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Theological Encyclopædia

AND

Methodology

BY

Revere Franklin Weidner, D.D., LL.D.

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Author of "Studies in the Book," "Christian Ethics,"

"Biblical Theology," etc., etc.

PART I.

INTRODUCTION AND EXEGETICAL THEOLOGY



SECOND EDITION, ENTIRELY REWRITTEN

Chicago : New York : Toronto

Fleming H. Revell Company

Publishers of Evangelical Literature

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PREFACE TO THE FIRST EDITION.

This book has been prepared to meet the wants of theological students, and is published because we wish to use it as a text-book in our classes, instead of delivering oral lectures. It aims to present a summary view of what is embraced in theological knowledge. Its design is not so much to teach Theology as to show where Theology is taught. We have tried to avoid, on the one hand, a minuteness which impairs unity, and on the other, a condensation which runs into obscurity and dryness.

These pages are now sent forth with the earnest prayer that they may not only be of value to students of Theology, but also to those of the clergy, who continue their studies amidst the engrossing cares of active pastoral work.

R. F. W.

Trinity Monday, June 1, 1885.

PREFACE TO THE SECOND EDITION.

This present edition is a new work, the first edition having been entirely re-written. The writer has tried to make this book a pastor's and student's *Vademecum*. The aim has been to incorporate what is valuable in the latest edition of Hagenbach, as well as what is most helpful and suggestive in the Encyclopædias of Ræbinger, Schaff, Cave, and Heinrici. Special care has been taken to give only the very best literature in each department. In our method of treatment we have largely followed the plan of Hagenbach, with certain modifications and additions.

R. F. W.

CHICAGO LUTHERAN THEOLOGICAL SEMINARY.

Lenten Season, 1898.

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THEOLOGICAL ENCYCLOPÆDIA

AND

METHODOLOGY.

INTRODUCTION.

§ 1. Summary of the Introduction.

The Introduction has for its aim the discussion of the following topics:

- 1) The definition, method, history, and divisions of the science of Theological Encyclopædia;
- 2) The choice of a profession;
- 3) Religion and Christianity;
- 4) The Church and Theology;
- 5) Theological Study.

§ 2. Definition of the Science.

Theological Encyclopædia is that branch of theological science itself which presents a summary view of what is embraced in theological knowledge. It explains the inner organization of the science of Theology, maps out its divisions as a grand whole, and shows them in their relations to one another. It introduces us to theology, whose acquaintance it will take us years to cultivate. Its design is not so much to teach theology as to show you where you will find theology taught.

Theological Encyclopædia is a department of General Encyclopædia, which latter aims to embrace all branches of human knowledge, and is an absolute necessity to every educated man (Johnson's *Cyclopædia*, *Encyclopædia Britannica*). Other sciences, like medicine, philosophy, architecture, music, etc., as well as theology, have their encyclopædias. As a General Encyclopædia is arranged in alphabetical order for convenient reference, so a Theological Encyclopædia may also be arranged in the same way, as the well-known *Religious Encyclopædia* of Schaff-Herzog, or the *Realencyclopædie fuer protestantische Theologie und Kirche* of Hauck-Plitt-Herzog, but in the presentation of the science systematically, it is best to follow the logical order of the various departments of theology.

Theological Encyclopædia may be Formal or Material. In Formal Encyclopædia we simply give an outline of the science of theology, showing the order and connection of its different branches, while in Material Theological Encyclopædia, as in the *Handbuch der theologischen Wissenschaften* edited by Zoëckler, we give the condensed facts that pertain to all the distinct departments of theological science.

The Importance of this Science. "Every student should seek to procure from the beginning of his labors a general view of human knowledge, not to deliver himself superficially on every conceivable subject, but to be able to find his latitude and longitude in the *orbis doctrinæ*" (Hagenbach, § 1). "What the beginner in theology requires, if he is to work at the greatest advantage, is a knowledge of the extent of his subject, of its groupings, of its light and shade and perspective, of those general bearings which enable him to appreciate any part in its relative position and due proportion" (Cave, § 2).

The Value of this Science. Cave (*Introduction to Theology and its Literature*) devotes section three to the discussion of the utility of Theological Encyclopædia, and calls attention to the fact that this science is valuable:

1) For its own sake, as satisfying, quickening, enlarging, and strengthening the mind;

2) Because it reduces theological knowledge to accuracy and systematic order;

3) Because it provides a handy guide to any one desirous of knowing what theology is, what its problems are, and what results have been attained;

4) Because it calls our attention to the great epochs in the development of theological science, which were always marked by important works on theological Introductions (Chrysostom, Amrose, Augustine, Hugo of St. Victor, Erasmus, Melanchthon, Gerhard, Spener, Buddeus, Walch, Mosheim, Harless, Hagenbach)

5) Because of its aid to the mature theologian;

6) Because it aids the discovery of new fields of investigation as well as the real acquisition of knowledge.

Lange: "One may compare Theological Encyclopædia to the view obtained from the lofty mountain, before which the theological domain spreads itself out like a wide and magnificent landscape."

§ 3. Place in the Study of Theology.

Its position is at the beginning and at the end of theological study. It precedes, as an outline map accompanies a geography. It follows as a review. It is the handbook of theological study through life.

Hagenbach (§ 2): Most of the recent encyclopædias have not only attempted to introduce the student into the field of theology, but also to develop the science itself . . . An encyclopædia for the learned should certainly exist, for the study of Encyclopædia, like that of the Catechism, can never be exhausted, . . . but to introduce the student into the deliberations of the masters, and allow him to participate in forecasting the future before he has comprehended the present, would be to reap where we should sow. It might, therefore, be wise to recommend that every student should give attention to encyclopædia twice, provided that it be presented from these two points of view—at the beginning and the end of his course. The **Encyclopædia** of Hofmann is written from the standpoint of a review at the close of a course of theological study.

Lange: The study of Theological Encyclopædia is indispensable to every theologian, not merely to those beginning the theological

course. The want of this knowledge makes itself apparent in the manifold errors of theological works. This applies very specially to our own time, in which synthetical studies are made to give way so much in favor of detached and separate analytical studies. It is against this destructive tendency, which threatens to develop into anarchy, that the scientific impulse and spirit must contend.

§ 4. Encyclopædia, Methodology, and Bibliography.

Methodology is the practical application of Encyclopædia; for a true view of the nature and connection of a science leads to a right treatment of it. Introductory Encyclopædia, the more it recognizes its true problem, becomes more and more in its own nature methodologic in its character. Bibliography gives hints as to the best helps to study.

Schaff (§ 2, 7): "Encyclopædia teaches what to study; Methodology, how to study; Bibliography, what books to study. The first is concerned with the matter, the second with the method, the third with the means or helps. . . It is a good part of the study to know how to do it and where to go for information. Method in the use of time gains and economizes time and strength. . . Every student ought to acquire a library of standard works for constant use, and this can be done only gradually and under proper direction."

Cave (§ 13: "It is manifest that a guide to the principal books in any sphere of investigation is an invaluable assistance either as directing the beginner or economizing the labor of the more advanced student. . . All the books of value to the student fall under two categories; their interest lies either in their historical character or in their present utility. . . Selected lists ought to be arranged under two heads, the one containing the best book or books, in the writer's esteem, for the beginner, and the other containing books adapted for more complete study. . . There are three modes of arrangement for books on books, the **alphabetical** order, the **chronological**, and the order of **subjects**. Each has its special advantages, and each may be modified by adopting one or both of the others as a subsidiary arrangement. The alphabetical order is of the greatest utility to the librarian, the chronological to the historian, and the subject order to the student."

§ 5. The Method of Theological Encyclopædia.

In the presentation of this science, two errors are to be avoided,—the one, a minuteness which impairs unity,—the other, a condensation which runs into obscurity and dryness,—the two errors of the too much and the too little. Bacon of Verulam compares the mechanical gatherers to ants, the idealistic dreamers to spiders, and the true servants of science to the bee, gathering rich stores from every source. The vice of the olden time was the vice of the ant, the vice of modern thinkers that of the spider, while the bee is only too rare in both.

Allied to these two errors are two others,—the disposition to make Encyclopædia too purely scientific and technical to the detriment of the practical, and the opposite disposition to overvalue a sporadic practicalness which separates the life too much from the sphere of the intellect.

§ 6. History and Literature of the Science.

The founder of the modern science of Theological Encyclopædia was Schleiermacher, and all earlier works give us only miscellaneous information and general instructions of a practical nature concerning the study of theology, without any attempt to show the organic connection of the theological sciences. It is not our aim to give a complete history and bibliography of this science but we will give a list of the most important works bearing in general upon this department written before the time of Schleiermacher, and of the most valuable special treatises written since his time.

*Books bearing on Theological Encyclopædia.*¹

1. **CHRYSOSTOM, Six Books on the Priesthood.** Written about 385 A. D. It is worth reading in the original Greek. Best separate edition is by B. Harris Cowper, London, 1866. Also in vol. 9 of First Series of **Nicene and Post-Nicene Fathers** (translated by W. R. W. Stephens), New York 1889.

In this celebrated treatise Chrysostom portrays the theoretical and practical qualifications, the exalted duties, responsibilities, and honors of the ministerial office. On the whole, however, the book is inferior to Baxter's **Reformed Pastor**.

2. **AMBROSE, De Officiis Ministrorum.** Written about 391 A. D. An excellent translation of the **Three Books on the Duties of the Clergy** is found in vol. 10 of Second Series of **Nicene and Post-Nicene Fathers**, New York, 1896.

Ambrose took as his model the **De Officiis** of Cicero, and the work is rather of a morally edifying character, than scientific.

3. **AUGUSTINE, Four Books on Christian Doctrine.** The first three books were written in 397, and the fourth was added 426 A. D. Translated by Shaw in vol. 2 of First Series of **Nicene and Post-Nicene Fathers**. New York, 1887.

A compend of exegetical theology for instruction in the interpretation of the Scriptures. The fourth book is one of the best treatises on Rhetoric extant.

4. **GREGORY THE GREAT, The Book of Pastoral Rule.** Gregory died in 604 A. D. An excellent translation by Barmby is found in vol. 12 of Second Series of **Nicene and Post-Nicene Fathers**, New York, 1895.

The work deserves careful study, being one of the best of its kind, useful for all times.

5. **HUGO OF ST. VICTOR** (died 1141), **Didascalion.**

The first three books contain a methodology of the secular sciences (propædeutics) and the last three an historical introduction to the books of the Bible and to Church History, besides a methodology of Scripture study.

6. **ERASMUS** (d. 1536), **Ratio seu Methodus . . . ad veram Theologiam.** Added as a preface to the second edition of his Greek Testament, 1519, and enlarged and published separately at Basle, 1522.

A little book that may still be read with profit. Erasmus insists that Christian and moral culture should keep pace with the scientific,—lays stress on the study of Latin, Greek, Hebrew, logic, rhetoric, mathematics, astronomy, natural philosophy, and music,—censures an excessive regard for Aristotle and scholastic philosophy,—recommends the committing to memory of Scripture passages, and gives hints relating to the method of study, the use of commentaries, and other books, and gives the first place among the Christian Fathers to Origen.

¹ Only the best works are cited. Those marked with a * are recommended as the most helpful; those with a † are for more advanced students.

7. **MELANCHTHON** (d. 1560), *Brevis Ratio discendæ Theologiæ*. Although containing only a few pages, Melancthon lays the greatest stress on an intimate acquaintance with the Bible,—places Romans, Galatians, and Colossians at the head of the list of exegetical studies and the Gospel of John at the close, so that the doctrines of faith and justification may constitute the beginning and the end of biblical study,—the study of the O. T. is to follow that of the New,—regards Augustine as the greatest of the Fathers,—makes the cultivation of style obligatory on the part of the religious teacher, to which end the study of the classics is above all recommended,—recommends the study of philosophy, but care is to be taken not to substitute it for the teachings of Christ and of the Bible. Melancthon protests against the four-fold sense of Scripture assumed by earlier writers, and demands, in opposition to such arbitrary interpretation of Scripture, the simple grammatical sense.

8. **LUTHER** (d. 1546), *Methodus studii theologici interprete* H. Weller. Weller was a pupil of Luther and had been an inmate of his home and published some of the oral instructions of Luther. A Latin edition by Joeh appeared in 1727, and one in 1842 edited by F. Delitzsch. Translated into German under the title *Anweisung zum rechten Studium der Theologie*. St. Louis and Dresden, 1881.

Luther lays special stress on the study of the Bible and gives many practical directions, including also hints on preaching.

9. **GERHARD, JOHN** (d. 1637), *Methodus studii theologici*. Jena, 1620, 1622, 1654. Of the many notable books written on this subject by such Lutheran theologians as Chytræus, Andreae, Selnecker (all three with Chemnitz the chief authors of the *Formula of Concord*, 1580), Calovius, and others, we will only refer to this work of the greatest dogmatician of the Lutheran Church.

Gerhard lays stress upon adequate preliminary studies in the languages and in philosophy (especially that of Aristotle),—insists upon a theological course of five years, three of which should be devoted almost exclusively to the Scriptures,—the third year should be devoted to polemical theology, in the fourth year special attention should be paid to rhetoric and preaching, and in the fifth special attention should be given to church history, to the writings of the Church Fathers and of Luther.

10. **BULLINGER** (d. 1575), *Ratio studii theologici*. Bullinger was the successor of Zwingli in Zurich, and his work is distinguished by sound practical judgment, and contains many excellent methodological hints, reaching to the minutest details, including even the diet of the student.

11. **ALSTED, JOHN HENRY**, *De theologiæ studio recte formando*.

Alsted, one of the great Reformed dogmaticians, in the second book of his *Præcognita*, a preface to his great *Methodus sacrosanctæ theologiæ* in eight books (1623), demands that special attention should be given, on the part of the student, to prayer, the study of the Bible, and a godly walk,—requires sound health, a flexible voice, a well-organized brain, a good memory,—a good command of German, for the study of which he recommends Luther's version

of the Bible,—a thorough knowledge of Latin, Greek, and Hebrew,—recommends strongly the study of logic, mathematics, philosophy, law, and some medicine,—and then briefly discusses nearly all the various departments of theology.

12. **SPENER, PHILIP** (d. 1705), *De impedimentis studii theologici*. (1690). Spener discusses the needs of the young theologian in various writings (*Pia Desideria*, 1675; *Theologische Bedenken*), but they are summed up in the work here named.

Spener laid little stress upon the study of philosophy, and did not favor the study of the Latin and Greek classics as Melancthon had done, but exalts sacred philology in the immediate bearing upon exegesis, which latter he regards the “architect” of theological science; he regarded ethics as important as dogmatics, and both should be drawn from the Scriptures; and laid more stress on catechetics than on the science of preaching. Through his efforts to secure a connected course of the exegetical study of the Bible he again revived the spirit of the Reformation. Closely connected with the labors of Spener were the works of **BREITHAUPT**, **FRANCKE**, and **JOACHIM LANGE**.

13. **PIAFF**, *Introductio in historiam theol. literariam*. 3 vols. 1724–26. Tuebingen. Occupies an intermediate position between Pietism and the learned theology of the schools,—presents a definite arrangement of the several branches of theology, and correctly assigns the first place to exegetical theology.

14. **BUDDEUS**, *Isagoge historico-theologica ad theologiam*. 2 vols. 1727, Leipsic. New edition with additions, 1730.

Buddeus, more clearly than Pfaff, defines the relation of the different branches of theology to one another and like him gives an extended history of the literature of theology, but places exegesis at the end of the theological course. A work of profound and comprehensive learning, far superior to all former works of this character, and of value even at the present day.

15. **WALCH**, *Einleitung in die theol. Wissenschaften*. 2nd ed. Jena, 1753. This book has left its impress upon some of the most valuable works of modern times.

16. **MOSHEIM**, *Kurze Anweisung die Gottesgelahrtheit vernünftig zu erlernen*. Published by his son-in-law Windheim, Helmstädt, 1756 and 1763.

Mosheim was the first to draw a line of distinction between the work of the scientific theologian and that of the pastor and preacher. Mosheim not only made great advance in the treatment of church history, but also of ethics and dogmatics.

17. **SEMLER**, *Institutio brevior ad liberalem erudit. theologicam*. Halle, 1765.

Semler introduced the critical elements into theological science, and his questioning spirit frequently degenerated into scepticism. All his works, Latin and Greek, are written in a cumbersome style.

18. **MURSINNA**, *Primæ linæ encyclopædiæ theologicæ*. Halle, 1764, 1784, 1798.

This Reformed theologian first gave the name “Theological Encyclopædia” to our science.

19 **HERDER**, *Briefe das Studium der Theologie betreffend*. 4 vols. Weimar, 1780. 2nd ed., 1785.

Although this work does not answer the scientific purpose of a theological Encyclopædia, these letters may still be read with great advantage on account of their stimulating influence upon students, their appreciation of the beauties of the Bible, and their conspicuous literary ability,—although tinged with the rationalistic tendency of the day.

20. **SCHLEIERMACHER, F.**, *Kurze Darstellung des theol. Studiums*. Berlin, 1811; Second revised edition, 1830. Translated into English by **Farrer** under the title, *Brief Outline of the Study of Theology*. Edinburgh, 1850.

Hagenbach: "It is a cartoon drawn by a steady hand, which only needs the pencil of a Herder to make it a grand and beautiful picture." **Schaff**: "This is a mere sketch of a master architect. It struck the key-note for his successors. He divides theology into three parts—**philosophical, historical, and practical**. In the first he includes apologetics and polemics, in the second exegesis, church history, and systematic theology. He limits the first, overloads the second, and obliterates the distinction between exegetical, historical, and systematic theology. The whole scheme is wrong; but nevertheless, the book is full of stimulating suggestions."

21. **ROSENKRANZ, KARL** (d. 1879), *Encyclopædie der theol. Wissenschaften*. Halle, 1831. Second revised edition, 1845. Thoroughly Hegelian in its tendency, and more a **material** Encyclopædia than formal.

Schaff: "Rosenkranz gives an epitome of historical, philosophical, and practical theology, like Hegel who, in his **Philosophical Encyclopædia**, gives his whole system of philosophy in a nutshell."

22. ***HAGENBACH, K. R.**, *Encyclopædie und Methodologie der Theologischen Wissenschaften*. Leipsic, 1833; 9th ed., the author's last, 1874; 11th ed., revised by Kautzsch, 1884; 12th ed., again revised and enlarged by Reischle, 1889 (600 pages). A free rendering of this work, with large additions to the English and American literature, by Crooks and Hurst, appeared in 1884; second revised edition, 1894, New York.

The twelfth edition of the German is the best text-book for German speaking students ever published, but very little attention is paid to English and American theological literature. It is divided into General and Special Encyclopædia, and the latter subdivided into Exegetical, Historical, Systematic, and Practical Theology. The English translation by Crooks and Hurst is, on the whole, carelessly edited, and the lists of books are not well arranged for inexperienced students.

The first edition of my own **Encyclopædia** was based on the tenth edition of Hagenbach. Of this first edition, Cave (**Introduction to Theology**, 2nd ed. 1896) says: "The rendering of Hagenbach is so free as to make it a new book. . . It contains good and original lists of books." This present edition is entirely rewritten, and the aim has been to incorporate not only what is valuable in the twelfth edition of Hagenbach, but also what is most helpful and

suggestive in the Encyclopædias of Raebinger, Schaff, Cave, and Heinrich.

23. †**HARLESS, G. C. ADOLPH.** *Theologische Encyclopædie und Methodologie.* Nurnberg, 1837.

Contains many excellent hints, written from a strictly conservative Lutheran standpoint, and especially valuable for its full history of the theological science.

24. **PELT, A. F. L.** *Theol. Encyclopædie als System, etc.* Hamburg, 1843.

The writer divides theology into three parts: 1) Historical Theology (including Exegesis); 2) Systematic Theology; and 3) Practical Theology. The work everywhere displays exact scholarship, sound judgment, and is valuable for its historical and literary information. Special stress is laid on the æsthetic and artistic culture of the clergy.

25. †**VON HOFMANN** (Erlangen, died 1877), **J. Ch. K.** *Encyclopædie der Theologie nach Vorlesungen und Manuscripten* herausgegeben von Bestmann. Noerdlingen, 1879.

This work of Von Hofmann is not so much an Introduction to Theology as a compendium of the author's own theology, and is more suitable for use at the end of a course of theological study.

26. **ROTHER, RICHARD.** *Theol. Encyclopædie.* Aus seinem Nachlasse herausgegeben von Ruppelius. Wittenberg, 1880.

Valuable and suggestive, but not elaborated. Rothe divides Theology into three parts: 1) Speculative (Ethics, Apologetics); 2) Historical (including also Exegetical Theology and Dogmatics); 3) Practical Theology.

27. †**LANGE, J. P.** *Grundriss der theol. Encyclopædie mit Einschluss der Methodologie.* Heidelberg, 1877.

A most excellent outline, intended mainly as a supplement to Hagenbach.

25. **RÄBINGER, J. F.** *Encyclopædia of Theology.* Translated with additions to the history and literature by the Rev. J. McPherson. 2 vols. Edinburgh, 1884, 1885.

A good work but marked by a strong theological bias. **Schaff:** "A material as well as a formal encyclopædia, representing theology itself in a nutshell (like Rosenkranz's work); contains Schleiermacherian and Hegelian modes of thought."

29. †**ZOECKLER, OTTO.** *Handbuch der theol. Wissenschaften, etc.* Dritte Auflage. 4 vols. Nördlingen, 1889, 1890.

This immense work covering over 3000 pages (a fourth edition in the course of preparation, 1897) is both a formal and a material Encyclopædia, and consists of a series of concise text-books on each of the separate sciences that constitute the immense field of theology. It is very likely that an English translation of the fourth edition, as soon as it is published, will appear. We will here give a list of the various authors of the separate treatises:

Zoeckler: History of Theology (pp. 114).

Volck: Biblical Canonics (pp. 36).

