

in Gen. where it says Abram pursued the people as far as Dan. They say, we read in Judges how the town of Dan didn't receive its name until the conquest which is centuries after Abram. How could Abram pursue them as far as Dan? Of course Christian interpreters answer these objections in that century. They showed how an objection like that, in the first place, how do we know but what there may have been a town in that area called Dan even though later an important place in Israel received that name? Then again, how do we know but what that Moses when he wrote used an ancient name and God led somebody when the town was changed to Dan to put in the name --the up to date name-- so that people would know where it was.

If I were to tell you about something that happened back in 1650 and how the Pilgrim fathers sent representatives over to a neighboring city to ask for help in a certain problem, and I would say, They went to New Amsterdam. People would say, Where is New Amsterdam? We know Amsterdam is in Holland, but where is New Amsterdam? A few historically minded people would know that in 1650 that 's what New York was called, but in ~~15~~ 1660 or 1664 rather the British seized it from the Dutch and they changed the name from New Amsterdam to New York. So it would be entirely proper in telling about events before it was called New York to use the name that was understood by people after that date.

Thus there are explanations in every one of these cases where individual verses were attacked in the 17th century, and Christian people gave the answer in each of those cases. Those attacks upon the Bible at that time had comparatively little influence. After all there were only attacks on isolated verse.

However, about 1800 there began a movement in German, a movement which came to have tremendous influence in the whole field of literary and historical study. It had a tremendous influence for about 70 or 80 years, and then it died out. Except as it regards the Bible and to a very slight extent as regarding other books. This movement of the higher criticism as Prof. B ~~YøXøX(7)~~Wolf. led it in the early days of the 19th century, was a movement that considered that writing had been very very ~~n~~ ~~xx~~ rare in ancient times. Very few people could write, and that after all it was comparatively late before writing even started and therefore that any ancient document is probably incorrect. We must not accept it unless we can prove it is true. That was Wolfs' attitude.

The greatest ancient writings that were available at that time were the writings of Homer, the Iliad and the Odyssey. The Iliad and the Odyssey had for centuries been considered as the work of a great Greek poet called Homer, who had written these works that are among the very greatest productions that have ever appeared in literature anywhere. They come from the very beginning of Greek history. You read in them of a civilization which is very different from the earliest Greek civilization that is known to us from other writings. Well, Wolff said, Doubtless these poems of Homer were passed on by word of mouth for centuries. Probably there never was a Homer, but there were