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Autore	Elrefaei Aly
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Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and indexes.
Nota di contenuto	Frontmatter -- Acknowledgments -- Preface -- Contents -- Abbreviations -- Introduction -- Biographical aspects -- Chapter One: From Source and Literary Criticism to Historical Synthesis -- Chapter Two: History of Israelite Religion -- Chapter Three: Early History of Israel -- Chapter Four: History of Israelite Religion: Literary Analysis -- Chapter Five: Israelite Religion: Phenomenological Interpretation -- Chapter Six: Early Israelite History in Canaan -- Chapter Seven: Sources of Kaufmann's Exegetic Approach -- Chapter Eight: Moving between Wellhausen and Kaufmann -- Chapter Nine: Early Israel: Priestly Ideal or Prophetic Theocracy? -- Conclusion -- Bibliography -- Subject index -- Index of names
Sommario/riassunto	The controversy between Wellhausen and Kaufmann concerning the history of ancient Israel and the question of historical reconstruction has prompted this study. While Wellhausen's hypothesis introduces a synthesis of the religious development of ancient Israel, Kaufmann's work emphasizes the singularity of the Israelite religion. Their respective works, which represent the methodologies, presuppositions

and the ideologies of their times, remain an impetus to further inquiry into the history of ancient Israel and its religion. Both Wellhausen and Kaufmann applied the historical-critical method, but were divided as to its results. They agree that the Old Testament/Hebrew Bible is the primary source on which to base writing about the history of ancient Israel, but differ concerning the authority of its text. This book illustrates the real clash between Wellhausen and Kaufmann, with the aim of providing some basis for reaching a middle ground between these two poles. As becomes clear in this study, Wellhausen reconstructed the religion of Israel in the framework of its history. Kaufmann, by contrast, proposed that monotheism emerged in Israel as a new creation of the spirit of Israel.
