

change radically although the identification of some may be lost in the passing of time. Sites become alive to us when we associate them with the events that took place at those places. How else can we explain the fervor of Palestinian tourism today with their dramatic challenge: "Walk in the streets where Jesus walked." The places themselves offer little interest except when they are seen as influencing and shaping events and they come to life with meaning. The student, for example, who knows something of the life of Martin Luther will find a visit to Worms instructive and exciting.

(3) Events

When something has happened it is entered into the historical log as an occurrence. Here the concept of historiography looms large. It is evident that not all events have been recorded. Therefore, why is one event selected over another? The same question arises in our minds as we consider how the Gospels came to be written. Why is a certain miracle included and another bypassed? A writer selects naturally the events that are pertinent to his particular hypothesis. The great events of history are the property of those who have access to them.

(4) Movements

Movements indicate societal flows in a given direction. They are part of the objective realities. Movements may be positive, as in the Great Awakening or they may take on a more fearful cast as in the witch-hunting era of post-reformation history.³ Watching movements in history is much like watching the current at the shore. There is no way to be really part of it yet we sense how we are influenced by it. There is often a romantic, almost hypnotic pull of attraction to movement ideals.

(5) Enactments

Close to the events of history are the enactments, namely, the written statements and deliberations of people in their respective time. Once again we may wonder why some have been carefully preserved and others lost. Occasionally the recovery of a lost manuscript makes us wonder how our knowledge dared function without it and we cannot help but speculate on how the discovery of further manuscripts, acts, edicts, etc., would enhance our understanding.⁴ But the documents which we have are very important and we must not allow speculation about what we do not have to minimize the significance of what we possess. We must seek to understand the basic documents (texts, statements, edicts, etc.) of history at our disposal. It is not without value to read what others have said about them but it is invaluable to the student to consult the basic works themselves.