Volck: Biblical Hermeneutics (pp. 36).

Strack: Introduction to the O.T. (pp. 112).

- Schultz:** Geography, History, and Archæology of O. T. (pp. 124).
Rewritten by **Strack** after death of **Schultz**.
- Schultz:** Theology of the O. T. (pp. 56).
Rewritten by Von Orelli.
- Schulze:** Introduction to the N. T. (pp. 152).
- Schulze:** Biblical History of the N. T. (pp. 122).
- Grau:** Biblical Theology of the N. T. (pp. 135).
- Zoeckler:** Introduction to Historical Theology (pp. 28).
- Zoeckler:** General Church History (pp. 270).
- Schultz:** Archæology of the Christian Church (pp. 75).
- Zoeckler:** Patristics (pp. 195).
- Zeller:** History of Christian Dogmas (pp. 120).
- Von Schéele:** Christian Symbolics (pp. 132).
- Zoeckler:** Introduction to Systematic Theology (pp. 45).
- Cremer:** Introduction to Dogmatics (pp. 40).
- Zoeckler:** System of Dogmatics (pp. 116).
- Kuebel:** Apologetics (pp. 145).
- Schultze:** Evangelical Polemics (pp. 110).
- Luthardt:** Christian Ethics (pp. 105).
- Lindner:** General History of Religions (pp. 135).
- Zeuschwitz:** Introduction to Practical Theology (pp. 36).
- Plath:** Evangelistics (Foreign Missions) (pp. 64).
- Zeuschwitz:** Catechetics (pp. 55).
- Zeuschwitz:** Homiletics (pp. 85).
- Zeuschwitz:** History of Preaching (pp. 165).
- Harnack (Th.):** Liturgics (pp. 72).
- Harnack (Th.):** Pastoral Theology (pp. 40).
- Schaefer:** Diaconics (Inner Mission) (pp. 87).
- Harnack:** Church Polity (pp. 60).
30. **EKLUND, P. G.** *Den theologiska Vetenskapen*, Stockholm, 1885.
An enlarged edition of his *Theologiens begrepp och inledning*, Lund, 1874, but largely influenced by the views of Ritschl.
31. **JOHANSSON, C. E.** *Kompndium i teologisk encyklopaedi*. Upsala, 1886.
An excellent work from a conservative standpoint.
32. **DRUMMOND, JAMES.** *Introduction to the Study of Theology*. London, 1884.
Dr. Drummond delivered these lectures as Professor of Theology to his students in Manchester New College, London (Unitarian), and in his preface he is the first to give a clear definition, in an English work, of formal encyclopædia. The object of his work "is to deal, not with the matter but with the scientific form of Theology, and to bring before the student the nature, method, and mutual relations of the various branches of theological study, so that he may see more clearly the bearing of his labors, and view the several departments of his work, not as incoherent fragments, but as constituent members, each with an appropriate place, in a collective organism which embraces them all." After a clear discussion of the nature, importance, and principles of theological study, and the relation of Theology to other studies, Drummond distinguishes six departments in Theology: 1) Philosophy (mental, ethical, religious); 2) Comparative Re-

ligion; 3) Biblical Theology (including Biblical Philology, Textual Criticism, Hermeneutics, Introduction, Archæology, Biblical History, Biblical Theology proper); 4) Ecclesiastical History (Church History, History of the Ritual, History of Doctrines, Symbolics, Patristics, History of Morals, History of Literature, History of Art, Statistics); 5) Systematic Theology (Doctrinal Theology, Ethics); 6) Practical Theology (Ecclesiastical Organization, Ecclesiastical Law, Liturgies, Homiletics, Pastoral Theology, Pædeutics). The author does not name any books for the student's guidance.

33. †HEINRICI, C. F. GEORG. *Theologische Encyklopädie*. Freiburg and Leipsic, 1893.

An excellent manual of 372 pages, written from a Ritschlian standpoint, with carefully selected list of German literature up to date. Next to Hagenbach this is the best book on our science having its origin in Germany.

34. KIHN, HEINRICH. *Encyklopædie und Methodologie der Theologie*. Freiburg, 1892.

This work takes high rank, and is written by a Roman Catholic, with full list of books, mostly Roman Catholic. What Hagenbach is for Protestant Theology, Kihn is for Roman Catholic Theology.

35. †CAVE, ALFRED, D. D. *An Introduction to Theology*. Its principles, its branches, its results, and its literature. Second edition, largely rewritten. Pp. 610. Edinburgh, 1896. Price \$4.00 net.

This is the best original work on our subject published in the English language, and contains the most full lists of best literature in each department. Dr. Cave is Principal and Professor of Theology of Hackney College, London (Congregational), and regards "theology as the science of religion," and does not identify Theology with Christian Theology, as most writers in this department do. In his preface the author says: "This book is a contribution to a new theology towards which all recent philosophy and theology have been pointing the way. . . This new theology, of which the materials are old, and only the organism is new, has a wider range than Christian theology (which is the science of the Christian religion), for it acknowledges that there have been religions prior to and alongside of Christianity, which show knowledge of and from a spiritual world. Again, whilst emphasising the importance to theology of revelation, this new theology finds revelation outside the Bible and the Christian churches. Further, whilst accentuating so strongly as do the German schools from Schleiermacher to the present the indispensableness of faith to theology, this new theology finds faith outside of Christianity." We need not therefore be surprised to find the author, after a general Introduction covering 146 pages, laying special stress upon 1) Natural Theology and 2) Ethnic Theology, as the first two divisions of his six-fold partition of "the specific Theological Sciences." Under his third division, Biblical Theology, he includes the sciences of Biblical Introduction, Canonics, Textual Criticism, Philology, Archæology, Literary Criticism, Hermeneutics, Exegesis, Biblical History, Biblical Dogmatics, and Biblical Ethics; his fourth division

Ecclesiastical Theology includes Church History and the History of Christian Doctrine; division **five**, Comparative Theology, covers Fundamental Theology (Apologetics), Doctrinal Theology, and Ethical Theology; while division **sixth**, Pastoral Theology, includes Church Polity, Liturgies, Homiletics, Catechetics, Pedagogics, Cure of Souls, Christian Charities and Missions.

In the United States in addition to my own work (First edition, 3 vols. 1885—1891), and Crooks and Hurst's edition of Hagenbach, three other works have appeared, which we now mention.

36. **M'CLINTOCK, JOHN.** *Lectures on Theological Encyclopædia and Methodology.* Edited by Short. Cincinnati, 1873.

Suggestive but incomplete, only an imperfect outline of lectures orally delivered.

37. **FOSTER, R. V.** *A brief Introduction to the Study of Theology.* Chicago, 1889.

The substance of lectures delivered to the students of the Theological Seminary of the Cumberland Presbyterian Church, Lebanon, Tenn. This is what it represents to be, a brief and practical Introduction, covering 154 pages.

38. ***SCHAFF, PHILIP.** *Theological Propædeutic.* A general Introduction to the study of theology, exegetical, historical, systematic, and practical, including Encyclopædia, Methodology, and Bibliography. With a ministerial library compiled by Rev. Samuel Macauley Jackson. Pp. 536 and 60. New York, 1893. Price \$3.50.

An excellent work, valuable especially for its historical notices. This is the first original American work on the subject. Schaff discusses the whole subject in five books: 1) Religion (including the science of Comparative Religions) and Theology; 2) Exegetical Theology (including Philology, Geography, Natural History, Antiquities, Introduction, Biblical Criticism, Canonics, Hermeneutics, and Exegesis); 3) Historical Theology; 4) Systematic Theology (including Apologetics, Biblical Theology, Dogmatic Theology, Symbolics, Polemics, Irenics, Ethics, Statistics); 5) Practical Theology (including Theory of the Christian Ministry, Church Polity, Liturgies, Homiletics, Catechetics, Poimenics or Pastoral Theology, Evangelistics or Missions).

Books on Methodology.

1. **KAEHLER, M.** *Wie studirt man Theologie im ersten Semester? Briefe an einen Anfänger.* Erlangen und Leipsic. 2nd ed. 1892.

2. ***FRANK, FR. H. R.** *Vademecum fuer Angehende Theologen.* Pp. 367. Erlangen, 1892.

3. ***LUTHARDT, C. E.** *Zur Einfuehrung in das akademische Leben und Studium des Theologen.* Pp. 177. Leipsic, 1892.

4. **BICKERSTETH, EDWARD.** *The Christian Student.* Boston, 1830.

5. ***BLACKIE, JOHN STUART.** *On Self-Culture: Intellectual, Physical, and Moral.* A Vade Mecum for young men and students. New York, 1875.

An edition (paper) of this excellent work can be had for ten cents (Funk and Wagnalls).

6. *HAMERTON, PHILIP GILBERT. *The Intellectual Life*. Boston, 1873.

All theological students ought to read this book. Cheap editions (bound) can be had for twenty-five cents.

7. PORTER, NOAH. *Books and Reading or What Books shall I read and How shall I read them?* New York, 1881.

8. †PHELPS, AUSTIN. *Men and Books*. New York, 1882.

At least ten of these twenty-two lectures have as their theme methods of study calculated to aid the studious pastor.

Books on Bibliography.

SMALLER WORKS.

1. *Catalogue of Books for a Pastor's Library*. Prepared by Professors (in the Theological Seminaries) at Andover, New Haven, and Chicago. Pp. 14. Andover, 1872. Price ten cents.

2. *The Pastor's Library*. Catalogue of Books prepared by Professors of the Union Theological Seminary. Pp. 27. New York, 1877.

3. ROBERTS, W. H. *A list of Books* intended as an aid in the selection of a Pastor's Library. Pp. 24. Princeton, 1885. Price twenty-five cents.

4. *WOLF. *Theologisches Vademecum*. Eine alphabetisch und systematisch geordnete Handbibliothek . . . aus dem Gebiete der Theologie. Leipsic. (Small volumes averaging over 100 pages each). Price twenty-five cents each.

Vol. I. Die Litteratur bis 1881.

Vol. II. Die Litteratur 1881—1886.

Vol. III. Die Litteratur 1885—1888.

Vol. IV. Die Litteratur 1888—1891.

The best smaller list of most important books published on Theology in German.

5. *TIBBALS, C. T. *Thesaurus* of best Theological, Historical, and Biographical Literature. With a complete Index of subjects, authors, and titles. Pp. 549. Funk and Wagnalls. New York, Price \$1.00.

LARGER WORKS.

6. DARLING, JAMES. *Cyclopædia Bibliographica*. A library manual of theological and general literature and guide to books for authors, preachers, students, and literary men. 2 vols. London, 1854—1859.

Valuable but expensive. A work of immense labor, containing an index to the most valuable Sermonic literature of all ages.

7. †HURST, JOHN FLETCHER. *Literature of Theology*. A classified Bibliography of Theological and General Religious Literature. Pp. 757. New York, 1896. Price \$4.00.

This is the most practical and complete work covering the best and most desirable books published on Theology in English. The books are systematically arranged, and the full

indexes of authors (60 pages) and of subjects (80 pages) make it very valuable and easy for reference.

8. **MALCOLM, HOWARD.** *An Index to the Principal Works in every Department of Religious Literature.* Embracing 70,000 citations, alphabetically arranged under 2,000 heads. Second edition, with Addenda. Philadelphia, 1870.

A work containing much laborious research, but of value mainly to the advanced student who has a large knowledge of books.

9. †**SONNENSCHN, WILLIAM SWAN.** *The Best Books, a Reader's Guide to the choice of the best available books (about 50,000) in every department of Science, Art, and Literature.* First edition, London, 1887. Reprinted four times (1897).

Although this work covers Literature in general, the part devoted to Theology is very carefully edited. A continuation of this work under the title, *A Reader's Guide to Contemporary Literature*, appeared in 1895.

10. †**Theologischer Jahresbericht.** Published yearly since 1882, at first edited by Pünjer, and now by Lipsius, assisted by many others.

11. †**WINER, GEORGE BENEDICT.** *Handbuch der theologischen Literatur*, etc. Dritte sehr erweiterte Auflage. 2 vols. Leipsic, 1838—1840.

This is the standard work for all theological literature published in Germany before 1838. An appendix was published in 1842 containing the literature from 1839—1841.

12. †**ZUCHOLD, ERNST AMANDUS.** *Bibliotheca Theologica.* 2 vols. Goettingen, 1864.

These two volumes containing 1560 pages give a list, alphabetically arranged according to authors, of all books published in Germany from 1830—1862, and supplement Winer. Since 1863 *Bibliotheca Theologica* appears twice or four times each year, and contains a list of all new books published, including of late also English Works, arranged systematically according to subjects.

Our leading Theological Magazines and Quarterlies devote much space to reviews of recent theological literature and for books published in England we would especially recommend to students the *Expository Times* of Edinburgh, and for books published in Germany the *Theologisches Literaturblatt* of Leipsic.

§ 7. Divisions and Aim of this Work.

In our method of treatment, we will follow, in general, the plan of Hagenbach, with certain modifications and additions. Our aim will be to prepare a work that will be a help to students of theology as well as to those of the clergy, who continue their studies

amidst the engrossing cares of active pastoral work. We will seek, on the one hand, to outline each distinct science, and to give a select list of the most suitable text-books on the various branches of Theology, and on the other, also to designate the best works on special topics for more advanced study.

Hagenbach presents his System of Encyclopædia in 114 sections as follows.

Introduction.

1. Definition and Method of Encyclopædia (§ 1—4).
2. The Choice of the Ministerial Profession (§ 5—11).
3. Religion and Christianity (§ 12—14).
4. The Church and Theology (§ 15, 16).
5. The Theological School (§ 17—21).

PART I. General Encyclopædia.

6. Theology as a Science (§ 22—24).
7. Relation of Theology to Preparatory Culture (§ 25—27).
8. Relation of Theology to Philosophy (§ 28—30).
9. Predominant Theological Tendencies (§ 31—33).

PART II. Special Encyclopædia.

10. Introduction (§ 34, 35).

I. EXEGETICAL THEOLOGY.

11. The Holy Scriptures (§ 36—40).
12. The Original Languages of the Bible (§ 41—44).
13. Biblical Archæology (§ 45).
14. Biblical Introduction and Criticism (§ 46—51).
15. Biblical Hermeneutics (§ 52).
16. Biblical Exegesis (§ 53—56).

II. HISTORICAL THEOLOGY.

17. Introduction (§ 57).
18. Sacred History (§ 58—61).
19. Biblical Theology (§ 62).
20. Church History (§ 63—69).
21. History of Christian Doctrine (§ 70—73).
22. Patristics (§ 74, 75).
23. Symbolics (§ 76).
24. Ecclesiastical Archæology (§ 77).
25. Statistics (§ 78).

III. SYSTEMATIC THEOLOGY.

26. Systematic Theology in General (§ 79, 80).
27. Apologetics (§ 81).
28. Dogmatics (§ 82—91).
29. Christian Ethics (§ 92—95).

IV. PRACTICAL THEOLOGY.

30. Practical Theology in General (§ 96—98).
31. Catechetics (§ 99—101).
32. Liturgics (§ 102—105).
33. Homiletics (§ 106—108).
34. Pastoral Theology (§ 109—111).
35. Church Polity (§ 112).
36. Conclusion (§ 113, 114).

§ 8. The Choice of a Profession.¹

There is no occupation of man, in the choice of which there is a full parallel to that of the Gospel Ministry. It is desirable in all occupations, and the more desirable as occupations rise in dignity and importance, that men should have an internal vocation to them.

The holy ministry, because it is the highest of all human occupations, demands above all the internal vocation. What may be a blunder as regards any other occupation, is, as regards the ministry, a crime—a crime against the man's own soul, the souls of men, and the glory of God.

Hagenbach: "It is proper to require that every one who seeks to enter the ministry should have a clear and satisfactory idea of the nature of this sacred calling. He ought to be able to give a decisive answer to the question: What urges you to study theology?"

Herder: "Perhaps no study has in all ages had so few to serve it with entire faithfulness, as theology; precisely, however, for the reason that it is an almost superhuman, divine—the most difficult study."

Daub: "He who devotes himself to the Church and to that end studies theology, will miss his aim, if he simply desires an office that he may have sustenance, comfort, ease, and honor; for while he considers the office as a means, and himself or the gratification of his desires as an end, he will remain forever a hireling."

¹ In this and the following sections of the Introduction, the writer is largely indebted to the unpublished lectures of Dr. Charles P. Krauth, late Norton Professor of Theology in the Evangelical Lutheran Seminary in Philadelphia, who for many years lectured on *Theological Encyclopædia* to his students.

§ 9. The Motives for Entering the Ministry.¹

The motives for seeking the ministry vary very much.

1) Some enter the ministry who do not seek it. They enter it with an aversion sometimes almost avowed or yet more frequently suppressed. The former case is rare in our country, but it is not rare where there is an Established Church, where men often enter the ministry to secure a particular revenue, of which the right of patronage lies in a particular family or can be controlled by it.

2) Some enter the ministry because the vow or earnest wish of a father or mother is upon them, a vow made or expressed perhaps in a dying hour. If this feeling be a mere sentiment unsupported by principle, it may become a dangerous snare, and parents should be careful that they do not fetter the consciences of their children.

3) Some enter the ministry because of vows made in an hour of peril, or in moments of intense emotion, as in Luther's case.

4) Some drift into the ministry by the mere force of circumstances, with hardly a distinct effort of their own will in connection with it.

5) Some commit themselves to preparation for the ministry and go on because ashamed to draw back. Men are often improperly urged to commit themselves in advance of earnest self-examination, fervent prayer, and calm consideration of the indications of Providence and of the judgment of those whom it is their duty to consult.

6) Some are drawn to the ministry by the conception they form in their childhood, of the glory and

¹ See **Manuscript Lectures** of Dr. Krauth.

majesty of the office. If such impressions were intelligently nursed through the riper years, the Church would less frequently be compelled to mourn over a want of ministers.

7) Some are attracted to the ministry by the spirit of Christian love. Their heart is their guiding star, and happy the man, who, having the qualities needed for the ministry, is thus drawn to it.

9) Some are drawn by their great activity of character; they desire the largest field of holy effort; they have some of the spirit of the world-subduing apostles, and of the true missionaries of the Church, in her various eras.

10) The full internal vocation of the most perfect kind unites and harmonizes all legitimate tendencies. It involves 1) tender love to Christ and the souls he has redeemed; 2) deep interest in Divine truth, both as involving the intellect and the affections; and 3) the energy which is prepared to consummate, by hearty toil and meek endeavor, the will of God.

Hagenbach: It will be sufficient in the beginning that a disposition and desire for both religion and learning should exist. Piety without learning is as incapable of forming a theologian, as is learning without piety. Not all students of theology are Timothies, of whom it may be said that they have "known the sacred writings from a babe" (2 Tim. 3: 15). A real study of theology serves naturally to increase the power of religious motives. It is the office of study to clear up the uncertain and to correct the sickly tone of mind.

Great importance should be attached to natural endowments and to natural inclinations. The inclinations of a child or youth are not, of course, to be held decisive; but Gœthe is probably correct when he says, "Our desires are premonitions of the abilities that lie in us, intimations of what we shall be able to perform. The things we can and wish to do present themselves to our imagination from without and as future; we feel a longing for that which we already secretly possess" (*Autobiography*, vol. 1. pp. 331, 332). But how many sons of clergymen adopt the paternal call-

ing in obedience to family custom, without being inwardly moved thereto either by natural endowments or by religious motives!

The more a religious mind is in earnest about the determination to study, the less will it yield to the false idea that piety can take the place of learning; and the more deeply the studious disposition enters into the science of theology, the stronger will be its conviction that a sound theology cannot exist without earnest piety.

Smith, H. B. (*Introd. to Christian Theology*, pp. 23, 24): "If ever the service of the ministry was a mere routine, now it is no longer such. There is no research of scholarship, no philological skill, no power of historical investigation, no mastery in philosophy, no largeness of imagination, no grace of life and character, no practical self-denial, no gift of eloquence to man by the written or the spoken word, no energy of character, no practical sagacity, . . . no living faith, and no large charity, which may not through the length and breadth of our land, find the fullest employment, and which are not needed, by the Christian Church. It wants its men of fire, its men of piety, its men of large discourse, its laborers in our streets and lanes, its minds of calm philosophy, its heroes and its saints. It needs its trained bands—and needs them in this our own country especially—to meet both Pope and pagan." And this is more true now than when this was written.

§ 10. The Character of the Ministerial Office.¹

The office of the ministry involves the supremest exercise of man's supremest faculties transfigured by the power of the Holy Ghost.

1) The minister should be deep in the knowledge of that Law which underlies all law, and thus is to be a deeper lawyer than the lawyer himself. 2) He should be a true physician, thoroughly understanding men, able to apply the divine remedies for the deepest diseases of the race. 3) He should be a true teacher of that knowledge which is above all human knowledge. 4) His work is the reproduction of the living

¹See the **Manuscript Lectures** of Dr. Krauth.

Christ in the heart. 5) The function of this office embraces all ages and conditions.

Into such a profession, so noble, so difficult, so responsible, no man should ever enter unadvisedly. He who contemplates entering it should (*a*) thoroughly examine himself as to the reality of the internal vocation he supposes himself to have. (*b*) He should carefully lay the evidence on which he is disposed to rely, before judicious advisers. (*c*) Above all, with fervent prayer, he should study those parts of the oracles of God which reveal the divine requirements for the ministry of the Word. (*d*) He should implore the light and guidance of the Holy Ghost, patiently, meekly waiting till, in the providence of God, the external vocation which God himself gives through His Church shall be set as the seal of his inward calling.

The inward vocation is not a revelation. Men are not inspired with it, even when there is good evidence that they have it. As a class, the men who insist most strongly upon their possessing it is an infallible ground on which they not only seek the ministry, but claim that others are bound to admit them to it, show least of the evidence on which the Church may legitimately rest her conviction that it is her duty to give them her call.

