

well into the 1930's. As late as 1934 Gilbert Murray could discover no reputable scholar ready to define == defend the view that a single poet had written either or both the Iliad or the Odyssey. Today the wheel has come full ~~to~~ turn. To Prof. Whitman of Harvard, the central personal vision and inerradicable unity of the Iliad are beyond doubt."

The sweeping change in the literary world should have come in Biblical studies. It has to a very slight extent in a study of some of the books, but in the main the Biblical scholars do not know anything about these changes in the world of literary studies and continue repeating those old statements that the HC is just what is done ~~is~~ in all literary studies.

In 1959, Professor Helen Gardner of Oxford in her book ~~is~~ The Business of Criticism said: "The modern scholar or critic concentrates in the first place on making what he can of his text as it has come down to him. There has been a strong reaction against the study even of extant and known sources, much more against the discussion of hypothetical ones. The importance of the ~~the~~ single author and the single work dominates literary studies."

So there is this sharp division on this earlier portion today and the reason is the application of the evolutionary theory. It is that which swept it over the world. Yet in the years between when professor--Oh by the way I thinking it would be interesting to mention about Prof. Wellhausen. He was the prof. of theology in the U. of Reightsvald(?) in Germany. I believe it was about 1880 (I don't have the exact date here, but approx. that) when he resigned his position there. In his letter ~~of~~ of resignation he said, When I took the position, I did not realize that a major part of the objective of this chair was to fit --to train ministers for the evangelical churches. He said, I found that my teaching instead of fitting them for the evangelical churches made them less fit for them. Therefore, he said, I want to resign this chair." Of course Wellhausen had already received an invitation to become Prof. of Oriental Languages in a greater University than the university of Reightsvald. But I don't think we can quite give him the credit for honesty I would like to give but it is far superior to the attitude that is so common in our universities.

About 25 yrs. ago I talked to a prof. of Oriental Languages at the U. of Chicago, and he said I belong to an organization for Biblical studies in Chicago here which has the professors in OT in ~~it~~ practically every seminary in this area as members. He ~~said~~ said, They don't believe that is a divine book. He said, They don't believe it came from the authors ~~it~~ ~~claims~~ claims to. He said not one of them does. He said, Everyone of them has had to sign a statement that he believes in the inerrancy of the Bible, in order to come into his position. He said, I don't believe any of those things either, but at least I'm honest.

I could not help feeling that if his livelihood depended on it(which it did not at all in the position that he was in) would he have been quite so honest? I thought it was interesting to have him give that statement about the attitude of these men. Of course we see the results of it in our churches, in our organizations today.

I did not want to forget this: the Theory Welhausen presented so beautifully that it just swept the scholarly world of the development of the ~~the~~ ideas and the practices through the re-arrangement of the Pentateuch and the other books of the OT, this theory by 1900 practically all Europe's Biblical professors had accepted.