

In OT study I was impressed with the fact that there are two different great areas. There is the question of its genuineness. That of course takes a great deal of our time. Are the higher critics right that these books came together from a lot of small sections written over a long period of time, and ~~ab~~ brought together almost more or less accidentally? Or were they written by the men by whom they claim to be written? Of course for the Christian that should be settled from the attitude of our Lord toward them. But in our Christian witness it is an area that we have to go into a great deal. So there is this whole area of criticism, and of course archaeology is a very great help in that area though it raises many problems too.

Then there is the other area that I think is even more important -- the area of interpretation. Just what does it really mean? And of course archaeology throws light here at many points also.

I went over to Germany after I finished at Princeton, and studied there and as I got into the field of archaeology to which I gave a great deal of my time, I was impressed that in that there are two areas: there is the area of excavation, the area of materials, the area of examining buildings, examining foundation stones, examining walls and seeing what you can learn about ancient times; and there is the area of reading what you find, the study of the languages. Of course there are many ~~many~~ ancient languages that were completely unknown 150 yrs. ago, in which today we have thousands, perhaps hundreds of thousands of documents. It is very seldom you will find a mind like Dr. W. F. Albright, that is equally good in both areas. Dr. Albright and Dr. Ephraim Speiser are about the only ones I can think of who are good in both areas. Personally I've always loved language study, and I'm not particularly good on the studying of the forms of buildings, the materials used and all that. My work is more