The internal vocation is an argument only to the man himself. If he submits his impression that he has it, to the Church, then he is bound by the judgment of the Church in the case. The internal vocation, which a man imagines he has, is in itself as distinct from a call to the ministry, as the persuasion which a man has that he is fit to be and ought to be President of the United States, is distinct from an election to that office. No man ought to seek an office without a conviction of his general fitness for

it, or the existence of a conviction on the part of his friends to which he may modestly defer. Nothing perhaps has tended more to introduce unsuitable men into the ministry than the impression that it is necessarily something divine in a man's persuasion that he has been called. In nothing do men more frequently mistake their vocation than in the ministry. The presumption is in fact not something which is to be the touchstone to other things, but is a something which in itself is to be carefully tested. A man does not prove that he is fit for the ministry by insisting that he has been called; but helps to prove that he has been called, by showing that he is fit. A vocation to the ministry now is not miraculously given by God, but is imparted by Him through the Church.

Hagenbach (§7): The minister as a teacher demands the highest recognition and stands first among those who develop man's spiritual nature, superior to all other professions. For what is beyond the ability of both law and art is accomplished by the **living word of the teacher**. The teacher goes down into the depths of human dispositions, taps every vein, passes through every stage of culture, addresses both the child and the adult; and as the magic of art calls forth a god from the rough block of marble, so does the powerful magic of the word bring into view the image of God from the undeveloped spiritual tendencies in man. In this regard the teacher unites in himself, and with increased efficiency, the functions of both legislator and artist with reference to the cultivation of man. He is the bearer of the divine, an administrator in the domain of holy things, an ambassador of God. Without an order of teachers, men would still be in a savage or half-civilized state.

§ 11. The Significance of Doctrine in Religion.

If the teaching office is the highest spiritual trainer of mankind, it follows that only a religion which has a body of doctrine, and consequently has the office of

teachers, can correspond to the idea of religion in its highest form.

Religion has been regarded by recent writers as having manifested itself in the three generic forms 1) of Law, 2) of Art, and 3) of Doctrine. **Law** defines duty without inspiring the love which impels man to duty. It lays stress upon unconditional obedience and the consequent recompense, but it knows nothing of unconstrained love and enthusiasm. It is deficient in that it does not provide for the free exercise of the religious disposition. **Art** may inspire love, but the love it inspires is too vague to direct the mind definitely toward the supreme object of love, and yet more too vague to unite the heart with it. The moral element is entirely subordinate, and is not even desired to become prominent, for fear that it might injure the purposes of art. Art is deficient in not possessing the strict principles and the impelling power of the ethical. **Doctrine** supplies the truth, which moulds the mind, kindles the heart, and directs the will. It embraces Law and Art, relieves them of their one-sidedness, supplies what they lack, and directs them to their highest aims.

§ 12. The Significance of Doctrine in Christianity.

The preceding section may be historically illustrated by the Jewish, Heathen, and Christian religions.

Judaism was pre-eminently the religion of law, Classic Heathenism the religion of art, Christianity has unfolded itself in a faith or system of doctrine. Christ is the teacher, the Apostles were teachers, the ministry is a teaching office.

We might express the parallels and antitheses of these three different religious systems, in their relation of these three elements of law, art, and doctrine thus:

Judaism and **Heathenism** compared stand thus related,—Judaism has more law, more doctrine, Heathenism more art.

Christianity and **Judaism** compared stand thus,—equal in law, Christianity has more art and more doctrine.

Compared with **Heathenism** Christianity has more law, more doctrine, equal art.

Heathenism exhausts its strength in the effort to construct a

thoughtful and frequently artistic **Symbolism**, seeking to represent in concrete form to the senses its religious spirit. Nowhere in heathendom does the human spirit rise above natural conceptions. In the figures of his gods the heathen beholds simply the form of his own being. Heathenism is extravagant in ceremonial manipulations and changeless customs, but indifferent about moral manifestations, and unconcerned about the eternal nature of things. The great importance of Socrates consist in this, that he turned the attention of philosophy away from nature and toward **man**, and that he aroused reflection upon moral and religious questions (**Hagenbach**).

§ 13. The Significance of Doctrine in Protestantism.

The gauge of doctrine is the gauge of Christianity. Doctrine is more prominent in Protestantism than in Romanism, because Protestantism is more Christian than Romanism.

Comparing **Protestantism** and **Romanism**, Protestantism has less positive law, more moral law, more doctrine; Romanism has more art.

Comparing **Lutheranism** and **Calvinism**, Lutheranism has less positive law, equal in moral law, more art, more doctrine.

The Lutheran Reformation in Germany bore predominantly the character of reaction against the Judaism that had intruded into the Church, while the Reformation in Switzerland (**the Reformed**) was chiefly a reaction against paganism.

As pure Christianity conditions its elements of **law** and **art**, by its highest element which is **doctrine**, the **ministry** in its true function in the Protestant Church aims primarily at teaching men.

§ 14. Character of Ministers as Religious Teachers.

Although the teachers of religion as such belong pre-eminently to the order of teachers, they are yet distinct from the teachers of science, inasmuch as religion is not simple knowledge or science; and hence can not be taught and learned simply and unconditionally in itself as knowledge.

The clergyman should be both a preacher and teacher of religion. As a teacher of adults he holds a position midway between the teacher of youth and the academical professor. In his catechetical and pastoral duties, the clergyman divides the function of training with the teacher of youth. The sermon, however, is not to become a mere intellectual discourse, though the preacher should never cease to be a teacher.

§ 15. Religion as Knowledge, Activity, and Emotion¹.

The religion which the minister is to teach is 1) *knowledge*, but not mere knowledge; 2) *activity*, but not mere activity; 3) *emotion*, but not mere emotion.

All definitions of religion which present one of these three to the exclusion of both the others, or two of these to the exclusion of the third, are defective, if not absolutely false. Mere knowledge is dead orthodoxism; mere activity is legalism; mere emotion is fanaticism; but heavenly knowledge, applied by the Holy Ghost to the renewal of the affections and the producing of an earnest spirit, whose fruits are deeds of love, is the basis, and in its connection, the completion of true religion.

1) Not mere knowledge.

No process of mental cultivation can make a man a Christian. Rationalism is the result of spurious intellectualism in one direction, as dead orthodoxism is in another. Were **knowledge** and **religion** identical, our own age would be more pious than former ages, the philosopher would be more saint-like than the humble Christian mother, men than women, adults than children. Were the intellect sufficient to make us Christians, the Church would not be an assembly of **believers**,—it would not be a Church but a school or university. Sectarianism and controversial tendencies have their origin chiefly in a false assertion of the claims of knowledge, and in a lack of purity and simplicity of faith. The experience of Christians also proves that religion is not simply Knowledge. Were religion purely intellectual, it would be strongest when the

¹ On the derivation and definition of the word **Religion**, and for a discussion on the origin and essential character of **Religion**, see my **Introduction to Dogmatic Theology**, pp. 38—43.

intellect is in its prime, and weak in old age, and upon the sick and dying-bed, while the truth is, that under precisely such circumstances, religion often appears in its highest perfection.

2) Not mere activity.

Christianity is in certain aspects a thing of doing, yet it is not a mere doing. It is the highest morality, the purest embodiment of consecration to duty, it is the supremest activity of men; but not these alone. True it is that **religion** and **morality** in the proper sense of both words, are inseparable, for there can be no true religion which is immoral, and no true morality which is not religious; but Christianity is not a thing of dead mechanical working. Morality without religion knows nothing of sin as such, but recognizes only moral deficiency; it therefore substitutes **self-improvement** for **repentance**. **Sin** and **repentance** are **religious-ethical** ideas. Morality is determined by the external condition of life; it needs no worship, and is based on the ideas of independence and self-determination. No man can be always working, yet every man should be always a Christian. Not those alone who work, but often most of all those whose sore trial it is that they cannot work, glorify God. Sometimes the religious element predominates, sometimes the moral. The most perfect state, however, is that in which religion transfigures morality, and in which morality attests the religious character.

3) Not mere emotion.

Christianity involves in a high degree the emotional. There may be deep religion with little knowledge and little power of external activity, but there can be no deep religion without deep emotion. We must be careful not to mistake sentimentality for piety, justification by sensation for justification by faith, temperament for holiness. The spiritual state of some vibrates upon the food they have taken; with some it fluctuates with the weather; some mistake their natural good humor for holy bliss; while others try to persuade themselves that mere poetic feeling is religious emotion. The love of Sacred Art, Church Music, gorgeous vestments, fine paintings of sacred themes, are mistaken by many for religious emotion.

4) Summary.

In its psychological actuality, as subjective in man, religion is, therefore, a matter of the whole inner man, and has its seat in the centre of man's spiritual and moral nature—in the **heart**. This religion of the heart, however, must develop into a living **consciousness** through the intellectual process of **reflection**, and must ripen

into a settled disposition, and attest itself in action, through the moral processes induced and perfected by the Word of God and **conscience**. The source of religion is in God, not in the heart; but God addresses his relations to the **heart**, as the **receptive organ** of religion. God's Word takes root in the heart; regeneration proceeds from the **heart**, and the peace of God, in the character of a good conscience, dwells in the **heart** (**Hagenbach**).

Schaff (condensed, pp. 65—75): On this psychological basis we may form four different theories of religion:

I. The intellectual or rational theory. This holds that religion is essentially knowledge of divine things. The various schools of ancient and modern Gnosticism, from Valentinus down to Hegel, put knowledge above faith, and resolve religion at last into philosophy. Abelard, the Rationalist, advocated the principle, that knowledge precedes faith (**intellectus præcedit fidem**). But experience teaches a different lesson. Faith precedes understanding (**fides præcedit intellectum**). This principle was already adopted by Augustine and emphasized by Anselm.

II. The practical or moral theory. This maintains that religion resides in the will and is essentially action. The religion of Confucius, Greek and Roman Stoicism, Jewish and Christian legalism, Deism, and Unitarianism, are but various forms of this theory. But to cut morality loose from faith in God and to make it independent of religious opinions, is to dry up its fountain, and to strangle its noblest aspirations.

III. The emotional theory. This is apt to run out into extreme subjectivism, sentimentalism, and doctrinal indifferentism. It is held by various schools of mysticism, and has been brought into a scientific shape by Schleiermacher, and was advocated by Twisten, De Wette, Schweizer, Hagenbach, and others.

IV. The theory of life, including all the faculties of man in their relation to God. Faith is not merely an assent of the intellect or a state of feeling, but also a motion of the will, and unites our whole person with the life of Christ.

§ 16. The Three-fold Task of the Minister.

The task of the religious instructor is consequently three-fold: 1) to enlighten the understanding with sound knowledge, so that men may have clear views of truth; 2) to awaken emotion through that truth

and by truth to strengthen and purify emotion; 3) to direct the will and the conscience by the power of that emotion to activity in making man holy, and in impelling him to do good to others. He addresses his work to the head, the heart, and the hand, and the union of the functions of these three parts makes the Christian complete. The vital force, immanent in all these elements, is faith. Faith makes knowing, saving knowledge; it makes emotion experience; it makes activity holiness.

The religious teacher must, at the outset, fix his attention upon the *entire man*. He is to edify, to arouse, to teach, to guide, to admonish, and to reprove. How this can best be done the student will learn later.

§ 17. The Minister as related to the Church.

But as religion is not merely a matter of the individual in his isolation, the minister is to consider both himself and his hearers with regard to the bonds of fellowship, which are wont to unite men in the faith. He is not a private tutor, but a teacher in the Church and for the Church. His aim is to make men living members of the body of Christ. He contemplates man as either in the Church, or as one to be brought into it. The Christian minister himself belongs to the Christian Church. He is a part of the body of those who confess Christ, and by this fact all his duties are conditioned, and he must be in the stream of the Church's life.

Hagenbach (§14): A purely subjective religion with a corresponding culture, after the manner of Rousseau's *Emil*, may indeed be conceivable, but it will exist in the imagination only, and be deficient in depth and in reality,—for a religion may not be constructed according to the likes and dislikes of the heart.

A "religious genius" may indeed become a founder of a religion, around whom congregations of believers may gather, but he only

can be a genuine and properly qualified founder of a religious system, in whom the religious feeling exists in absolute strength and purity, and in a spiritual harmony with all the faculties of the soul. It lies within the province of **Apologetics** to show that Christ has been the founder of such a true and perfect religion, and that Christianity is the **only true religion**. **Schaff** (§ 39) very properly lays stress upon **eight** characteristic features which constitute the perfection of the Christian religion: 1) It is the religion of the **Incarnation**, "for Christ is the God-Man, who unites in His person forever the fulness of the God-head and the fulness of manhood, without sin"; 2) It is the religion of salvation or redemption from sin and death. It is just such a religion as sinners need,—the atonement of man with God through Christ, the Mediator; 3) In its subjective character, Christianity is the religion of regeneration and sanctification. It creates a new moral character by imparting the life of Christ through the Holy Spirit; 4) It is the most rational of all religions, and is consistent with the highest culture; 5) It is the religion of humanity, adapted to the whole human race,—not limited to one or more nations; 6) It is universal not only as to extent, but also internally, in that it is suited to all classes, states and conditions of man; 7) In addition to its distinctive features, it contains the fulness and harmony of all truths which are scattered through the different religions, without their corresponding errors and defects; 8) It is the religion of Christ, the Incarnate Son of God, the Saviour of the world.

§ 18. The Necessity of Theological Study.

The minister is therefore to be prepared with all the knowledge which adapts him to the wants of the Church. He ought to know all that the Church is in her proper life, all that she has been, in order that he may know all that she needs, to become what God designs her to be. He must be enriched by the lessons of the Church's past, for his labor in preparing the way for the Church of the future. He must know the Church as she rests on her foundation, the Scripture, or rather, as she rests on Him of whom all Scripture is witness. The foundation of the Church is that of

the Apostles and Prophets. This is the foundation they *laid* and the foundation which they laid is Jesus Christ, therefore, other foundation can no man lay than that which is laid, which is Jesus Christ. The minister must know the development of the Church in faith and creed. He must know her history and practical needs—the need of the altar, the need of the pulpit, the need of the pastor and of the people. The preliminary to this knowledge is theological study.

Hagenbach (§ 15): The student, at the very beginning of his studies, should avoid the danger, on the one hand, of falling into a false idealism, stimulated simply by religious fervor, and, on the other hand, of pursuing, in a merely mechanical way, studies whose importance to theology he is not able, at this introductory period, to estimate. There is a certain kind of self-denial which does not pause to inquire about the utility of certain prescribed studies, but rather enters on them in the conviction that the future will throw light on this point. The object of Theological Encyclopædia is to show the importance and inner relation of all the theological sciences.

Cave devotes the **first** section of his **Introduction to Theology** (pp. 1—14) to the discussion of the **Value of Theological Study, especially to the Pastor**, the substance of which we here give: There are two ends to be accomplished by any suitable preparation for the Christian ministry, to **discipline** and to **furnish** the mind of the future pastor. In the preliminary training and general literary education the aim is to cultivate the faculties of the man as distinct from the minister, and it is only after the theological student has gained some general faculty of mind in the study of language, science, and philosophy, that he can wisely commence the subjects proper to his special career. We must not forget, however, that a liberal education **informs** as well as **forms**, and, conversely, a theological education **forms** as well as **informs**,—for the study of doctrinal theology augments accuracy as well as spirituality. Speaking broadly, however, the aim of a theological course is rather to **inform** than to **form**.

1) The disciplinary and especially the didactic importance for the future pastor and teacher of a scientific acquaintance with theology is incalculable. Because a few preachers who have had no specific theological culture have had great success, it does not

follow that a theological education is unnecessary for the intending occupant of a pulpit. It is amongst the theologically uneducated or half-educated that heresies spring like weeds in fallow ground. Shallowness and extravagance usually go hand in hand. Even in a practical way, ignorance of the rich stores of theological teaching is not preferable to knowledge. To be a great preacher you must also be a great theologian.

2) In the spiritual results of a study of theology remuneration will also be found for the severest theological toil. Clear and distinct thought in matters of religion is a very great help to devotion. What was it but a deeper theological conviction, matured by biblical study, concerning the directness of the soul's intercourse with Christ, which inspired Luther? What but their theology made Wiclif and Huss, Savonarola and Knox, Cramner and Ridley, Whitefield and Wesley? Clearer intellectual apprehension has always produced a more blissful experience, and a more consistent and enriched practice. The whole course of the Church is a comment upon this statement. The great desideratum for robust faith is just that formulated doctrine which results from a scientific study of theology. The church which mistakes indefiniteness for breadth is not apt at evangelizing; the church which confounds personal sentiment with catholic doctrine cannot be successful in edification. Theology, in fact, occupies the place in spiritual things which science does in natural; it educates, it matures, it equips; it is the discipline of the teacher; it is the mental furniture of the leader and originator of religious thought; it summarises the past to be recounted, it suggests the future to be produced; it forms in the preacher that special character which is invaluable to him, rendering practice easy and judgment rapid and wise.

3) Another reason why the student for the ministry should aim at a familiar acquaintance with the theological sciences lies in this, that he must be more or less a theologian whether he will or not. No true pastor having consecrated his life to form and guide other Christians, can refrain from aiming to make his teaching accurate, reliable, and consistent with the Scriptures, and what is this but to form a theology? Mature religious teaching must adopt a theology, or do its best to make one. He is a poor religious teacher, and very immature, to use no harsher phrase, who cannot say "Follow me" in thought as well as life.

§ 19. The Scientific Character of Theology.

The more perfect a religion is, the more does it tend to a scientific system. System is characteristic of Christianity in a higher degree than of Judaism, because it involves a more consummate measure of religion; and Lutheranism over and against other forms of Christianity, Romish or Reformed, vindicates its internal perfection by the acknowledged beauty, comprehensiveness, and internal harmony of its system, in which it surpasses all others. So much is this the case that the Lutheran Church is confessed, even by those who are not of her, to be the Church of great theologies and of great theologians. Karl Hase, who is completely latitudinarian, compares the theological system of our Church to a glorious Gothic edifice, massive in architecture, and finished in beauty, even to the last of its marvelous adornings. We can conceive of men of intellect studying this system without receiving it in every part; but we conceive it impossible for a man of high intellect to master the system of our Church without admiring it.

§ 20. The Theological School and the Ministerial Office.

The wider the compass and the deeper the contents of theological science, the more necessary is the division of labor in its sphere. One class of workers looks to the development of the science itself, another class uses it as the means for the practical ends of the ministry. The first class are the workers in the theological school, theologians in the most restricted sense of the word—teachers of those who are to become teachers of others. The other class consists of the direct teachers of the people, the pastors of the congregations. To the pastors various names have

been given according to local and confessional usage, or with reference to their occupation or position in the Church. They have been called elders, presbyters or priests, bishops, clergymen, ministers, rectors, curates, pastors, curés, preachers, fathers, and confessors.

The Church is older than the theological school. The school grew out of the Church. Pastors are older than Doctors of Theology. We do not use the title **doctor of theology**, as implying that the holder of it has received a diploma, but in its true meaning as involving scientific acquirements. It is a happy thing when true men of God can work in both spheres. Such were most of the Reformers, mighty in the pulpit and in the professor's chair. Luther was probably the best pastor, as he was the greatest teacher of his age. And almost without exception the great divines of the sixteenth century, were preachers as well as teachers. In our own day some of the greatest German theologians have combined both offices, as Stier, Nitzsch, Tholuck, Julius Mueller, Rothe, and Schleiermacher. The same is true of the Theologians of our own country.

§ 21. The Relation of the Theological Student to the School and the Church.

The foundation of a good theological education, as of all other specific education in the learned professions, is laid in a good general education. The Church has a right to demand from all candidates for the ministry evidence of theological attainments and of true Christian faith and piety, and in this country Theological Seminaries are as a rule under the direct control of the Church.

During the first century the apostles trained their assistants, and the latter transmitted to others, in a purely practical way, what they had received. During the next three centuries as learning was still in the possession of the heathen world many Christians were in the habit of attending the schools of heathen philosophers and rhetoricians, appropriating whatever was of value to them, but ere long Christian training-schools were inaugurated,

and the Church herself trained all her teachers, catechists, and pastors. The famous catechetical schools at Alexandria, Antioch, Cæsarea, Edessa, and Nisibis bear witness to the fact.

During the Middle Ages the monasteries and convent-schools in which the **trivium** and **quadrivium**—grammar, logic, rhetoric, and arithmetic, geometry, astronomy, music,—the seven liberal sciences—were taught, were especially valuable for the purposes of ecclesiastical education. The later mediæval Universities distinguished four learned professions or faculties—theology, law, medicine, philosophy. In these universities scholasticism set up its throne. The new universities founded since the Reformation generally became the exponents of some theological tendency (Wittenberg, Jena, Halle, Helmstädt).

Since the rise of the University System of education, with its various faculties, especially on the Continent of Europe, the Protestant student belongs to the theological school during the period of his academical studies and derives his culture from that source rather than immediately from the Church, and this attempt has also been made by some Universities in this country, but as a rule our great Protestant denominations insist that candidates for the ministry must study in institutions under the direct control of the Church.

§ 22. The Theological Seminary or University.

Usage has limited the time spent in special preparation for the ministry to three years, a period which is scarcely sufficient in view of the present state of theological science, and some theological seminaries require a four years' course, and this tendency is rapidly growing.

The question as to the best method of instruction to be employed in the Theological Seminary has been much discussed. In some subjects, especially in laying the foundation, some part of each recitation or lecture hour ought to be devoted to examination by question and answer, for such examinations cannot be entirely superseded, though this seems best adapted to the first year's work. Scientific instruction can

best be imparted by the lecture system, and the mind of the hearer is stimulated to higher energy by quietly receiving and inwardly digesting what it hears, than by harshly interrupting and throwing in replies. While the lecture should not be displaced altogether by any other method, it is certainly beneficial to combine with it other methods of instruction. Formal dictation can only become necessary through the force of circumstances, and with reference to a few leading principles, for want of a printed guide. A brief textbook in the hands of the student, accompanied by an oral exposition by the professor is the favorite method of many. Occasional and *strict* semi-annual examinations, following a completed course, are absolutely necessary for true progress in theological knowledge.

