

...very frequently a presidential address consists of something of a survey, perhaps an attempt is made to strike a keynote. It is often desirable to examine the situation in some field of thought to see in what direction science has been moving, and to determine, to suggest what would be the wise course to pursue, ~~and~~ in the following movement. It is a good thing at this time, I believe, to make such a survey in regard to the O.T.

I have entitled the talk, **THE SCIENTIFIC APPROACH TO THE OLD TESTAMENT**. Various approaches to the O.T. have been used through the ages. Each of these may have had certain fundamental characteristics and then there may be various features of details in connection with it. I am interested, not so much in the features of detail as in the central fundamental characteristics. I am going to ask the question, just what is the <sup>proper</sup> scientific approach to the O.T.?

First we note that up until about 200 years ago, the usual attitude toward the O.T. in institutions where its study was carried on to any great extent, was to think of it as a revelation from God. It was considered that this book was inspired, was God-breathed, that it was free from error. Josephus expresses the view of the Jews, in his youth. He says in his (1 3/4) that no " (leave little space here) and I will quote something from Josephus )

He shows that the general attitude of Judaism at that time was to believe that the O.T. was entirely true and entirely a divine book. This attitude was taken over by the Christian church. Until about 200 years ago it was almost unanimously held among the Western Christians. The O.T., as well as the new, was a book which was given by divine origination, and which possessed divine authority. Naturally, there was often a tendency for this view to hinder untrammelled investigation at certain