends and customs belonging to earlier times, of which the compilers of the Mosaic writings made use, the entire Old Testament dates from after the exile, according to the following scheme: Pentateuch- Kings, during the 4th and at beginning of the 3d century, Chronicles, Ezra and Nehemiah still later; the prophets, latter part of the 4th and in the course of the 3d century; Psalms, Daniel and other works, during the 2nd and 1st centuries. It is evident that such a scheme upsets the prevalent criticism of to-day, which builds on an 8th century Amos and Hosea, by removing its very foundations. Thus extremes meet, here as so often elsewhere. The conservative critic and this ultra-radical are at one in opposing the order: first prophets, second law. So this Dujardin, after appealing to Vernes writings, seeks comfort and support next in the conservative Halevy, because forsooth Halevy s Recherches bibliques may be cited as demonstrating that the prophetical books are later than the Mosaic writings. The author expressly adds, With the new theory of dates we return to the traditional formula: the Prophets after the Law. This fact and this alone constitutes the significance of a book that is a wild orgy of skepticism. To its author history is imagination, prophecy is forgery, law is a pious fraud....

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