The more you bring to the professional school, the more you carry from it. Which is the better method, *private* or *public* education? The favored few may have the power of choosing, but the mass of learners must be publicly educated. How many men must be driven to knowledge, spurred and lashed out of ignorance; most men need to be encouraged and drawn on to it. The men who are educated by force, or by persuasion, really create the general atmosphere of literature and learning, without which the self-made men so called, could never arise. Self-made men of the highest order are exceptional, and most even of these, have not become so thoroughly well-made, as to leave nothing to desire. No one is more anxious to provide a thorough education for others, than the man of vigorous mind, who has been denied the benefit of liberal training.

Therein demands a more conversational method of instruction. A lecture, properly so-called, should be extempore and fresh, carrying the hearers along with the current of thought; not declamatory or pathetic, but strictly methodical, dignified, and earnest, accomplishing its purpose by clearness and depth of thought instead of foreign ornamentation. As it is not designed for immediate effect, but to excite thought and mental activity on the part of the students who think and act for themselves, it is of great importance that these latter should seek to retain the substance of the lecture by sketching it on paper, and afterwards re-

producing it in its main outlines. Such a note-book prepared by the student, accompanied with marginal notes of inquiry and illustration, will be of great and permanent value. Little is gained by the mere attendance on lectures and listening to them, without subsequent writing. Especially stimulating, however, are **disputations** under the guidance of the professor, and independent societies for practice among the students.

§ 23. Private Study at the Theological Seminary or University.

The first requisite to a real use of the advantages of education is a hearty responsive effort on the part of the pupil. There must be careful reading and listening, thorough fixing in the memory, and complete digestion of what has been read and heard. But more than this, the student should cultivate himself by judicious reading outside of the course of study. There should be preparation, appropriation, repetition and elaboration.

Attendance on too many lectures at once works injury and confusion. In this respect the study of encyclopædia and methodology helps to produce system and rule into theological study. Preparation and repetition (**repetitio mater studiorum**) constitute the bonds of union between private industry and the objects sought in the hearing of the lecture. Preparation sharpens the mind to perceive the objects that may be presented, repetition impresses them more deeply on the mind. In some subjects more of preparation will be required, in others more of recapitulation. Mere appropriation of knowledge is of less importance than its digestion and mastery, while discussion with fellow-students will provide the intellectual gymnastics by which the faculties are strengthened and made trustworthy. Care however must be taken as to the **spirit** in which religious matters are discussed.

During the first year in your theological course the aim ought to be to lay a good foundation in Philology, and in the subjects introductory to Exegesis, and in Church History. Exegesis proper, Systematic Theology (especially Apologetics and Dogmatics), and Practical Theology, belong more properly to the second and third years. Owing to the great progress made in theological science,

it is not wise for any student to select a specialty **for more thorough investigation** until in his third or fourth year. Those who have done original work in any one line and have tried to solve difficult problems are alone capable of appreciating the labors of others.

Schaff (§ 53): "Study systematically. Economize your precious time so as to turn it to the best account. This can only be done by order and system. Be regular in your habits, punctual in your appointments. Sleep no longer than is necessary for health and keep wide awake during the day. Give your first half hour to prayer and devotional reading. Then take up your regular studies, dividing and adjusting the time according to your lectures and the particular stage of your course. . . So exercise your memory as to become in a measure independent of books. Make your memory a library, which you can use anywhere at any time. It is of inestimable value to have in your brain a treasure of Bible passages and hymns."

READING. 1

There are certain rules which ought to be observed by the student, and which together constitute the Proper Method of Reading. These may be reduced to three classes, as they regard 1) the quantity, 2) the quality, or 3) the mode of reading what is to be read.

1) As concerns the **quantity**, there is a single rule,—Read much, but not many works (**mulum non multa**). Hobbes said "that if he had read as much as other men, he would have known as little." The man who has one line perfectly grasped in his memory and understanding, may bring it to bear a thousand times in his lifetime, while a man that has a confused knowledge of hundreds of books may never be able to bring a solitary line of them into practical use.

2) As concerns the **quality** of what is to be read, there may be given five rules.

a) Select the works of principal importance, estimated by relation to the several sciences themselves, or to your particular aim in reading, or to your individual disposition and wants. To know what books ought to be read in order to learn the science, is in fact frequently obtained only after the science has been already learned. Theological Encyclopædia aims to supply the advice which the theological student here requires.

1 See Sir William Hamilton's **Lectures on Logic**, edited by Mansel and Veitch, pp. 486—493.

b) Read not the more detailed works upon a science, until you have obtained a rudimentary knowledge of it in general. A conspectus,—a survey of the science as a whole, ought, therefore, to precede the study of it in its parts. In entering upon the study of such authors as Plato, Aristotle, Descartes, Leibnitz, Locke, Berkeley, Kant, Schleiermacher, etc., it is proper that we first obtain a preparatory acquaintance with the scope of their philosophy in general, and of the particular work on which we are about to enter.

c) Make yourself familiar with a science in its present state, before you proceed to study it in its chronological developments. It is thus improper to study philosophy historically, or in its past progress, before we have studied it statistically, or in its actual results.

d) To avoid erroneous and exclusive views, read and compare together the more important works of every party. This applies, in particular, in philosophy, and in such sciences as proceed out of philosophy. The precept of the Apostle, "Prove all things; hold fast that which is good," is a precept which is applicable equally in philosophy as in theology, but a precept that has not been more frequently neglected in the one study than in the other.

e) To avoid a one-sided development of mind, combine with the study of works which cultivate the understanding, the study of works which cultivate the taste.

3) As concerns the **mode** or **manner** of reading itself, there are four principal rules.

a) Read that you may accurately remember, but still more, that you may fully understand. Reading is valuable only as it may supply to us the materials which the mind itself elaborates.

b) Strive to compare the general tenor of a work before you attempt to judge of it in detail.

c) Accommodate the intensity of the reading to the importance of the work. Some books are, therefore, to be only dipped into; others are to be run over rapidly; and others to be studied long and sedulously.¹ Rapidity in reading depends, however, greatly on our acquaintance with the subject of discussion.

d) Regulate on the same principle the extracts which you make from the works you read.

WRITING.

Another important aid in culture is **writing**. First of all make valuable **excerpts**, especially from books not in your own library,

¹ Compare also Bacon's celebrated essay, **Of Studies**.

and to which in future you may not have access. These excerpts are the more valuable if they are carefully arranged, numbered, and indexed. Some of the most precious things we read, should we take no note of them, after a time leave in the mind only a tormenting recollection that they were beautiful and valuable. We can neither recollect them sufficiently to use them, nor recall where we saw them. These excerpts form collections of material for all our future work, and a man may have in a narrow compass the quintessence of a good library, so far as its contents would be of use to himself. Herder calls **excerpts** the cells which bee-like industry constructs, the hives in which it prepares its honey. It is also an excellent plan to make **indexes** of good books which are destitute of them.

ORIGINAL COMPOSITION.¹

The old adage, **nulla dies sine linea**, is a good one. It means that we should write something every day, and that we should take care not to write too much, **sine linea**. Herder's advice to the young man is this: "Young man, every day write something, put down what you might otherwise forget, write of the difficulties that arise, or of the solutions that have come. The **stylus** (our stylus is the pen) sharpens the intellect, gives precision to our language, develops our ideas, imparts delightful activity to the soul. I close as I began, **nulla dies sine linea.**"

The great ancient orators are unanimous as to the necessity of writing to the formation of a finished orator. They never read their speeches, but always wrote them if possible. An ancient orator regarded an extempore speech as justifiable only in a case of insuperable necessity, and the ancients believed that no man who had not long and thorough culture as a **writer** could deliver an extemporaneous speech worthy of being listened to.

It is well to compose with sufficient rapidity to make a record of all our thoughts as they arise. Afterward revise with great care. Do not risk the losing of one of your best trains of thought, by hunting up some trifle or settling some minute point in spelling that can be done afterward. You not only lose the train of thought, but you lose the tone of mind favorable to composition.

Though writing is so important, we should not be too early drawn to making public what we write, especially in print. Precocious writers are like precocious pippins; they are ripened untimely, because there is a **worm** in them, and about the time the

¹ Condensed from the **Manuscript Lectures** of Dr. Krauth.

healthy pippins reach their ripeness, the precocious fruit has rotted on the ground.

Niebuhr says, "There is no such thing as a wise young man," and adds, "a young tree should grow wood and not be in a hurry to put forth fruit."

§ 24. Formation of Character.¹

Other men are good as men; ministers ought to be good not only as men, but as ministers. The man who has not learned goodness is not educated for the ministry. A minister without a pure character, whatever may be his gifts by nature or education, is a failure, even regarded as such by bad and careless men. The formation and development of character, is as much, if not more, the end of training for the ministry, than is mere scientific culture. Those institutions who do not even attempt to mould the character of those who are preparing for the ministry are fatally defective.

1) The student of theology ought personally to be by pre-eminence a Christian.

2) He should be a Christian *student*—should bring to his studies the earnest, patient spirit, characteristic of a truly regenerate man. He should fully realize, that he has chosen the noblest profession of them all, and that he owes it to his calling, to his Church, and to his Saviour, to pursue his studies with a consuming professional zeal.² He should aim to become a well-grounded theologian (1 Tim. 4: 15). Christian theology is a science—the science of divine things, and it cannot be mastered without profound study by day and night, and through many years; it never

¹ Condensed from the **Manuscript Lectures** of Dr. Krauth.

² See Dr. Henry B. Smith's lecture on "The spirit that should animate a true student of Theology," in his **Introduction to Christian Theology**, pp. 25—35.

will be fully learned here on earth. Whether a man has really mastered his profession or not will be soon found out. They who belittle theology, partly perhaps because they have never studied it and thus do not know its rich contents, are simply dishonoring their profession.

3) His character should be shaped by the probabilities of the future, the hope of being called in due time of God through His Church to become a Christian minister. What is sometimes confounded with the true vocation, to wit, a mere impulse or desire to be a minister, will prove not only futile, but perilous, if it lead a young man to neglect anything which may qualify him to respond to the vocation which shall come at length from the Church. There are young men, who puffed up with the idea that they have been inspired supernaturally with the conviction that they should become ministers, exhibit great arrogance and self-sufficiency. What care they for culture either of mind or character!

4) He should consider his professor not merely as his teacher, but as one who cares for his soul. The relation of the pupil to the professor should be one of tender confidence. He should not hesitate to open to him his doubts and perplexities, his difficulties of conscience, and all in which Christian sympathy and mature counsel can aid him. He ought to realize that the true professor is a near and faithful friend. The student who passes through the course without forming strong attachments to his teachers, and feeling the influence of their character, as well as receiving their instructions, has lost the richest of the gifts which it is possible for them to impart. If the professor be the true Christian man, what he is, is of incomparably more value than what he knows. There is no

education like that of personal association with noble men.

5) The Christian student should set before him a high ideal of character. And herein lies the great value of reading biographies of the great and noble men who have left their imprint upon the ages. There is no way in which moral impressions so healthy and deep may be left on the conscience and heart.¹

6) In all his studies he should be animated by supreme love to truth. *a)* He should, first of all, be spiritually minded. He should have a living sense of the *reality* of God's Kingdom, as centering in the person and work of Jesus Christ. *b)* He should possess a spirit of reverential humility. "He cannot be a true divine who is not awe-struck and reverential, a humble learner, before the mysteries of the Incarnation and of the Atonement, who does not feel and know that in these grand facts there is that which calls upon him to put off his shoes from off his feet, who has not the conviction that here is holy ground."² *c)* There ought to be an honest love of the truth for its own sake. To the fine remark of Augustine, "that no truth is perfectly known which is not perfectly loved," we may add, "no truth is perfectly known which is not loved for itself alone." *d)* The student should also possess a trustful spirit, a belief that, under the illumination of God's spirit, the truth which is the substance of theology may be found.³

¹ See also J. Starr King's famous lecture "On Books and Reading," in his **Substance and Show**, pp. 354—388.

² See Dr. H. B. Smith's **Lecture** already referred to.

³ **Cave** (§ 14): 1) Love truth as you would love God. The investigation of truth is the search after God; the attainment of truth is the acquisition of insight into His being or plans. 2) Be always on your guard against confounding your views of truth with truth absolute. Our finite truth perpetually approximates to infinite truth by a perpetual enlargement and adjustment. As

7) Be fervent, constant, and thorough in prayer. Begin in the morning with prayer. Go not to your devotions at night so wearied that you are in danger of falling asleep in the midst of them. Pray before you study and in your studies, and after your studies. *Bene orasse est bene studuisse.* It is better to pray often, than to pray at length.

8) Examine yourselves, your aims, the condition of your hearts, your progress or decline in the life of God.

9) Seek self-knowledge. Know especially your besetting sin. Be faithful in watching, strong in resisting, pitiless in weeding out. Your besetting sin may come in the form of indolence, or pride, or love of sensuous enjoyments. We do not say *sensual*, for we speak to you as Christians. Clergymen are often charged with peculiar fondness for the pleasures of the table. We need always to be on our guard. Avoid all use of wine for example's sake. Avoid taking food

the mental vision becomes clearer and the faculties expand, it is often not so much that a different object presents itself to the mind, but the same object with greater definition. 3) Let belief be proportioned to the evidence. Sinfulness disorders our moral judgment; intellectual prepossessions prompt to belief or disbelief. Adherence to a system oftentimes makes men blind to the truth of opposing systems. The needs of place, party, or bread mingle with beliefs in a manner often unsuspected. Note how philosophical systems have colored the views of religious truth. Platonism gave a twist to the splendid mind of Origen, and there would have been no Scholastic Age but for Aristotle. The systems of Descartes, Leibnitz, Spinoza, Wolff, Kant, Fichte, Schelling, and Hegel, have all been followed by distinct theological schools. English rationalism sprang from English philosophy. 4) Be clear, orderly, consistent, calm, patient, in maturing your convictions. 5) Never lose sight of the peculiar danger of intellectual inquiries into religious matters. 6) Pay much attention to the culture of the religious nature. The true study of theology demands a religious preparation. "He that doeth my will shall know of the doctrine." Many of the demons which torture students of theology are only to be cast out with prayer and fasting. If the religious life flags, the dangers of theological study will be augmented a hundredfold.

at improper times, when it will cloud the reason or break your rest. The glutton is father of the drunkard. Avoid all habits, which, on an honest examination, seem to you to be inconsistent with the sublime truth that our bodies are "the temples of the Holy Ghost."

In regard to the use of *tobacco* it may be said: *a)* that in any case, and to any man, the excessive use of it is reprehensible. *b)* Many use it to whom it certainly brings no benefit—if it has any good in it, it has none for them. *c)* If there be feebleness of constitution—lack of vital stamina—the use of tobacco is likely to be very pernicious, if not fatal. *d)* If, on looking at the whole matter, there is fixed in your mind the slightest doubt of the propriety of this practice, avoid it wholly. Whether we eat or drink, or whatsoever we do, we should do it unto the Lord, and to His glory. (1 Cor. 10: 31).

As to the grosser forms of sensuous enjoyment, to which we have referred as sensualism, better had that man never been born, who, with polluted soul, with an imagination loving to linger on impurity, profanes the approach to the temple, and at last ministers at its altar. Demons themselves may see something to pity, as compared with their own lot, in the doom of the lost ministers of Christ. The very confidence which clusters around the minister of Christ and the theological student may expose them to peculiar temptations; while it makes its most solemn appeal to them, above all men, to be pure in heart. There is a world of real meaning in St. Paul's words for a young minister, when he says: "*As sisters in all purity.*" (1 Tim. 5: 2). With some the besetting sin is ostentation in piety. They are in danger of

becoming hypocrites. They run into cant and pious twaddle.

Some are passionate, some are bitter, some are officious and meddlesome. No minister is more certain to destroy his influence and make himself a general nuisance, than the one who is perpetually meddling with what does not concern him, however kind his feeling and good his intentions.

The besetting sin of some is levity of manners, trifling. Their actions and words seem to involve a want of earnest purpose. Be natural, be spontaneous, but never compromise your dignity as a man, and the sacredness and dignity of your profession as a Christian.

The besetting sin of some is proneness to tale-bearing, the betraying of confidence. Some are in danger of meanness,, of littleness of feeling and conduct, of narrow and envious emotion.

Watch against all that is opposed to frankness and nobleness, all that is the opposite of manliness. The Bible title for ministers is "*Men of God*"—aim at being such.

10) Be careful in the choice of associates. "He that walketh with wise men shall be wise." As opportunity offers, cultivate the acquaintance of your superiors in knowledge and experience.

11) Finally, to a healthy character morally and intellectually belong, to some extent, bodily health and strength. Take exercise daily and judiciously, as much as possible in the open air. The day into which you put two hours of hearty exercise is two hours longer than the day in which you take none.

The feeble health of the student and of the minister is more frequently the result of an inexcusable neglect

of the great divine laws of health, than the necessary result of their labors.

Do not try to make the brain and stomach do their full work together.

In the great majority of cases in which you feel indisposed, you will find the following simple rules very helpful:

- 1) Less study and more sleep.
- 2) Less stimulation and more air.
- 3) Less animal food and more exercise.

No theological teacher who has comprehended his duty should avoid entering into intimate relations with earnest students.

The means of theological study: **Oratio, meditatio, tentatio**. The practice of quiet and frequent self-communion, **Meditation**, the trustful look and elevation of the soul to God in **prayer**, courage and **endurance** in the conflict against doubt, and against the influence of sloth and pride, hypocrisy and passion, bitterness and discouragement—these are the methods by which the theologian is developed into a **man of God**.

It is usual to demand physical qualifications, also, of the future servant of the Church, and not without propriety. A sound, physical constitution is a fundamental condition of ministerial effectiveness. Good lungs are a manifest necessity for the preacher. **Reading aloud** and **singing** are to be particularly recommended, and no less **out-door exercise**. There has been a narrow age which condemned physical exercises like gymnastics, as not suitable for a theologian, through a perversion of 1 Tim. 4: 8. Students need have no scruples with regard to indulgence in these forms of exercises, unless the ignorance or littleness of others creates an artificial difficulty. Prudishness in regard to exercise has sent many a theological student into a premature grave, and has sent many others, with little life, into the most taxing of professions. This prudishness in regard to exercise is a lingering of the old spirit of asceticism.

The great importance of social intercourse. The imprudence of forming marriage engagements before the end of the theological course.

§ 25. Books recommended on Subjects discussed in the Introduction.

1. Ministerial Education.

1. **BECK, J. T.** Gedanken aus und nach der Schrift fuer christ. Leben und geistl. Amt. Heilbron, 1878.

2. **BRIDGES, CHARLES.** The Christian Ministry. New York, 1868.

3. **BROWN, JOHN.** The Christian Pastor's Manual, a selection of tracts on the duties, difficulties, and encouragements of the Christian Ministry. Philadelphia, 1837.

This work contains Mason's **Student and Pastor** and tracts by Doddridge, Cecil, John Newton, Scott, Watts, and others.

4. **BURDER, GEORGE.** Mental Discipline. Boston 1835.

5. **CREMER.** Die Befähigung zum geistl. Amte. Berlin, 1878.

6. **FOSTER, JOHN.** An Essay on the Improvement of Time. New York, 1863.

7. **GUTH, H.** Pastoralspiegel. Erlangen, 1873.

8. **HARLESS.** Das Verhältniss des Christenthum zu Cultur- und Lebensfragen der Gegenwart. Erlangen, 1863.

9. **HARMS, F.** Methode des akad. Studiums (Wiese). Leipsic, 1885.

10. **HAUPT, C.** Plus ultra. Zur Universitätsfrage. Halle, 1886.

11. **HERDER, J. GOTTFRIED.** Briefe das Studium der Theologie betreffend. 4 vols. Second edition. 1785.

12. **HOOD, EDWIN PAXTON.** Lamps, Pitchers and Trumpets. Lectures on the Vocation of the Preacher. Two volumes in one. New York, 1872.

A quaint work, full of illustrations, biographical and historical, of every order of pulpit eloquence, from the great preachers of all ages.

13. **LOEHE.** Aphorismen ueber die neutest. Aemter. Nürnberg. 1849.

14. **MATHEWS, WILLIAM.** Oratory and Orators. Chicago, 1879.

Very suggestive and stimulating. Especially valuable are the two final chapters on "Pulpit Orators" and on "A Plea for Oratorical Culture."

15. **MILLER, SAMUEL.** Letters on Clerical Manners and Habits. Philadelphia. No date.

16. **PARKER, JOSEPH.** Ad Clerum. Advices to a Young Preacher. Boston, 1871.

Fresh and inspiring, an excellent work.

17. **Preacher and Pastor.** Edited and accompanied with an Introductory Essay by Edwards A. Park. New York, 1849.

This work contains 1) Fenelon's incomparable **Dialogues on Eloquence**, 2) George Herbert's delightful little work **The Country Parson**, 3) an abridgement of Baxter's **Reformed Pastor**, of which a celebrated critic says, "there is scarcely anything superior to this

valuable practical treatise, in close pathetic appeals to the conscience of the minister of Christ upon the primary duties of his office," and 4) Campbell's **Lectures on Pulpit Eloquence**.

18. **SCHAFF, PHILIP**. Germany, its Universities, Theology, and Religion. Phil'a, 1857.

19. **SCHLEIERMACHER**. Gedanken ueber Universitäten in deutschem Sinne. Berlin, 1808.

20. **UHLHORN**. Die prakt. Vorbereitung der Candidaten der Theol. fuer das Pfarramt, etc. Stuttgart, 1887.

2. *Biography.*

1. **ALEXANDER, JOSEPH ADDISON**, Life of, by H. C. Alexander, 2 vols. New York, 1870.

2. **ALFORD, HENRY**. Life, Journals, and Letters. By his widow. Phil'a, 1873.

