

that Isaiah is not the author of the book associated with his name. Even the Jews of the period speak for the nature of the word and I know of no exceptions to this within the circle of ecclesiastical orthodoxy.

In the framework of mediaeval Christian scholarship there is little that would lend itself to later critical thinking. Some of the nominalist philosophers were rather tongue in cheek about some biblical points, but the critical matters were generally held in abeyance. This could be due to greater occupation with preferment, investiture, etc., and liturgy and theology were the dominant studies, not matters of introduction.

It does seem that among Jewish scholars of the Mediaeval period there were some small suggestions regarding Old Testament origins. The wandering Spanish mystic, Ibn Ezra, gave some mystical sentiments on the origin of parts of the Old Testament but how far he can be regarded as a higher critic is, I think, not clearly discerned. (There is a fascinating account of his life in Potok: *WANDERINGS: Period of Islam.*) But by and large, Judaic thought was in the traditional pattern and very comfortably orthodox.

Following the patterns of revived interest in learning given by the Renaissance, the Reformation found Christian scholars interested in basic manuscripts of the Bible as well as the foundational materials of the church and its liturgical structure. Perhaps the better known names in this enterprise go with Reuchlin for "Codex Reuchlianensis" and Beza for the Greek mss identified with his name. The reformation leaders were scholars at heart with a mind towards proper criticisms since they saw it as a means of showing the vitality of the text. The word, to them, stood in contrast to the bulk of tradition on which the professing church was operating. Therefore they were strong in proclaiming the Bible to be the very truth of God. Following the pattern of Justin, they sought to reason against heretics (and papists!) that the Bible was indeed authentic and was the only reliable special revelation from God. They feared that either of the previous influences would destroy their work and leave the people of God with only traditional notions. Hence they did offer some strong critical notes in both higher and lower areas but generally in the aura of respectability and commitment to the Word.