

background of the book is the time of Moses.

I want to stress the fact that the whole criticism is a theory which is built up of many guesses and assumptions. They present all these different strands trying to support it, but every one of them has a weakness. Not one of them actually supports the theory, nor do all of them together. It is one of the most remarkable instances of a figment of the imagination, which is said to all fit together. When you get the conclusion, it sounds like a great beautiful theory, but it all hangs in the air. There is no real support for it, and archaeology has undermined many of the alleged supports. It is very important that we realize the situation. The things which people say about the absurdity of the theory are all true, but I do not think that is the way to deal with people who believe it. We should try sympathetically to understand what the arguments are, and I have tried to have you do that in this class.

I am very anxious that you really know what the theory is. There is no use discussing it unless you know what it is, and that you know the bearing of the different arguments. I have stressed some of the details, but there are many others of great interest and importance.

You could study Carpenter a great deal more, but if you did so, you would want to check every one of his statements.

I hope that all of you will read Orr through and study it, sometime in your life. If you do, you will find it very much worthwhile.