3. **ANDREÄ, JACOB**, der Verf. des Concordienbuches. By Fittbogen. Hagen, 1881.

4. **ANSELM, SAINT**, Life of, by R. W. Church. London, 1870.

5. **ARNOLD, THOMAS**, Life and Correspondence of, by Arthur P. Stanley. New York, 1880.

6. **AUGUSTINE, SAINT**. Life and Times, by R. W. Bush. London, 1883.

7. **BECK, J. T.** By Riggenbach. Basel, 1888.

8. **BENGEL, J. A.**, Memoir of, by Burk. London, 1842.

9. **BERNARD, SAINT**, Life and Times of, by James C. Morrison. London, 1868.

10. **BICKERSTETH, EDWARD**. Memoir of, by T. R. Birks. New York, 1851.

11. **BÖHME, JAC.** By Martensen. Leipsic, 1882.

12. **BRAINERD, DAVID**, Memoirs of, by Jonathan Edwards and S. E. Dwight. New Haven, 1822.

13. **BUNSEN, BARON C. C. J.**, Memoirs of, by Baroness Bunsen. 2 vols. Phil'a, 1869.

14. **CALIXTUS, GEORGE**, Life and Correspondence of, or German Theology during the Thirty Years' War, by W. C. Dowding. Oxford, 1863.

15. **CANDLISH, R. S.**, Memorials of, Wilson and Rainy. Edinburgh, 1880.

16. **CAREY, WILLIAM**, Life of, by J. Belcher. Phil'a, 1853.

17. **CHALMERS, THOMAS**, Memoirs of the Life of, by William Hanna, 4 vols. New York, 1850.

18. **CHRYSOSTOM, JOHN**, Life of, by August Neander. London, 1845.

19. **DEUTSCH, EMANUEL**, Literary Remains of, with a brief Memoir. New York, 1874.

20. **DUNCAN, JOHN**, *Life of*, by David Brown. Edinburgh, 1872.
21. **EADIE, JOHN**, *Life of*, by James Brown. New York, 1878.
22. **ERASMUS**, *Life and Character as shown in his Correspondence and Works*, by Robert B. Drummond. 2 vols. London, 1873.
23. **FINNEY, C. G.** By G. F. Wright. New York, 1891.
24. **FLIEDNER, THEODORE**, *Life of*, translated from the German. London, 1867.
25. **FRANCKE, H. A.** By Guericke. Halle, 1827.
26. **GREGORY OF NAZIANZEN.** By Carl Ullmann. London, 1851.
27. **GUTHRIE, THOMAS**, *Autobiography and Memoir of*, by his Sons. 2 volumes. New York, 1874.
28. **HALL, ROBERT**, *Life of*, by Olinthus Gregory. London, 1846.
29. **HARE, AUGUSTUS J. C.**, *Memorials of a Quiet Life.* New York, 1872.
30. **HARMS, CLAUS**, *Autobiographie.* 2te Aufl. 1851.
31. **HARMS, LOUIS**, by Th. Harms. 4 Aufl. Herm. 1874.
32. **HAVEN, G.**, *Memoirs of*, by W. H. Daniels. Boston, 1880.
33. **HEBER, REGINALD**, *Life of.* 2 vols. New York, 1830.
34. **HENGSTENBERG, E. W.** By Bachmann. 2 vols. 1876—80.
35. **HODGE, CHARLES**, *Life of*, by A. A. Hodge. New York, 1880.
36. **HUSS, JOHN**, *Life and Times of.* Boston, 1863.
37. **KEBLE, JOHN**, *Memoir of*, by J. T. Coleridge. London, 1869.
38. **KINGSLEY, CHARLES**, *Letters and Memoirs of.* New York, 1877.
39. **KITTO, JOHN**, *Life of*, by John Eadie. Edinburgh, 1861.
40. **LIVINGSTONE, DAVID**, *Life of*, by G. W. Blaikie. New York, 1880.
41. **LUTHER, MARTIN**, *Life of*, by Julius Köstlin. New York, 1883.
42. **The Lives of the Leaders of our Church Universal.** By H. M. MacCracken. New York, 1879.
43. **MACLEOD, NORMAN**, *Memoir of*, by Donald Macleod. 2 vols. New York, 1876.
44. **MELANCHTHON, PHILIP**, *Life of*, C. F. Ledderhose. Phil'a, 1855.
45. **MUHLENBERG, H. M.**, *Life and times of*, by W. J. Mann. Phil'a, 1887.
46. **NEANDER, A.** By Jacobi. Halle, 1882.
47. **PHILIPPI, F. A.** By L. Schulze. Nördl., 1883.
48. **PUSEY, E. B.** *Life of*, by H. P. Liddon. 3 vols. London, 1893, 1894.
49. **ROBERTSON, FREDERICK WILLIAM**, *Life and Letters of*, by Stopford A. Brooke. New York, 1878.
50. **SAVONAROLA**, *Life and Times of*, by W. R. Clarke. London, 1878.

51. **SCHLEIERMACHER, F. E.**, *Life of*, as unfolded in his Autobiography and Letters. 2 vols. London, 1860.
52. **SMITH, HENRY B.**, *Life and Work of*, edited by his Wife. New York, 1881.
53. **SPENER, PHILIP J.** By Hossbach. Third edition by Schweder. Berlin, 1861.
54. **STIER, RUDOLF**, *Life of*, by J. P. Lacroix. New York, 1874.
55. **SWARTZ, CHRISTIAN FREDERICK**, *Life and Correspondence of*. 2 vols. London, 1839.
56. **THOLUCK, A.** By L. Witte. Bielefeld, 1884, 1886.
57. **TODD, JOHN**, *Story of Life of*, told mainly by himself. New York, 1876.
58. **VILMAR, A. F. C.** By Leimbach. 1875.
59. **WESLEY, JOHN**, *Life of*, By L. Tyerman. 3 vols. New York, 1872.
60. **WHITEFIELD, GEORGE**. *Life of*, by L. Tyerman. 2 vols. London, 1877.
61. **WICKLIF, JOHN**, and his English Precursors. By G. V. Lechler. London, 1881.

3. *Devotional.*

1. **ALLEN, N. G.**, *Devotions of the Ages*. Phil'a, 1866.
2. **ANDREWES, BISHOP**, *The Devotions of*. Oxford, 1848.
2. **ARNDT, JOHN**. *True Christianity*. Phil'a, 1868.
4. **AUGUSTINE**. *Confessions*. Andover 1871.
5. **BOGATZKY**. *Golden Treasury*. New York, 1867.
6. **BONAR, HORATIUS**. *Hymns of Faith and Hope*. 3 vols. New York, 1872.
7. **BUNYAN, JOHN**. *Pilgrim's Progress*. Various editions.
8. **GERHARD, JOHN**. *Meditations*. Phil'a, 1896.
9. **GERHARDT, PAUL**. *Spiritual Songs*.
10. **GOULBURN, E. M.** *Thoughts on Personal Religion*. New York, 1876.
11. **GOULBURN, E. M.** *An Introduction to the Devotional Study of the Holy Scriptures*. New York, 1866.
12. **GOULBURN, E. M.** *The Pursuit of Holiness*. New York, 1870.
13. **HUNTINGTON, F. D.** *Hymns of the Ages*. 3 vols. Boston. 1860—64.
14. **KEBLE, JOHN**. *The Christian Year*. Various editions.
15. **KEMPIS, THOMAS A.** *Of the Imitation of Christ*. Various editions.
16. **MARCH, F. A.** *Latin Hymns with English Notes*. New York. 1874.
17. **MONOD, ADOLPHE**. *Lucilla and the Abbé, or the Reading of the Bible*. Second edition. New York, 1864.

18. **PALMER, ROUNDELL.** *The Book of Praise.* Selected from the best English Hymn-writers. Cambridge, 1865.
19. **SEISS, JOSEPH A.** *The Golden Altar.* New York, 1883.
20. **TAYLOR, JEREMY.** *Holy Living.* Various editions.
21. **TAYLOR, JEREMY.** *Holy Dying.* Various editions.
22. **THOLUCK, A.** *Hours of Christian Devotion.* From the German. New York, 1875.
23. **WILSON, BISHOP.** *Sacra Privata.* New York, 1863.
24. **WINKWORTH, CATHARINE.** *Lyra Germanica.* Hymns for the Sundays and Chief Festivals of the Christian Year. Translated from the German. First and Second Series. New York, 1856, 1864.

The German and Scandinavian languages are especially rich in Lutheran *Devotional Literature*. It is only necessary to refer to the works of such authors as Ahlfeld, Arndt, Besser, Dieffenbach and Mueller, Francke, Funcke, Gerok, Harms, Loehe, Luther, Henrich Mueller, Scriver, Spener, Tholuck, and others. In the *Church of England* many devotional manuals suitable for the clergy have also appeared.

PART 1.

GENERAL THEOLOGICAL ENCYCLOPÆDIA.

GENERAL THEOLOGICAL ENCYCLOPÆDIA.

THE EXTERNAL RELATIONS OF THEOLOGY TO THE OTHER SCIENCES, AND THE DIFFERENT TENDENCIES IN IT.

§ 26. Theology as a Positive Science.

Theology, like law and medicine, is a positive or applied Science. It does not deal with pure abstractions, or with truth simply for truth's sake, but is conditioned by its relation to the life and needs of the Church and of mankind. Language is not studied by the Theologian as it is by the philologist. History is not to him what it is to the mere investigator and general reader. When science in theology is no longer hallowed, when it is considered as the end and not as the means, it falls from its great intent, and diffuses curses instead of blessings.

To the botanist every plant is as such alike. To the physician, on the other hand, a plant is interesting only as a part of *Materia Medica*. Theology is related to truth more after the analogy of the physician than of the botanist.

Theology manifests a closer relation with law and medicine, the remaining positive sciences, than either of these bears to the other. The Theologian must possess the gift of oratory in common with the lawyer, and be closely connected with the work of the physician, particularly in the field of pastoral theology. He is accordingly required to unite in himself qualities which are usually presumed in both the lawyer and the physician. The theologian may gather information from the jurist and the physician, and each is able to aid the others in behalf of science and future usefulness from his own possessions.

Schaff (§ 1): "Theology is the chief among the professional studies, and prepares for the practical duties of the Christian ministry.

It should be cultivated both as the knowledge of divine things for its own intrinsic value, and as a means for building up the Church. It is the queen of sciences, by far the noblest and sublimest branch of knowledge."

Bain (Logic, p. 23) Says: "The peculiarities of science are these: first, it employs special means and appliances to render knowledge true; secondly, knowledge, in the form of science, is made as general as possible; thirdly, a science embraces a distinct department of the world, or groups together facts and generalities that are of a kindred sort; fourth, a science has a certain order or arrangement of topics, suitable to its ends in gathering, verifying, and in communicating knowledge." And **Cave (§ 8)** adds: "But if all this be so, does not theology deal with facts—does it not endeavor to pass from facts to laws—does it not consist of a genus of facts sufficiently well defined—and are not arrangement and affiliation peculiarly evident in its results from the blended use of observation, classification, inference, and arrangement. . . . Seeing that a science consists of four factors,—data, generalisations, organic unity, and consecutive arrangement, how shall the name of science be withheld from theology? Christian theology is an appropriate arrangement of the facts pertaining to that form of religion called Christianity, as well as the general propositions or doctrines, inferrible by strict logical processes from those facts. It is the method only which differentiates science from other knowledge; and any branch of knowledge, even though it deal with super-human things, which proceeds according to that distinctive method, has a right to the name of science."

§ 27. Theology as a Practical Art

Theology is a science, in order that it may be an art, for its very aim demands a high measure of practical adaptation,—for art is applied science. The theologian does not seek to gain knowledge and a consciousness of the truth, without reference to its application, but in order that he may move men to activity.

§ 28. Theology in its Historical Development.

As Christian theology pre-supposes the existence of the Christian Religion and the Christian Church, and

embraces those forms of knowledge and practical skill which arise from the characteristic features of that religion and Church, the scientific character of Christian theology cannot be comprehended apart from the development of these in history.

In order to understand the science of theology the student must have a preliminary knowledge of the history of its development.

The origin and usage of the word "theology." 1. The word **theology** literally means a discourse concerning God. Those among the Greeks who professed to furnish information respecting the nature and history of the gods were termed **theologians**. 2. Very naturally the word **theology** passed over from heathen into Christian usage. In the Early Christian Church the word **theology** was understood to signify the doctrines of the divinity of the Logos, and of the Trinity, and so John the Apostle, by virtue of his doctrine of the Logos, and Athanasius and Gregory Nazianzen, on account of their advocacy of the deity of Jesus, were called **theologians**. 3. In a wider sense the word **theology** is often used (as frequently met to-day in theological writings as in the days of Origen and Anselm) as referring to the first division of Dogmatic Theology, the Doctrine of God (existence, attributes, unity, Trinity, works, etc.), in distinction from Anthropology, Christology, Soteriology, Pneumatology, Ecclesiology, and Eschatology. 4. In a still wider sense the word was used by Augustine, Aquinas, the mediæval schoolmen in general, the Reformers and older Protestant divines, as denoting **Dogmatic Theology**, which with Apologetics and Ethics constitute what is properly known as Systematic Theology. 5. In its widest sense it embraces the whole science of the Christian Religion as revealed in the Bible, and developed in the history of the Church, including its four great departments, Exegetical, Historical, Systematic, and Practical Theology. There are some who would use it in a sixth sense, according to which "theology is concerned with heathen as well as Christian religions, and stands for the science of any religion, Mohammedan, Hindu, or Jewish, besides Christian." But improperly so, for this belongs to the **Science of Religion**.

Various considerations led to a scientific treatment of theology. 1. The necessity for Apologetics. The early Christians were soon compelled to defend their position against the attacks of heathen philosophy and Judaism,—witness the writings of Justin Martyr, Clement of Alexandria, Irenæus, Tertullian, and Origen. 2. The

interest of Polemics. Apologetics could not subsist long without an attack from false systems, and so apologetical works were speedily followed by the systematic presentation of Christian truth, for an exact statement of what Christianity teaches is its very best defense. Doctrinal investigations promote biblical study, and before the close of the fourth century all branches of theology had entered upon their long development,—witness the writings of Athanasius, the three Cappadocians, and Augustine. The first seven centuries after the Christian era may be divided into the Apostolic and the Patristic, Age, and the last subdivided into the Post-Apostolic Age, the Age of the Apologists, and the Age of Polemics.

The Scholastic Age or the Rule of Aristotle. Although the contents of theology remained Christian, the form of the various doctrines was influenced by either one or the other of the two philosophies, Platonism and Aristotelianism. We may distinguish three periods in the Scholastic Age: 1) its youth, from the eighth to the eleventh century (beginning with Scotus Erigena, who lived in France in the middle of the ninth century); 2) its bloom, from Anselm of Canterbury (died 1109), including Abelard (d. 1142) and Peter the Lombard (d. 1164), to Thomas Aquinas (d. 1274), whose followers, the Dominicans, were called “Thomists,” and Duns Scotus (d. 1308), whose followers, the Franciscans, were called “Scotists;” 3) its decline and dissolution, beginning with the sceptical William Occam (d. 1347) and ending with Gabriel Biel (d. 1409). This whole scholastic period was marked with one characteristic, the passion for systematising. Their chief instrument was the Aristotelian logic. The great aim of all these discussions was to reconcile revelation and reason, faith and knowledge. “The scholastic systems are majestic cathedrals of thought, and furnish a parallel to the contemporary papal hierarchy and to the structures of Gothic architecture. The schoolmen mirrored all the learning and wisdom of the times. They solved the highest problems of speculation to the satisfaction of the Mediæval Church, but they attempted too much and lost themselves at last in the labyrinth of empty speculations and hair-splitting distinctions. They turned theology into a logical skeleton. They squeezed the soul out of it and left it a mere corpse. They neglected the study of the Scriptures, but discussed with great seriousness the most silly questions” (Schaff, § 223).

The Theology of the Reformation. Under the influence of the Protestantism of the sixteenth century theology renewed its youth.

It returned to the living waters of the Scriptures as the only certain rule of faith and life. **Cave** (§ 12): "The new Apostolic Age must be followed by a new Age of the Apologists, and a new Age of Polemics, and in due course by a new Age of Systematisers. Luther and his sympathisers wrote and spoke their apologies and the work spread, no more patent testimony being necessary to the diffusion of the Protestant principles than the Polemics everywhere aroused. Thus the closing years of the sixteenth century were years of passionate religious controversy, as well as of peculiar religious sensitiveness." The three great Reformers left the impress of their theological views as manifested in the three great tendencies which rule the modern Protestant world,—Lutheranism, Calvinism, and Zwinglianism.

The Scholastic Age of Protestantism. The seventeenth century is noted as the age of great systems of theology. From the gigantic struggle of the sixteenth century there had emerged three types of doctrine,—the Tridentine, formulated by Rome at the Council of Trent (1564); the Lutheran, formulated in the **Book of Concord** (1580); and the Calvinistic, formulated in the several Reformed Confessions—strict Calvinism in the Canons of Dort (1619) and the Westminster Confession (1647),—moderate Calvinism in the Heidelberg Catechism (1563), the Second Helvetic Confession (1566), and the 39 Articles of the Church of England (1562). Each distinctive type was systematically set forth by the great theologians of this century. Rome produced a series of great theologians, most prominent of whom was Cardinal Bellarmine; in the Lutheran Church flourished Chemnitz, Gerhard, and Quenstedt; and in the Reformed Churches we meet with the writings of Heidegger, Turretin, Cocceius, Witsius, and others. (After **Cave**).

The Rationalism of the Eighteenth Century. In spite of the efforts of Spener (d. 1705) and the reactionary influence of the Pietist movement, Wolfianism introduced into theology a strictly demonstrative method which prepared the way for rationalism, and this was promoted by the critical tendencies of Semler (d. 1791), who, in the spirit of modern criticism, distinguished between the Bible and the Word of God contained in it, and introduced the accommodation theory, which tries to explain the Bible from the notions and prejudices of the times. Generally speaking, the theology of the eighteenth century, with few exceptions, was influenced by the rationalism of the age.

The Missionary Spirit of the Nineteenth Century. In spite of the progress made in Missions this nineteenth century will scarcely be

known as the evangelical century. Two characteristics have left their mark upon the Church Universal, the spread of commerce and the progress made in the natural science. For a time the tendency to a leveling of religions, and the tendency to rely implicitly upon the methods of physical science, have paralysed theology. But a change is taking place. The negative spirit has done its work; now the positive spirit can build up more solidly. From the antagonistic criticism of rationalism every branch of theology has received a new impulse. (After **Cave**).

It has been the task of modern Theology, before all else, to comprehend its own nature in the light of history, and to secure a clear idea of its relation to the present age. Some would ignore the whole of the historical development of theology and reconstruct everything anew from the beginning; others would return to the theology of the 17th century, while still others would build on the theology of the 16th century.

All that in other lands has acquired reputation as theological **science** is more or less closely connected with the course of development in Germany.

§ 29. Relation of Theology to Preparatory Culture.

Like every positive science, theology presupposes a strictly scientific preparatory culture in the form of a good general education. It regards the pure sciences partly as *preliminary* forms of knowledge, and partly as *continuous* and *auxiliary*. The former are called *propædeutic*, the latter *boethetic*. Some branches of knowledge are both propædeutic and boethetic, *i. e.* we use them before we study theology, and use them while in its study—as for example, Latin, Greek, Hebrew, German and History.

The preparatory culture for the ministerial office should consist in a liberal or classical education as offered by our best Colleges. It should embrace Arithmetic, Algebra, Geometry, (including Calculus), Physics (including the fundamentals of weight, sound, light, heat, magnetism, electricity, etc.), Chemistry, Physiology, Geology, Astronomy, Geography and History, Logic, Mental and Moral Philosophy, Literature and Rhetoric, German, Latin, and Greek. All these studies are necessary for the professional scholar, and especially desirable for the clergy.

§ 30. The Relative Importance of the Preparatory Sciences.

In their application to theology, the first rank among the pure sciences is taken by philology and history. The mathematical and physical studies take the second rank. "We affirm, therefore," says Hagenbach, "that the classic humanistic culture is and abides the only firm foundation of a sound Protestant Theology."

The study of **Philology** is of great importance for the cultivation of the mind. The scientific study of your own mother-tongue is absolutely necessary, but power of language to cultivate the mind only becomes fully manifest when ability to compare several languages with each other has been acquired. Besides the formal value for the cultivation of the mind, the knowledge of Greek, Latin, (and German) is not only of great practical utility in the study of theology, but to the *Theologian* a matter of absolute necessity. In modern times the value of classical studies has been much discussed.

Of the necessity of obtaining a clear and accurate knowledge of the history of the ancient world, and of history in general, it is not necessary to speak.

While the study of languages and of history thus forms the real foundation for theological study, mathematics and the natural sciences are also of great value.

The formative value of mathematics is unquestioned; it affords the test of the mind's demonstrative power, and is sometimes called a practical logic, like the science of language. "Hence," says Herder, "as Pythagoras had inscribed upon the walls of his lecture-room, 'Without geometry let no one enter here,' so the inscription on the doors of our higher institutions of learning should read, 'Without geometry let none graduate.'"

The philosophical value of mathematics, however, has been over-rated, and Bengel truly remarks, "Mathematics affords useful aid in certain directions, but it dethrones the understanding in relation to truths which lie outside its sphere." Mathematical modes of thought are as unsatisfactory in theology as the juridical.

The study of the natural sciences, Astronomy, Biology, Chemistry, Geology, etc., is especially valuable in the department of Apologetics. It may truly be said, that in no other profession is all

knowledge of so much service, as in the study of theology. In our day the neglect of certain theologians to acquaint themselves with natural science and its results is especially inexcusable. In the face of the ignorance that results, unbelief will be able to appeal more shamelessly and defiantly to the progress of these sciences.

Various attempts have been made to classify the different sciences with more or less success.

