

them said "No." Yet I soon found out that though they had not heard the name "higher criticism" their viewpoint had been affected by it. At point after point they had ideas in their minds which are the result of the development of the higher criticism. These ideas were taught in classes in English, in Literature, in History, and in various other subjects. This was because the teachers go to the recognized Old Testament scholars to get their answers to these problems, and this higher criticism has been applied to the Old Testament and also to the New Testament. Today there is hardly a page of the Bible where you will not find books written which divide it up into sections and try to analyze when this part was written and when that part was written and how they came together by a natural process which leaves God altogether out of account.

So, the higher criticism is one of the most effective forces in our world today. You may meet many people who know nothing of it by name, but you will meet few who have not been affected by it to some extent. Perhaps you will become the pastor of a fine Christian church somewhere. Your people are all very godly people, perhaps people who don't know a great deal, have not had a great deal of education, but are good Christian people. And before you have been there very long you will find that some of them are sending their children to secular colleges, and before very long you will find that these young folks are coming home with questions about the Bible that their parents are unable to answer. If you can't answer their questions, you will lose these young people from your church. I have run into many pastors who have been in exactly that situation. Young people get the attitude that these people are just old fogies in the church there, they don't know anything about modern thought. Now that is true of, I would say, almost every page of the Bible, that this has been done to a greater or less extent.

There are two different areas in which people's faith in the Bible has been undermined. One relates particularly in the historicity of the facts, especially in the early chapters of Genesis. That is discussed in the course in Old Testament History, which goes into those problems rather fully. We do not touch upon those problems in this course. The other problem, which also is very important and perhaps more pervasive than that one, is the matter of the documentary criticism--the question whether these books were written under the inspiration of God's Spirit by the men whose names they bear. Of course some of them bear no names, but were written as unified books containing the truths that God wants His people to know.

If we were to take up the whole of the Bible and to look at every page of it, and to see the evidences, pro and con, we could easily spend every bit of our three years on it. But we do not feel that that is necessary. We do feel that it is vital to take one section where this approach mainly began and really learn to understand it.

This section is the place where people generally begin to accept this approach. The higher criticism of the Pentateuch is a standard example of the methods of the higher criticism. More than that, it is the place where it began, and having become