Scheme of Herbert Spencer.

I. Abstract Sciences, dealing with relations	{	qualitative.....Logic
		quantitative.....Mathematics
II. Abstract Concrete Sciences, dealing with properties	{	in movements of masses.....Molar Physics
		of homogeneous molecules Molecular Physics
		heterogeneous molecules.....Chemistry
III. Concrete Sciences, dealing with aggregates	{	in heavenly systems.....Astronomy
		in the earth.....Geology
		in living organisms.....Biology
		in the mind.....Psychology
		in society.....Sociology

The careful observer will notice that there are some manifest omissions.

Scheme of Alfred Cave.

1. Mathematics.
 - 1) Science of number { specified.....Arithmetic
symbolised.....Algebra
 - 2) Science of space.....Geometry
2. Physics, the science of the natural energies.
With its various subdivisions.
3. Chemistry, the science of the elements.
4. Astronomy, the science of the heavenly bodies.
5. Biology, the science of living bodies.
6. Geology, the science of the earth.
7. Pneumatology, the science of mind.
 - 1) Psychology, of mind as such.
 - 2) Logic, of the true.
 - 3) Ethics, of the good.
 - 4) Esthetics, of the beautiful.
 - 5) Philology, of language.
8. Sociology, the science of man in society.
9. Theology, the science of religion.

Scheme of Otto Zöckler.

1. Theology.—God.
2. The Natural World. The Natural Sciences.
 - A. **Theoretical.**
Mathematics, Astrophysics, Geophysics, Chemistry, Biology, etc.
 - B. **Practical.**
Medicine, Rural Economy, Technics, etc.
3. The Spiritual Life. The Historical Sciences.
 - A. **Theoretical.**
History, Philology, Ethnology, Linguistics, etc.
 - B. **Practical.**
Jurisprudence, National Economics, etc.
4. Philosophy.—Man.

§ 31. Relation of Theology to the Fine Arts and to General Culture.

In conjunction with scientific culture, it is desirable also that there should be a cultivation of the æsthetic feeling. A sense of the beautiful and of the ideal is needful in theology. No man without this can enter into the meaning of much that is most sublime in the Word of God.

The Theologian prizes true rhetoric as giving grace to style, and the principles of oratory as an aid in effective delivery. He should love nature, and if he loves her aright, he will find her a quickener to a fondness for painting, sculpture, and architecture in their holy relations and uses. In the pulpit, and hardly less at the altar, a refined taste will be a source of pure influence. Especially is music, when sanctified to its highest ends, a form of art which should be dear to the theologian and pastor. The pastor teaches as much almost by what he is as by what he says. And the real difference between different ministers is not so much in what they say and do

as in how they say and do it. True culture, then, is one element of real force.

The æsthetic training should begin in the Christian home, and much depends on the religious instruction imparted in childhood, and on the influence exerted by the pastor upon the most gifted youth of his flock. Every pastor should select from every class of catechumens the most gifted and consecrated young man, and after careful trial, have an oversight over his collegiate and theological training. This would solve the great problem of providing an efficient and godly ministry.

More attention should be given to stimulating the sense of the beautiful in early youth. Early practice in writing as well as oral expression, and also in free discourse, will especially be of inestimable value to the future theologian. Rhetoric and poetry in the field of art are parallel with philology and history in the field of science. The great importance of art will become apparent in connection with Liturgies. Without a knowledge of music the theologian will be debarred from entering on an essential department of Christian worship. Luther held that "next to the Word of God nothing is so deserving the esteem and praise as music."

§ 32. The Mutual Relations of Theology and Philosophy.¹

Philosophy is to be the constant attendant of theology, without, however, any mingling of the two in such a way as could possibly confound them. Each has its appropriate sphere, each must do its own work, though the influence of a pure form of either on the other is of the highest kind. Philosophy should be regarded as the *companion* of theology rather than as the antecedent to it. In regard to the usefulness of philosophy in theology, there has been a diversity of opinion from the beginning. The words of St. Paul. (Col. 2: 8), imply no condemnation of a

¹ Based on Krauth and Hagenbach.

true philosophy, but the very contrary. He implies that there is a true philosophy which is no empty deceit, is not after the tradition of men, and is according to Christ. The Word of God pre-supposes a philosophy. Nor can there be thinking, nor a presentation of thought, which does not involve some philosophy.

The proper attitude of philosophy and theology lay at the bottom of the contests during the Middle Ages between the Scholastics and the positive theologians. Among the Scholastics themselves the struggle between the Realists and Nominalists had its influence upon theology. The Reformation was strongly opposed to the then dominant philosophy. Luther spoke with special violence against the Aristotelian philosophy and perverted reason, and barren speculation in general. In this respect he was an anticipative Bacon. The animus of Bacon and his method were but applications in the secular sphere of Luther's philosophical tendency in theology.

When we look back upon the Middle Ages we are compelled to acknowledge that with all the censure heaped in after times upon the barrenness of Scholastic speculation, it was wonderfully acute, and it has rich results to invite the scholar to a thorough acquaintance with it.

Profound scholars in the history of speculative thinking, like Sir William Hamilton—the most largely traveled man in this walk among the English writers of this century—accord the highest praise to the scholastic philosophy in many of its aspects, and it rules very largely the ignorant world which derides it. In the Roman Catholic Church, since the Reformation, the Jansenists, who represent the purer and reformatory tendency, were opposed to the philos-

ophy most in favor in their Church. The Jesuits were in favor of philosophy, but the philosophy they favored was a philosophy which favored them.

Subsequently to the Reformation, the influence of the Aristotelian philosophy began after a short reaction, to be more and more felt, as indeed in some of its aspects it well deserved to be. Luther's antagonism was in fact directed more against the scholastic abuses of Aristotle, than against Aristotle himself.

Modern philosophy has attempted to solve its problems by two great generic methods—the first, the method of experience; the second, the method of speculation, that is, of scientific evolution from ideas. Bacon is the great leader in the first, by his empiricism, and Descartes led the second by rationalism.

The fundamental principle of *Bacon* (1561–1626) is, that the truth is not to be sought from ideas by evolution, but through experience and induction. Very different estimates have been formed of the value of Bacon's labors and of his mental greatness. Macaulay's *Essay on Bacon* expresses very eloquently the accepted opinion; and in consonance with it a recent writer in our own country (Dr. Noah Porter) in his admirable work on the "Human Intellect" says: "Bacon was one of the most gifted benefactors of his race, and one of the greatest men of any people." And it must be conceded that, while his influence was injurious in intellectual science, it was of the highest value in the world of physical investigation.

Closely associated with the name of Bacon is that of *Thomas Hobbes* (1588–1679). The philosophical standpoint of Hobbes may be described as an application of the Baconian method and principles to the study of man, and the results of this process were a

psychology and a morals utterly antagonistic, not only to Christianity, but to religion in general. Neither God nor religion has any proper place in his system. Thoroughly materialistic, it bore in its consequences—speculative, civil, and moral—its own annihilation. The style of Hobbes is a model of the didactic, clear and deep as the pen of an engraver. Hallam says truly, that one could no more change a word or expression in it than in the exactest mathematical formula. It does its duty in distinctly expressing distinct thought.

Against *Descartes* (1596–1650) a powerful opposition arose in the Church. In the Netherlands his philosophy caused violent controversies. He is the great master of the system of philosophical rationalism.

Rationalism divides itself into two forms, dualism and monism. In the dualism of Descartes the opposition between the subjective and the objective is retained; in it, spirit is a real essence, and matter is a real essence, *two* essences, hence, dualism. Monism, under the same general system of rationalism, is represented by Spinoza.

Over against its serious errors, the philosophy of Descartes has given to the world great and fruitful truths, out of which modern philosophy has developed most important results in every direction. He established the authority of reason in its own sphere, and on the witness of consciousness he constructed a barrier sufficiently strong to resist the efforts of skepticism and a narrow, false theology. He has marked the profound distinction between what pertains to soul and what pertains to body, and between the method proper in the study of thought itself and that which is proper in the study of its organs.

But not alone in method, but in results Descartes has great merit. Among other things, he has shed special light on the idea of the infinite, and has fixed upon it an argument for the existence of God. Pantheism still lifts its head, but Deism may be said to have been philosophically annihilated by Descartes. The errors of Descartes' system have passed away, his truths still abide—they are fixed in the heart of modern philosophy, and it lives by them.

The immortal *Leibnitz* (1646–1716), the father of German philosophy, was at once one of the most independent thinkers and one of the profoundest scholars of his age and of his time. His influence has been greatly felt in theology.

Spinoza (1632–1677) ceased to be a Jew without becoming a Christian. He attempted to establish an absolute unity on the basis of absolute realism or pantheism. His influence upon our time is larger than upon his own. He has greatly impressed himself upon much of the subtlest speculation of our century. The favorite heresy in the speculation of our time is pantheism, in some of its multiform shapes, and to this Spinoza has largely contributed. The English Deists and the French Encyclopædists brought the name of philosophy into disgrace; a philosopher came to mean, at least, a freethinker, if not an absolute Atheist.

At the beginning of the 18th century, Wolff had introduced a modification of the philosophy of Leibnitz in a strictly demonstrative method. He was assailed by the Pietists at Halle, driven away in 1723, but restored to his chair in 1740. Philosophy now came into honor, and was considered a means of supporting orthodox views, until *Kant* (1724–1804) destroyed this connection. From the time of Kant it was im-

possible for theology to ignore the progress of philosophy, without destroying its own scientific character.

Not until the rise of *Fichte's* (1762–1814) absolute Subjective Idealism, of *Schelling's* (1778–1854) "Doctrine of the Absolute," and of *Hegel's* (1770–1831) "Doctrine of the Immanent Spirit," were the life questions of Christianity, which Kant had set aside by his moralism with its contracted scope, lifted again to become speculative questions of philosophy. Jacobi, Fries, and others pressed the distinction between faith and knowledge; others, as Herbart and his school, placed themselves in an attitude of indifference toward theology. *Schleiermacher*, inclined as he was to profound speculation, and considered by his countrymen as the most finished logician of his time, a Plato in these last days, wished philosophy and theology to be kept apart, although his own theology is penetrated to the core by his philosophy. He considered that theology had nothing to do with speculation, any more than religion, which he considered, a matter of emotion, has to do with thinking.

The adherents of the school of Hegel, after their master's death, divided into two parts, of which one called the "right wing," was on the side of Christianity; the other, or "left wing," took ground against Christianity, and sank to the vulgar infidelity under the name of Nihilism. Others, under speculative influence, have attempted to form an independent philosophical foundation for Christianity, and to bring about a harmony between philosophy and revealed truth. At the present moment the anti-Christian or un-Christian philosophers seem wearied of the whole process of unaided speculation, acknowl-

edging its barrenness and its inability to determine truth.

In this rapid, historical sketch, it is manifest that theology, without any formal connection with philosophy, has always occupied close relations either of sympathy or of antagonism to it, never of absolute indifference. It is clear, that whatever might seem to be the benefit of ignoring philosophy, it is impossible to ignore it. It is utterly out of the question to take an intelligent attitude to the theology of our day, without some philosophical culture, if it only be to reject philosophy. To trample upon it effectually we must have some knowledge of it. It will not do simply to be familiar with the old-fashioned commonplaces of philosophy. It is impossible, indeed, to comprehend, not to say the full meaning, but the very words, singly taken, of the most recent theologians of Germany, without a knowledge of the philosophical system which underlies their thinking and terminology.

The study of philosophy is therefore a necessity, and if, as is for the most part the case, there has been no attention given to it, or at least a very superficial one, in the preparatory training of the student, it would be desirable to embrace, in the theological training proper, the most necessary elements of it as they bear upon religion. As we cannot battle with Romanism without understanding it thoroughly, so we must know infidelity in all its compass and subtlety to overthrow it. We can never expose the weakness of any system effectually, until we understand its strength. If it be granted, therefore, that all the philosophy of our time is perplexingly intricate and mischievous, still must we, in the spite of this, and in

some sense in consequence of it, study this philosophy thoroughly.

If it were confessedly pure and useful we might the better leave it to itself. The more sure we feel that it is the serpent which is luring men to eat the forbidden fruit, the more we should endeavor to put ourselves into a position to crush it beneath our feet.

But the study of philosophy need not be defended as a sort of necessary evil; on the contrary, it is of direct and incalculable value.

The mental confusion which is sometimes produced by philosophical study, or by what passes for it, is doubtless often the result of defects in the teacher or in the method. The terminology itself, especially in philosophers of the present day, is often pedantically abstruse; yet a knowledge of it is necessary. One great source of difficulty is the disposition of metaphysicians to use old terms in new senses. You carry from one system a set of terms with a certain meaning, and for a time the next system is a chaos to you, because the familiar terms have unfamiliar senses. It is more perplexing than to learn an entirely new language. Imagine a language which you were to study—every word of which was English in sound—and not a sound of which had an English meaning. The later metaphysicians persist in putting their new wine into the old bottle.

The object of the study of philosophy is not so much to furnish results all made up to the learner's hand, as it is to teach him to think philosophically. Fischer, in his "Life of Kant," says: "Times without number Kant declared from his professor's chair, that no one was to learn *philosophy* from him, but on-

ly to *philosophize*." In this he merely echoed a famous ancient saying.

In the use of philosophical illustrations, especially in the pulpit, we should not only be careful to employ such as are in themselves intelligible, but we should be careful not to obscure by philosophical phrases what would be clear enough to an ordinary hearer if couched in ordinary language.

For this reason, and for others, it is a good exercise to endeavor, as nearly as possible, to express philosophical ideas in popular terms. Translate your author's language into your own. See how nearly you can express familiar philosophical ideas without using the ordinary term. Discuss subject and object without the use of these terms. Anything which requires the absolute and purely technical phrases of philosophy should be excluded from the pulpit, unless it be in sermons to the clergy, or in some other exceptional cases.

We should avoid the weakness which is so common, especially among those who know nothing of the great German thinkers, the weakness of sitting in judgment upon the systems of modern philosophy before we have mastered them.

As a pure, severe mental discipline, nothing perhaps is equal to a complete study of modern German metaphysics, for any one who has traced German thinking from Kant to this hour knows that there is a logical sequence between the so-called transcendental idealism of Kant, through the subjective idealism of Fichte, to the objective idealism of Schelling, and to the extremest views of Hegel.

Philosophy, should, however, not be studied in an isolated way; it should be conjoined with positive studies, with the study of history and of language.

It is desirable that philosophy should connect its spirit with the highest practical ends of real life.

It is good advice, frequently given for the student, to take up a particular system and master it. Among the systems which give intellectual exercise of special value may be mentioned Plato and Aristotle, among the ancients; Descartes, Leibnitz, Kant, and his successors, German and French, down to Hegel and Cousin, among the Continental metaphysicians; among the English metaphysicians, Locke, Berkeley, and recently Bain, and Herbert Spencer; among the Scotch, Reid, Dugald Stewart, Brown, and Sir William Hamilton, with whose writings should be compared the views of his ablest reviewer, John Stuart Mill.

For the latest phases of German thought it is desirable to examine the philosophical writings of Schleiermacher, Schopenhauer, Herbart, Beneke, and Lotze. Among living representatives of philosophy in America may be mentioned, as worthy of study, McCosh Porter, Harris, Bowne, Hickok, and Ladd.

When it is possible read the author through in the original. Remember that you know more in understanding one page or one sentence of an author thoroughly, than in misunderstanding or in half understanding a thousand pages.

Read a philosopher as you read every great author, in the connection of his works with each other, or of the relation of the parts of his one work with the other parts, and also in connection with its own time, and as largely as you can with the works which helped to originate it and which it helped to originate. Leibnitz, for example, is called the father of German philosophy—therefore in reading Kant, make yourself acquainted with Leibnitz. Kant was stimu-

lated to a new investigation of the grounds of certainty by the skepticism of Hume. To understand Kant you must understand something of the philosophical writings of Hume. Hume again derived his scepticism by applying to mind the principles which Berkeley had applied to matter. Berkeley had been driven to his idealism by way of reaction against the sensuous tendencies of the philosophy of Locke and the extravagance of the dualism of Descartes and Malebranche. To understand Kant, therefore, you must pay attention to the systems of all these writers in their mutual relations. But Kant himself stands neither at the end nor in the beginning of a new movement, but in the middle. To understand him, therefore, you must trace the progressive or reactionary system which either developed or controverted his; and in fact you cannot master one great philosophical thinker without a knowledge of the systems of the whole past.

This, of course, in the case of one who does not devote his whole life to it, is not to be accomplished by actual perusal of the works of these men. Its practical benefits can be largely secured by good histories of philosophy. Many of the best systems also have large notices of the history of the various points. Sir William Hamilton's lectures are more valuable for their historic notices than as the development of a complete system. Dr. Porter's work is rich in historical notices.

Philosophy is to be valued, but it is not to be over-valued. Philosophy can invent nothing. As natural philosophy cannot make a species of plants, or really generate a gas, so cannot philosophy proper do more than discover what is; and even here its sphere, grand though it be among human sciences, is narrow

and humble as compared with that of theology. Luther called reason, by which he meant what is often called philosophy, the old woman who makes the weather, the mother of vapors. But the old woman cannot make weather or vapors; she can only watch them, and venture at times upon a prophecy, which is very apt not to be fulfilled. Philosophy cannot open to us the way to the heart of God, nor to the home of the redeemed. It cannot justify nor sanctify nor save. After the struggles of ages and the glorious triumph of the philosophic mind, the sentence of Mirandula still retains its force: "Philosophy seeks the truth; Theology finds it; Religion appropriates it."

§ 33. The different Systems of Philosophy as related to Theology.

The diversity of philosophical systems need not mislead us. Theology is able to make some use of all systems. It can apply to its own ends every philosophical system which acknowledges the essential distinction between God and the world, spirit and matter, freedom and necessity. But it can also find a soul of good in things evil, and knows how to extract benefits even from the systems of error: first, because great errors are often mingled with great truths; secondly, because error itself is instructive as a disease of mind; and thirdly, because the error may be associated with an ability in the handling which may be useful to us in the defence of truth.

The diversities of systems should no more make us indifferent to the question which is the true one, than the multiplicity of religious creeds should make us careless in the formation of our faith. There is one absolutely true philosophy, as there is one absolutely

true religion. The true philosophy is yet in process of discovery, as in a certain sense the true religion is in a course of ampler development in the Christian consciousness and confession.

But there is one great difference between the two. Philosophy is advanced by the unaided powers of the human intellect. Religion is set forth in its absolute perfection in the Word of God, and is reached by the Church under the supernatural aid of the Holy Ghost. Hence, while there may be a genuine eclecticism in philosophy, there can be none among theological systems. There must be on earth one part of the Christian Church at least, fellowship in which involves no association with doctrinal error. Those who imagine that the pure doctrine exists nowhere, as a whole, but is found in fragments, in all denominations, mixed with errors, imagine that no man can be in any part of the Church without ignoring some truth, or aiding some error. This is to concede that the gates of hell have prevailed against the Church.

The affectation of entire independence of the various schools of philosophy is a very weak one. A man must go either with existing systems, or vindicate his right to ignore them all by making a system of his own superior to all.

Speculation may be allowed a wide range, so long as it does not endanger *faith*; and we must not be too much in a hurry to imagine that faith is going to be hurt. It has a much more robust constitution than many of its friends are willing to credit it with.

One of the great errors in the philosophy of our time is the tendency to materialism. It makes the testimony of the senses supreme. It does away with the idea of God, of spirit, and of moral freedom.

But there has also been in philosophy an exactly

opposite tendency—that of a false spiritualism, or idealism, which holds God and spirit, or spirit without God, or intellectual phenomena without spirit or substance, to be the only reality; denies that the world of matter has real being; and so far as it teaches freedom at all, teaches an unlimited, absolute liberty, in which the *ego*, the personal thinker, or the thought which involves no thinker, is deified.

A god without a world is not the God of Christianity. Christ was no materialist nor idealist. A spirit which has no flesh to triumph over is not the spirit of Christianity. A freedom which has no sense of responsibility to God, no feeling of dependence on Him, is not the freedom of His children. The Bible everywhere sets forth a parallelism of God and the world, of heaven and earth, of matter and spirit, realities not only by the side of each other, but often in antagonism. The parallelism is to move on forever, but the antagonism is yet to be overcome.

Out of this general admission of parallelism arise two opposite tendencies. One of these looks upon the opposition as fixed. This is the deistic view. The second, which confounds the elements, is the pantheistic. The deistic was the old form of unbelief; the pantheistic is the prevalent one. The one is the error of a shallow common sense. The other is the error of an unquenchable spirit of speculation. Deism is the more natural resource of the vulgar, and Pantheism, of the more refined intellect. In Deism, God and the world are not only distinguished, but are separated. It imagines a God who has created the world and then leaves it to itself. He is a mechanist, not a Father. Men are his manufacture, not his children; the universe is his workshop, not his home. God has no living relation to his creatures. Deism

regards Him in its view as no more than the Establisher of Laws, under which henceforth by necessity all things, and man as part of them, move; but it knows nothing of prophecy, of miracles, of mystery, or of redemption. It ignores all proper providence.

Over against Deism comes the philosophy of identity, which fuses and confuses what Deism had arbitrarily and mechanically sundered. The one is the Nestorianism of philosophy, the other its Eutychianism. Nestorius separated the two natures of Christ, so as to make two persons; Eutyches intensified the one personality till the reality and distinction of two natures vanished before it. Like the first, Deism so distinguishes God and the world, that God is without the world and the world is without God. Like the second, the pantheistic identity so blends God and the world, that God is the world and the world is God, and there is neither *true* world nor *true* God.

The philosophic tendency of Pantheism has moved under two opposite impulses. Under the first it merges God in the world, and thus falls into Materialism; in the other it merges the world into God, and thus becomes Absolute Idealism. Over against this tendency theology can only link itself with the philosophy which acknowledges a living, personal God. No system that is not theistic as over against atheistic or pantheistic can be harmonized with Christianity.

§ 34. The various Branches of Philosophy in their Relation to Theology.

Philosophy constitutes a grand whole. There can be, therefore, no arbitrary ignoring utterly of certain parts of it as of no use to the theologian. The formal side of philosophy—*i. e.* logic or dialectics—and the

general basis of it—*i. e.* psychology—are of great value, although it is in the sphere of ethics as the philosophy of morals and religion that it comes into most direct contact with theology. In recent times, in the Continental training, the *Encyclopædia of Philosophy* has been made one of the subjects of instruction in the universities. This part of philosophical instruction is of great importance to the theologian, as it gives him a wide survey and general knowledge of the whole ground, and puts him in the position for further and independent study.

Logic in its ordinary shape had lost the esteem in which it was once held. So great was the revolution through which philosophy had passed, that everything seemed to be unsettled. Men who were masters in logic seemed to be so erratic in thinking, that both their admirers and opponents were tempted, for opposite reasons, to suspect that logic had in their case very little value. But with returning sobriety of thought men have come again to see that without genuine logic all philosophy becomes but a confused world of dreams.

Psychology, in its latest tendencies has shown more and more a disposition to link itself with natural science. So far as this opposes itself to a spurious spiritualism the movement is healthy; but the tendency must be guarded to prevent its running from one extreme to another, merging the spiritual in the bodily, and so swinging from spiritualism into materialism. The true philosophy of religion will always be dependent upon sound psychology, on a genuine philosophic apprehension of the nature of the soul and of the different spheres of the soul—anthropology.

This brings us to the sphere designated of old as Ontology or *Metaphysics*. These terms have been ex-

changed for others, but in substance they still form the object of what is called speculative philosophy. If we accept the old Platonic-Aristotelian division of philosophy into physics, ethics, and dialectics, we have something analogous to the disciplines mentioned as propædeutic and boethetic. Philosophy and mathematics correspond with logic, the natural sciences with physics, history with ethics.

As we associate the arts with the sciences, the philosophy of the beautiful, *Æsthetics* or philosophy of art—presents itself with claims upon our notice. The position of these departments of philosophy to the professional studies is clear in the nature of the case. Natural philosophy is the foundation of medicine; the philosophy of law of the legal profession; and the philosophy of religion and moral philosophy are the basis of theological study. All these branches, however, are useful to a theologian; but especially is the philosophy of art to be recommended, on the general ground of the desirableness of a cultivated sense of the beautiful in the theologian.

Finally, the history of philosophy is a necessary condition to the study of philosophy itself; but its value as an auxiliary is more naturally estimated at its place in the history of religion, of the Church, and of doctrine.

§ 35. Predominant Theological Tendencies.

Closely connected with the relation of philosophy to theology, yet not dependent on it alone, is our judgment of the different theological tendencies, and of the position we should take to them. It is necessary, therefore, at this point to exhibit the character of these tendencies as they make themselves felt through every department of theology, although a

complete understanding of them, and the most matured and intelligent decision in regard to them, is only possible when theological study itself has been carried out with great thoroughness.

It is the duty of the teacher to be entirely fair with what he proposes; to let his pupils see it in all its real strength. No man knows the weakness of a strong system who does not do justice to its strength, and no man understands the full strength of the views he advocates till he apprehends wherein they are, or seem to be, weak.

The instructor is not to think for the learner, but to aid him in honest investigation, that he may think for himself. And, even in furnishing materials of strength, he is to warn the pupil against the idea, that having the material of thinking is thinking itself.

§ 36. The Religious and Scientific Tendency in Theology.¹

It may be said in general that in theology there have existed from the beginning and now exist and will probably exist forever, two mighty and inevitable tendencies which are distinct, yet not necessarily divided. One tendency may be called the religious, the other the scientific. One is internal, the other is affected by external influences; one may be called historical, the other ideal. Now as one of these tendencies influences the other, healthfully or unhealthfully we have a desirable or undesirable result. When one is out of due proportion to the other, or seeks to repress it, we have sometimes Rationalism, Mysticism, Idealism, or Fanaticism.

That these two tendencies, are both in their proper

¹ Compare Hagenbach and Krauth,

nature or limitation, healthy and promotive of each other's highest ends, is clear from the fact that they existed in the earliest *Church*, often in unison; and only when they were exaggerated or one-sided did they come into conflict. The oldest heresies arise largely from the abuse of one or other tendency. Within the ancient Church Catholic the antithesis often repeats itself. Irenæus (*d.* 202) and Tertullian (*d.* 220) represent one side, Clement (*d.* 220) and Origen (*d.* 254) the other. Arianism and Nestorianism are anticipations of Rationalism. Pelagius rises up to represent the *scientific* as arrayed against the religious, and is met by Augustine (*d.* 430), who represents the religious as vitalizing and sanctifying science. He was incomparably more scientific and more religious than Pelagius.

In the Middle Ages we see the same illustrations of antithesis in the conflicts in regard to the Lord's Supper and other doctrines. Among the scholastics, we find an Abelard (*d.* 1142), the brilliant nuisance of his era, representing the rationalizing, if not rationalistic, tendency; and opposed to him and it we have the glorious names of Anselm of Canterbury (*d.* 1109), and Bernard of Clairvaux (*d.* 1153). The mystics sought to give internal depth and life to the Church doctrine, but in their hands the positiveness of a well-defined faith often vanished in a vague idealism, and they commuted history into symbol and allegory.

In the Reformation the two tendencies appeared. *Luther* was the mighty opponent of rationalism, in the one extreme, as he was of a spurious supranaturalism in the other. He harmonized the two tendencies—the religious and scientific—and it was this which made him so absolutely great as a leader.

Zwingli more than any other reformer may be considered as the forerunner of rationalism. He was no thinker, but was essentially a man of activity. His sphere was more naturally in political life than in theology. He was fitted rather to be the leader of a revolution than a reformation. In Calvin the *Zwinglian* tendency, rationalistic and radical, was checked, but not removed; and hence in the *Zwinglian-Calvinistic* Church arose *Socinianism*, which is rationalism systematized, and *Arminianism*, which is but rationalism not yet fully developed into consistency. The influence of English deism was felt in the eighteenth century in theology. The apologists of Christianity of that era too often defended it from a *latitudinarian* ground, which made that defense in some respects more mischievous than the assault, inasmuch as the admission of a friend carries more weight than the assertion of a foe. There arose on the continent a system of natural religion, or rationalistic theology, which planted itself by the side of positive Biblical churchly theology, as in fact, though not at first in form, a rival to it.

Under the influence of the philosophy of Kant and the spirit of the times, the rationalistic tendency grew stronger and stronger. Over against Rationalism at this era stood, for the most part *Supranaturalism* which, while as opposed to Rationalism it contended for much peculiar to the old faith of the Church, shared also in the infection of the time and abandoned much.

In the more recent conflicts *Pietism* has largely taken the place of the older *Supranaturalism*. The name *Pietism* comes to us from the time of Spener and Francke. The living piety of these early men, whose

fervor was tempered with sobriety, was not reproduced in the mass of their followers. Pietism ran out into a pretentious Formalism—the Formalism of Pseudo-spiritualism, and finally became a Pharisaism with a thin robe of Christianity.

It is evident that, even at its best estate, Pietism lacked certain elements of the highest form of Lutheran Christianity. In Spener, as compared with Luther, there was a certain dryness and prosiness of mind. He lacked the large temperament, that harmony, proportion and depth of character which appear in Luther. The Reformation was full of the spirit of piety, but it had no Pietism. Pietism, in its best shape is a pure Christianity in a feeble and *feverish* state of health, lacking force, freshness, and largeness.

Mysticism is not to be confounded with Pietism. In its purest form it is as old as the Church. Its spirit is that of direct communion with God; its abuse is a tendency to sink into *Quietism*. To the purest and best Mysticism, the secret of God is revealed. It makes religion the intercourse, silent but deep, between the soul and God, the source of all its life and light. The clearest thinkers have often been the deepest mystics. Gerhard's *Loci*, for example, show him to have been clear beyond even most of the great theological thinkers, while his *Meditations* show him to have been a true mystic. In philosophy the better school of Mysticism is represented by a Pascal (*d.* 1662) and a Malebranche (*d.* 1715), two of the greatest names in the annals of human thought.

In this brief sketch we can only refer to the Trinitarian controversy which raged in England during the latter part of the seventeenth century and which

produced such able works as those by Bull and Waterland,—to the apologetical controversies of the latter part of the eighteenth century which elicited masterly replies from Lardner, Paley, and others,—and to the Tractarian movement in the nineteenth century.

The Ritschlian school of Theology in Germany is largely influenced by Schleiermacher, and has been opposed by Frank, Luthardt, and others, as a new phase of Rationalism. It has been tersely characterized as “anti-Scholastic” “anti-dogmatic,” and “anti-mystic.” Through the influence of Harnack, Kaftan, Herrmann, and others, their views have spread in Germany, Great Britain, and even in this country.

The deepest and most abiding movement of the theology of our day is that of *Churchly Positivism*, that of renewed fidelity to the truth of the Word as the Church confesses it. The pure doctrinal life of our Church has lifted itself out of the chaos of Rationalism and false philosophy in the nineteenth century, as it lifted itself out of the chaos of Romish superstition in the sixteenth. So far as we are aware, there is not a theologian on the Continent of the highest order who holds the old Calvinistic system in its integrity as a system of faith, nor even as a mode of thinking. In our country Calvinism lingers as a mode of thinking, though it has died as a system of faith.

On the other hand, it may be said of Lutheranism that it was never held more purely, intelligently and fervently than it is at this hour by millions in Christendom, and among these are many of the princes of theology.

Every other system seems to bear the marks of

decadence. No other appears able to vindicate itself alike by an appeal to the Word of God and to the highest science of the day.

The grand conflict of the time is among the three tendencies—1) the purely positive tendency of a fixed Faith, 2) the Nihilism of the various forms of unbelief, and 3) the unionistic Eclecticism and indeterminateness. The last of the three has the advantage of plausibleness. But the clear logic of the matter lies between the first and second tendency. The decision, which will have to be made, is between a consistent thorough-going faith on the one hand, and a fixed unbelief on the other. Between the two Unionism must ultimately be ground to powder.

§ 37. The Attitude of the Student towards these Tendencies.

The student must of necessity understand all these tendencies. If he be earnest, careful in investigation, prayerful and watchful of his personal piety, he need have no fears that he will be swept away by the torrent of error in which his pursuit of the truth will compel him to swim. As long as a man's heart is above the water, his head cannot sink under it. Here, as everywhere, the promise is true that God will not permit us to be tempted beyond what we are able to bear. The conscientious examination which is given to the diseases of thought by him who expects to be the physician of souls, is like that which the medical student gives to the contagious disorders which are brought together in the hospitals. There have been instances of contagion in both cases, but the theological student may have a mightier safeguard than the student of medicine can have. With

hearty love of truth he has the great amulet against, at least, fatal contagion. One thing is certain; if he cannot bear the contagious influence of a mere abstract knowledge of error when he is preparing for the ministry, with all the aids which Christian sympathy and sanctified learning bring around him, he is still less able to bear the contagion of the actual surroundings of after-life, where error is not the shadowy phantom of the mind, but comes in all the concreteness of actual seduction. To be ignorant here is not to be innocent. Our intellectual life lies in the same condition of toil and hazard as our natural life, and to be mighty in the truth, we must have met and fairly vanquished the false. We cannot strengthen others against the force or charm of error, unless we have met and overcome it ourselves. Very different before God and before his own conscience is the man who needlessly meddles with dangerous books and dangerous ideas, in the mere spirit of curiosity or of self-reliance, and the man who learns evil to overcome it and to save others from its snares. "Prove all things;" and you can prove nothing without understanding it. "Prove all things; hold fast to that which is good." He who holds fastest to the good has put evil to the proof. That man has an armor of proof who goes forth to the hardest battle with holy purpose.

§ 38. Select Literature of Subjects discussed under General Theological Encyclopædia.

1. Theology and the Sciences.

1. ARGYLL, DUKE OF. *Primeval Man*. New York, 1884. 50 cents.
2. BASCOM, JOHN. *Science, Philosophy, and Religion*, New York, 1871.
3. BIRKS, T. R. *The Scripture Doctrine of Creation*. New York, 1875.
4. BURR, E. F. *Ecce Cælum*. 16th ed. Boston. 1875. \$1.00.
5. CALDERWOOD, HENRY. *The Relations of Science and Religion*. New York, 1880.
6. CALDERWOOD, HENRY. *Evolution and Man's Place in Nature*. New York, 1891.
7. COOKE, J. P. *Religion and Chemistry*. New York, 1880. \$1.50.
8. DAWSON, J. W. *The Story of the Earth and Man*. 10th ed. 1890. \$1.50.
9. DAWSON, J. W. *The Origin of the World according to Revelation and Science*. New York, 1877. \$2.00.
10. DAWSON, J. W. *Modern Ideas of Evolution as related to Revelation and Science*. New York, 1890. \$1.25.
11. GRAY, ASA. *Natural Science and Religion*. 1880.
12. GUYOT, ARNOLD. *Creation. The Biblical Cosmogony in the Light of Modern Science*. New York, 1884. \$1.50.
13. IVERACH, J. *Christianity and Evolution*. New York, 1894.
14. Le CONTE, JOSEPH. *Religion and Science*. New York, 1874.
15. LEWIS TAYLER. *The Six Days of Creation*. 1879.
16. MACMILLIAN, HUGH. *Bible Teachings in Nature*. 30th ed. 1889. \$1.50.
17. McCOSH, JAMES. *The Religious Aspect of Evolution*. New York, 1888.
18. RAWLINSON, GEORGE. *The Origin of Nations*. New York, 1878.
19. REUSCH, F. H. *Nature and the Bible*. 2 vols. Edinburgh, 1886.
20. SHAIRP, J. C. *Culture and Religion*. Boston, 1880. Cheap edition. Funk and Wagnalls. New York, 15 cents.
21. SHIELDS, CHARLES W. *The Final Philosophy*. 2 vols. New York.
22. WHITNEY, M. DWIGHT. *Language and the Study of Language*. New York, 1868.

II. Theology and Philosophy.

1. **BASCOM, JOHN.** *A Philosophy of Religion.* New York, 1876. \$2.00.
2. **BOWEN, FRANCIS.** *Modern Philosophy, from Descartes to Schopenhauer.* New York, 1877. A most excellent work.
3. **BUSHNELL, HORACE.** *Nature and the Supernatural.* New York, 1867.
4. **BUTLER, JOSEPH.** *The Analogy of Religion.* Many editions.
5. **CAIRD, JOHN.** *An Introduction to the Philosophy of Religion.* New York, 1889. \$1.50.
6. **DRUMMOND, HENRY.** *Natural Law in the Spiritual World.* Many editions.
7. **FISHER, G. P.** *Faith and Rationalism.* New York, 1877. \$1.25.
8. **HAVEN, JOSEPH.** *Studies in Philosophy and Theology.* 1869. \$2.00.
9. **LOTZE, H.** *Outlines of a Philosophy of Religion.* Two editions in English, one translated by F. C. Conybeare (1892) and the other by G. T. Ladd (1885). \$1.00.
10. **MORRIS, GEO. S.** *Philosophy and Christianity.* New York, 1884. \$1.75.
11. **ROYCE, JOSIAH.** *The Religious Aspect of Philosophy.* Boston, 1885.
12. **STIRLING, J. H.** *Philosophy and Theology.* Edinburgh, 1890.
13. **TULLOCH, JOHN.** *Modern Theories in Philosophy and Religion.* London, 1884.
14. **YOUNG, JOHN.** *The Province of Reason. A criticism of Mansel's Limits of Religious Thought.* New York, 186

III. Encyclopædia of Philosophy.

1. **CALDERWOOD-FLEMING.** *A Vocabulary of Philosophy.* London, 1890.
2. **LADD, G. T.** *Introduction to Philosophy.* New York, 1890. \$3.00.
3. **LOTZE, HERMANN.** *Microcosmos.* 2 vols. New York, 1890. \$6.00.
4. **KUELPE, OSWALD.** *Introduction to Philosophy.* A handbook for students of Psychology, Logic, Ethics, Aesthetics, and general Philosophy. From the German. 1897.
5. **STUCKENBERG, J. H. W.** *Introduction to the Study of Philosophy.* New York, 1888. \$2.00

IV. Psychology.

1. **BAIN, ALEXANDER.** *Mental and Moral Science.* 1833.
2. **HAMILTON, SIR WILLIAM.** *Lectures on Metaphysics.* Boston.

3. HICKOK, L. P. *Rational Psychology*. New York.
4. LADD, G. T. *Elements of Physiological Psychology*. New York.
5. LADD, G. T. *Elements of Psychology*. New York.
6. PORTER, NOAH. *The Human Intellect*. New York, 1876.

V. Logic.

1. BOWEN, FRANCIS. *Treatise on Logic*. 1864.
2. HAMILTON, SIR WILLIAM. *Lectures on Logic*. Boston, 1868.
3. MILL, J. S. *System of Logic*. New York.
4. THOMSON, WILLIAM. *An Outline of the Necessary Laws of Thought*. New York.
5. UEBERWEG, F. *System of Logic and History of Logical Doctrines*. London, 1871.
6. WILSON, W. D. *Elementary Treatise on Logic*. New York.

VI. Moral Philosophy or Philosophical Ethics.

1. BASCOM, JOHN. *Ethics*. New York, 1879.
2. BOWNE, BORDEN P. *The Principles of Ethics*. New York, 1892.
3. CALDERWOOD, HENRY. *Handbook of Moral Philosophy*. New York, 1888.
4. FLEMING, WILLIAM. *A Manual of Moral Philosophy*. London, 1871.
5. GREEN, T. H. *Prolegomena to Ethics*. London, 1888.
6. HICKOK, L. P. *Moral Science*. Boston, 1880. \$1.12.
7. HOPKINS, MARK. *The Law of Love, and Love as a Law*. New York, 1875.
8. JANET, PAUL. *The Theory of Morals*. New York, 1888. \$2.50.
9. KANT, IMMANUEL. *Critique of Practical Reason*. London, 1879.
10. PORTER, NOAH. *The Elements of Moral Science*. New York, 1890. \$3.00.
11. RYLAND, E. *Ethics*. New York, 1893.
12. SMYTH, NEWMAN. *Christian Ethics*. New York, 1892. \$2.50.
13. SPENCER, HERBERT. *The Data of Ethics*. New York, 1879.

VII. Philosophical Tendencies of the Day.

1. BALFOUR, A. J. *The Foundations of Belief*. New York, 1896.
2. BLACKIE, JOHN S. *The Natural History of Atheism*. New York, 1868.
3. BOWNE, B. P. *Studies in Theism*. New York, 1879.
4. BUCHANAN, JAMES. *Modern Atheism under its forms of Pantheism, Materialism, etc.* Boston, 1867.

5. **CHRISTLIEB, T.** *Modern Doubt and Christian Belief.* New York, 1875.
6. **DIMAN, J. LEWIS.** *The Theistic Argument as affected by recent Theories.* Boston, 1882.
7. **FISHER, G. P.** *Grounds of Theistic and Christian Belief.* New York, 1883.
8. **FLINT, ROBERT.** *Theism.* New York, 1887.
9. **FLINT, ROBERT.** *Anti-Theistic Theories.* New York, 1879.
10. **HARRIS, SAMUEL.** *The Philosophical Basis of Theism.* New York, 1883.
11. **HUNT, JOHN.** *Pantheism and Christianity.* London, 1884.
12. **JANET, PAUL.** *The Materialism of the Present Day.* New York, 1866.
13. **LIDDON, H. P.** *Some Elements of Religion.* New York, 1880.
14. **MCCOSH, JAMES.** *Christianity and Positivism.* New York, 1871.
15. **NAVILLE, E.** *The Heavenly Father. Lectures on Modern Atheism.* Boston, 1866.
16. **SCHLEIERMACHER, F.** *On Religion.* London, 1893.
17. **SULLY, JAMES.** *Pessimism, a History and a Criticism.* London, 1882.
18. **WACE, H.** *Christianity and Agnosticism.* London, 1895.

VIII. History of Rationalism.

1. **CAIRNS, J.** *Unbelief in the Eighteenth Century.* New York, 1881.
2. **FARRAR, A. S.** *A Critical History of Free Thought.* New York, 1863.
3. **HURST, J. F.** *History of Rationalism.* New York, 1875.
4. **LANGE, F. A.** *History of Materialism.* 3 vols. London, 1878—81.
5. **LECKY, W. E. H.** *History of the Rise and Influence of the Spirit of Rationalism in Europe.* 2 vols. New York, 1875.

IX. History of Philosophy.

1. **BURT, B. C.** *History of Modern Philosophy.* 2 vols. Chicago, 1892. \$4.00.
2. **ERDMANN, J. E.** *History of Philosophy.* 3 vols. New York, 1890. \$10.00.
3. **FALCKENBERG, R.** *History of Modern Philosophy.* New York, 1893. \$3.50.
4. **SCHWEGLER, A.** *A Handbook of the History of Philosophy.* New York, 1875. \$1.50.
5. **UEBERWEG, F.** *History of Philosophy from Thales to the Present Time.* 2 vols. New York, 1876. \$5.00.
6. **WINDELBAND, W.** *History of Philosophy.* New York, 1893. \$5.00.

PART II.

SPECIAL THEOLOGICAL ENCYCLOPÆDIA.

I.

EXEGETICAL THEOLOGY.

SPECIAL THEOLOGICAL ENCYCLOPÆDIA.

THE DEPARTMENTS OF THEOLOGY AND THEIR MUTUAL RELATIONS.

§ 39. The Divisions of Theology.

Positive theology by its own nature divides itself into four main departments:

1) Exegetical, 2) Historical, 3) Systematic and 4) Practical. This according to Hagenbach is the proper division and proper succession of parts. There can be no serious question of dispute on the general correctness of this division though there may be some in regard to the order of succession.

Exegetical theology corresponds to philology, **Historical** to history, **Systematic** to philosophy, and **Practical** to art. Individual qualifications often lead to distinct results, so that the student who excels in the study of languages usually becomes a good exegete, and he who has the historical faculty becomes a Church historian. Philosophical ability will find its proper field in systematic theology, and a talent for using the vernacular in artistic description, etc., indicates the coming preacher and liturgist.

The student must begin with Exegesis and first of all become acquainted with the Bible. Not until the mind has developed its powers by historical studies, and has acquired facility in the broad philosophical management of thought, will it be fitted to attempt the study of Dogmatics.

Every division, however, is only relative, for in every single department of theological study all the others are involved. Exegetical theology involves historical elements (Introduction, Archæology), as well as doctrinal (Criticism, Hermeneutics) and practical (Practical Exposition). The same is true of the other departments; in fact it would not be difficult to distinguish 1) exegetical, 2) historical, 3) systematic, and 4) practical elements in each of the

four main departments. Each takes the hand of the other, and affords an outlook into the other.

In the arrangement of Theological Literature, or of a theological library, it is usual to place as a General Introduction to Exegetical Theology, 1) all books pertaining to **Encyclopædia of Theology**, and Theological Bibliography, as well as 2) all collected works of several or single authors, embracing the several Departments of Theology.

§ 40. Definition and Problem of Exegetical Theology.

Exegetical Theology comprises all that relates to the exposition and elucidation of the Holy Scriptures. It consequently embraces Exegesis as an art, and all the branches of knowledge auxiliary to that art. Its results are presented in Biblical Theology, which is divided according to its historical and dogmatic elements, into Biblical History and Biblical Doctrine.

The name **Exegetical** Theology is more appropriate to this division of theology than any other that has been suggested, and is used in the wider sense of including all those theological sciences which pertain to the interpretation and exposition of Scripture. It includes all those sciences which directly deal with the facts presented by the Bible, and the object is to investigate and to appropriate the contents of the Bible.

Schaff (§ 56): "It is the first branch of theological study, both in the order of time and importance, and furnishes the foundation for all other branches."

Cave (§ 27): "A word of encouragement to the beginner. It is not necessary for him to reconstruct these sciences from the foundation; he has simply to enter into and enjoy the fruit of the labors of many generations of workers. Nevertheless, whilst he has not to build everywhere from the foundations, he must test everywhere, and not take the reliableness of all previous work on trust. In this work of testing, the primary need is a precise conception of the method of the several branches of investigation involved." **Cave** in discussing the utility of the study of Exegetical Theology uses the following arguments: 1) such a scientific study of the Bible is necessary a) because of the character of the contents of the Bible, b) because the Bible declares itself the record of

divine revelation, c) because of its usefulness in fostering the spiritual life,—the more accurate our knowledge the more well-grounded its devotional use,—d) because of its remarkable universality,—adapted to all times, races, and circumstances; 2) the Bible is deserving of the closest and most careful study because of its importance to the theologian, being the goal of some theological studies and the starting point of others.

§ 41. The Definition and Contents of the Holy Scriptures.

The Bible is a collection of original and primary documents, either of a directly religious character, or pertaining to a history of religion. It was written in various ages and by various authors, mainly, but not exclusively, in Palestine. Considered as a whole it is bound in unity under the loftier idea of the Word of God. In its history and doctrine are related as in no other book. It has as its aim, the teaching of *one* religion, the founding of *one* Church. It is the source of Christian faith and of Christian life. This collection forms the Biblical Canon, as distinguished especially from the Apocrypha (the claim of whose canonicity is spurious) and as distinguished in general also from all human writings. The Bible is absolutely divine in its spirit, yet truly human in its body. In it the Holy Spirit is, as it were, incarnate, as in Christ Jesus, the Son of God is incarnate. It is God's Word mediated through man. The structure of the Bible is closely analogous to the structure of the Person of our Lord. Both the Bible and Christ in their divine character are called the Word of God, and in both perfect divinity and perfect humanity are inseparably conjoined. There is nothing divine in the Bible, which is isolated from true humanity, and nothing human in the Bible, separated from true Divinity, so that although we recognize the human

and divine elements as distinct, we receive them as inseparable.¹

Hagenbach (§ 36): "The object of Theological Encyclopædia is to secure a proper appreciation of the Holy Scripture by the student who enters upon the study of the Bible, and to point out the scientific methods appropriate for his work. Sound views respecting the Bible must first of all be secured. It is of the highest importance that both the religious character and the historical nature of the Scriptures should be examined with both holy zeal and unbiassed judgment, in order that the reverence due to the Bible may not cause its human side to be overlooked, or that the many and diverse subjects discovered from the human point of observation may not lead to the rejection of its divine character. The interest taken in philological and historical questions must not destroy all regard for the divine character of the Bible which constitutes the ground of its importance to religion and theology."

Sir William Jones (quoted by **Cave**): "The collection of tracts which we call from their excellence the Scriptures, contain (independently of their divine origin) more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains of poetry and eloquence, than could be collected within the same compass from all other books that were composed in any age or any idiom."

Raebinger (§ 23): "The principal Christian churches are agreed in this, that they look upon the Holy Scripture as the source of revelation, but they differ from one another inasmuch as they entertain different views as to its significance for the Church. According to the Roman Catholic and Orthodox Greek doctrine, the authority of the Church is placed above the authority of Scripture, and the use of Scripture is confined to the establishment of doctrine. From this it follows, that the reading of Scripture is forbidden to the laity, and its exposition is subjected to the superintendence of the Church. On the other hand, according to the Protestant doctrine, the Bible by reason of its divine character, possesses the highest authority in the Church, and has the vocation of contributing to the edification of the whole Church by regularly promoting the knowledge of the Word of God. The exposition therefore, is not dependent upon ecclesiastical authority, but it

¹ See Manuscript Lectures of Dr. Krauth.

expounds itself to the believer who reads and investigates it, because the living Holy Spirit in the Word certifies immediately its contents to the spirit of the believer as divine saving truth."

Schaff (§ 58): "The fact of inspiration, that is, the action of the divine mind upon the Prophets and Apostles, is as clear and undeniable as the action of the human soul upon the human body; but the mode of inspiration is as mysterious as the mode of the soul's operation upon the body....As the Divine Logos became flesh and assumed our human nature—body, soul, and spirit,—so the Word of God became flesh in the letter of the Scriptures. The doctrine of inspiration runs parallel with Christology, and the false theories correspond to the Christological errors which must be carefully avoided: 1) Ebionism, which denies the divine nature of Christ; 2) Gnosticism and Docetism, which deny his human nature; 3) Apollinarianism, which admits only a partial incarnation and denies that Christ had a human spirit (the divine Logos taking the place of reason); 4) Nestorianism, which admits both natures, but separates them absolutely; 5) Eutychianism and Monophysitism, which confound and mix the two natures or absorb the human in the divine; 6) the Kenosis theory, which suspends the divine nature of Christ during the state of humiliation."

Schaff (§ 59) gives some excellent hints for the **Study of the Bible**:

1) Study the Bible as a book divine as well as human; as the Word of God; as the book of Life; as the Rule of Faith.

2) Study it reverently and devoutly as well as critically and scientifically.

3) Study it more frequently, more earnestly, and more thoroughly than any other work.

4) Read it often in the original.

5) Use the best helps,—grammar, dictionary, concordance, and commentaries.

6) Read the Bible in the light and faith of Christ, who is the Alpha and Omega, the essence and centre of the Book.

7) Commit the most important passages of the Psalms, the Gospels, and Epistles to memory, as a living concordance ready for constant use.

§ 42. The Relation of the Old Testament to the New.

The Biblical Canon comprehends the books of the Old and the New Testaments or Covenants. On this

double sense of the original Greek word, Dr. Knapp (of Halle) beautifully says: "We should read the Testament not as a lawyer, who goes over it critically, but as a child who inherits under it." The original implies a covenant under which we receive after the manner of a testament, a covenant by a will, coming into affect by a death, and hence the expression "New Covenant" is not to be allowed as a total synonym or substitute for "New Testament."

Though to the Christian Theologian, the New Testament assumes in certain respects a pre-eminence, as a direct source of the revelation of Christ, yet must he also make the Old Testament Scriptures the object of his diligent investigation. And for these reasons: 1) because the New Testament in the conception of the one only God, which lies at its foundation, rests upon the Old Testament. One grand Monotheism pervades both. The order of salvation, or the economy of grace, which comes forth in its clearness in the New Testament has its way prepared in the Old Testament. Both reveal one personal God in the same attributes, relations and general plans. 2) The verbal peculiarities, the language and the modes of thought found in the Old Testament, furnish the only clue to the meaning of the New. No man can be a master of the New Testament without a deep acquaintance with the Old. 3) The Old Testament is rich in matter, of inexpressible interest and value, a value which grows rather than diminishes with time. It is rich in instruction, rich in all that edifies. It is so glorious a book, that if we had not the New Testament, we might have denied that the Old Testament could have had an equal. 4) It is a divine Revelation. It, too, is God's book, and so linked with the

New Testament in evidence, that both stand and fall together. What is a key without a lock, and what is a lock without a key!¹

The Bible can never be rightly studied unless the two Testaments are comprehended in their unity and harmony. If the Old Testament is in the New in fulfilment, the New is in the Old in promise.

Opinions have always been divided with regard to the relation of the Old Testament to the New and the value of the former to the Christian. The Reformed churches as a rule have laid more stress on the Old Testament than the Lutheran Church. The Socinians and many rationalists of the last century considered the New Testament the only proper source of revelation. The tendency of Modern Higher Criticism is to minimize the value of the O. T., but the N. T. is inexplicable without the Old. The connection between them are vital, for the N. T. has its roots in the Old. There is but one Kingdom of God and the history of the development of his kingdom is given in the Old and New Testaments.

§ 43. The Old Testament.

The Old Testament embraces the great original documents connected with the national and religious history of the Hebrew race down to a certain fixed point of time. The books of which it consists are ordinarily divided into 1) Historical, 2) Prophetical, and 3) Poetical books. But this division must not be urged too far, for the Books of Moses though historical, contain a great deal of poetry and law, the prophetical books contain also history, and Proverbs and Ecclesiastes though counted among the poetical books, are not poetical in the modern sense of the term. Still the division, in the main holds good. It expresses the predominant character of the books with sufficient accuracy for popular designation.

¹ See Manuscript Lectures by Dr. Krauth.

No one can understand the Old Testament without Christ. Such an attempt will end in reducing it simply to the literature of the Jewish people.

The Old Testament does not form a chronological conjunction with the New. Between the period of its closed Canon, and the opening of the New Testament Canon, the world, as it were, lies fallow. Miracles and revelations cease until both again open with unexampled lustre in the person of our Lord. To this intermediate period belong the **Apocryphal** books of the Old Testament. The best of these are more in affinity with the Old Testament times than any other books. There are in all fourteen Apocryphal books, or portions of books, all but three of which were pronounced Canonical by the Church of Rome at the Council of Trent in 1546.

As forming the most important historical link between the Old and New Testament, as furnishing evidence of the interpretation of the Old Testament received in the Jewish Church in the era before Christ, as well as for their intrinsic beauty and excellence these books are entitled to the place they take in all the translations of the Scriptures made during the Reformation (even in the most Calvinistic ones, all the versions retain them). Let the Apocryphal books, so indicated as not to be confounded with the Canonical Scriptures, continue to stand where the Old Reformers retained them between the Old and New Testament. They are not however, to be regarded as the Word of God, nor are any proofs for any doctrine of the faith to be drawn from them. In modern times, twice has an agitation been raised against them, each time begun in England (1825 and 1850). Up to 1826 they were printed in all Protestant Bibles, as also by the British and Foreign Bible Society, but since 1826 this Society has omitted them, and the American Bible Society has followed its example.

Hagenbach (§ 38): "History and doctrine, poetry and prose, are combined in a remarkable way in a majority of the O. T. books. It is for this reason that the study of the O. T. becomes so stimulating and profitable, demonstrating that the Scriptures are no dry and formally completed system, but a beautiful and variegated garden of God, in which the most diverse trees, herbs, shrubs, and flowers, grow and give forth their fragrance; and above this diversity hovers, as above the waters on creation's morn, the spirit, peculiar to the Bible, of **theophany** and **theocracy**."

§ 44. The New Testament.

The Old Testament stretches over an era of thousands of years,—from the Creation to a little less than four hundred years before Christ. Its history ranges over an immense period and the absolute time of its composition, without introducing the earliest documents which Moses may have used under divine guidance in the composition of Genesis, is more than a thousand years.

The history of the New Testament is confined to one generation, and the composition falls within one century. Its great theme is Jesus Christ, and the founding of His Church. The Old Testament tells us how the many sons of God formed one nation; the New Testament tells us how the one and only begotten Son redeemed and established a Church which embraces or is to embrace all nations. (*Krauth.*)

§ 45. Books Recommended for the Study of the Bible in General.

1. *English Bibles*

1. **Authorised Version**, in many excellent editions.

Nearly all the so-called **Teachers' Bibles** can be highly recommended. Especially valuable are those published by Bagster, Nelson, and under the auspices of the Universities of Oxford and Cambridge. To scholars we would recommend two special editions known as the **Variorum Reference Bible** and the **Newberry Bible**.

2. **Revised Version**, in many editions.

2. *Dictionaries of the Bible.*

1. **BARNUM, S. W.** **A Comprehensive Dictionary of the Bible.** New York, 1867.

An excellent work containing 1219 pages. Price \$3.50.

2. **EASTON, M. G.** **Illustrated Bible dictionary, etc.** Pp. 686. Price. \$1.50.

3. **KITTO, JOHN.** *Cyclopædia of Biblical Literature.* 3 vols. Price \$18.00.

Edited by W. L. Alexander, valuable for its archæological articles.

4. **SCHAFF, P.** *Dictionary of the Bible.* Pp. 958. Price \$2.00

5. **SMITH, W.** *Dictionary of the Bible.* Abridged. Price \$1.50.

There are various abridgments, of unequal merit.

6. **SMITH, W.** *Dictionary of the Bible.* 4 vols. London, 1893.

The first volume of the original English edition has been revised in the interest of modern Higher Criticism and published in two parts, thus enlarging the work to four volumes. Price \$24.00.

7. **SMITH, W.** *Dictionary of the Bible.* Edited by Hackett and Abbot. 4 vols. Boston, 1873.

This is the best edition. Price \$20.00.

3. *Concordances to the English Bible.*

1. **CRUDEN, A.** *Concordance to the Holy Scriptures.* Many editions.

An unabridged edition (plates badly worn) is published by Dodd, Mead, and Co. Price \$1.00. The best abridgment is by Eadie, published by American Tract Society. Price \$1.50.

2. **STRONG, JAMES.** *Exhaustive Concordance of the Bible.* New York, 1894.

This supersedes all others, taking in both the Authorised and Revised Versions, including brief Dictionaries of the Hebrew and Greek words in the original text. Pages 1340, 262, 128, 79. Price \$6.00.

3. **THOMS, J. A.** *Concordance to the Revised Version of the New Testament.* Price. \$2.50.

4. **YOUNG, ROBERT.** *Analytical Concordance to the Bible.* New York, 1881.

It contains every word in Alphabetical order arranged under its Hebrew or Greek original, with very valuable supplements. A work that ought to be in every clergyman's library. Price \$4.00.

4. *Aids to the Study of the English Bible*

1. **ANGUS, JOSEPH.** *Bible Handbook.* Revised American edition. Phil'a; 1883. Price \$2.00.

2. *Cambridge Companion to the Bible.* 1893. Price \$1.25 and \$2.00. An excellent work prepared by specialists, but incorporating the results of negative Higher Criticism.

3. *Illustrated Bible Treasury.* 1896. Price \$3.00. Included in Nelson's *Teachers' Bibles.* With 250 illustrations. One of the best helps published.

4. *Oxford Helps to the Study of the Bible.* Price \$1.50. Prepared by specialists and conservative.

5. **Queen's Printers' Aids to the Student of the Bible.** Price \$1.50.

Also to be had in connection with the **Variorum Reference Bible.**

6. **WEIDNER, R. F. Studies in the Book.** 7 vols. Chicago, 1890—
Four volumes have so far been published (1897), covering the New
Testament and Genesis. Price fifty cents each.

§ 46. Departments of Exegetical Theology,

Exegetical Theology includes besides exegesis proper, a number of introductory sciences which are preparatory and serve as aids to the interpretation of Scripture. The following sciences naturally belong to Exegetical Theology:

1) **Biblical Philology**, or the study of the original languages of the Bible. This includes a knowledge of Hebrew and Aramaic and of Classical and Hellenistic Greek.

2) **Biblical Archæology**, or a knowledge of the sciences which deal with the *things* of the Bible as over against *words*. This science, sometimes called *Biblical Antiquities*, investigates the facts pertaining to Biblical Geography, Natural History, the domestic and social life of the Jews, their civil and political institutions, their religious and ecclesiastical rites and ceremonies, and all questions pertaining to the chronology and ethnography of the Bible.

3) **Biblical Introduction or Isagogics**, or a knowledge of the origin, authenticity, contents, aim, etc., of the different books of the Bible. It also includes **Biblical Canonics** or the determination historically of what books constitute the Bible

4) **Biblical Criticism**, which naturally falls into two divisions, **Textual Criticism** and **Higher Criticism**. **Textual Criticism** has for its aim the determination of the incorruptness or integrity of the text in its individual parts and lays the basis for literary or

Higher Criticism. This last discusses the genuineness and authenticity of an entire writing as a whole, and though closely related to Biblical Introduction, seeks to investigate the credibility of Scripture on grounds of language.

5) **Biblical Hermeneutics**, which seeks to determine the principles in accordance with which we are to interpret and expound the Bible.

6) **Biblical Exegesis**, or applied hermeneutics, is the exposition of Holy Scripture. The forms of exegesis are three: 1) the translation, 2) the paraphrase, and 3) the commentary.

Some would also include Biblical History and Biblical Theology as branches of Exegetical Theology, because they give us the systematic results of Exegesis, but it is better to connect these sciences with Historical Theology, where they most properly belong. The above order of arrangement is founded on methodological reasons, and gives us the hint as to the order in which these topics ought to be taken up by the student. We cannot therefore adopt the order suggested by Raebinger (Hermeneutics, Philology, Criticism, Jewish Archæology, Jewish History, Introduction, Exegesis, Biblical Theology) or by Cave (Biblical Canonics, Textual Criticism, Philology Biblical Archæology, Biblical Literary Criticism, Hermeneutics, Exegesis, Biblical History, Biblical Dogmatics, Biblical Ethics).

§ 47. The Original Languages of the Bible.

The Old Testament was originally written in the Hebrew language, with the exception of a few portions, which were written in Aramaic (Dan. 2: 4-7: 28; Ezra 4: 8-6: 18; 7: 12-26; Jer. 10: 11; and two words in Gen. 31: 47).

The New Testament was written in Hellenistic Greek, with the possible, but by no means probable, exception of the Gospel of St. Matthew.

The words occasionally occurring in the Bible, from

other languages (Egyptian, Persian, Latin, etc.), are not to be considered elements of what we properly call the sacred languages.

The Hebrew and Greek are thus the two principal languages of which knowledge is indispensable to the biblical exegete.

§ 48. Importance of the Study of the Original Languages.

A knowledge of the Hebrew language is indispensable to the theologian.

1) It is necessary as a means for the genuine study of the Old Testament. There is perhaps no language of equal importance whose contents are more imperfectly reached by translation than the Hebrew.

2) It is likewise indispensable to the proper exegesis of the New Testament.

a) For the New Testament idiom largely rests on the Hebrew. It is a Hebraizing Greek. The *Aramaic*, which was probably the early domestic vernacular of our Lord, and of most of the New Testament writers, is closely cognate with the Hebrew, and through it as well as through the Old Testament writings and the Septuagint, which is a Hebraizing Greek, the New Testament receives its Semitic impress. The New Testament, therefore, to use Luther's expression, "is full of the Hebrew mode of speaking."

b) The citations from the Old Testament can only be properly understood after being compared with the original.

c) The New Testament itself is to some extent, we know not how largely, a translation of what was uttered in the Aramaic dialect. It is quite possible and indeed highly probable that both our Lord and his Apostles used both languages. That both languages

were in general use, is universally admitted; the question, however, whether our Lord spoke for the most part in Greek, or in Hebrew (Aramaic), is not so definitely settled. Of our Lord himself it is expressly stated that on four occasions he made use of the Aramaic: when he raised the daughter of Jairus (Mark 5: 41); when he opened the ears of the deaf man (Mark 7: 34); when upon the cross (Mark 15: 34); and when he manifested himself to Paul near Damascus (Acts 26: 14). We are also definitely informed that St. Paul on certain occasions spoke in the Hebrew language (Acts 21: 40; 22: 2).

If a theologian should master Hebrew, there is still greater reason why he should daily read his Greek Testament. Clergymen should never forget that the Scriptures of the New Testament have been written in the Greek tongue, and that it is the distinct work of the preacher's life to unfold the meaning of the Word of God and enforce its truths. No man can do this with proper confidence, when he draws his knowledge at second hand from commentators. Whatever our hearers may do with translations, ministers, at least, should read the New Testament in the original, critically and with ease.

He who would train himself to be a reverential thinker, a scholarly Christian, a sound divine, must habituate himself to a patient and thoughtful study of the very words of Christ and His Apostles. If the words of the Greek New Testament be divinely inspired, then surely it is a pastor's noblest occupation, patiently and lovingly to note every change of expression, every turn of language, every variety of inflection, to analyze and to investigate, to contrast and to compare, until he has obtained some accurate

knowledge of those outward elements, which are permeated by the inward influence and power of the Holy Spirit.

All sober thinkers will agree, that there is no one thing for which a minister will have hereafter to answer before the dread tribunal of God with more terrible strictness than for having attempted to explain the everlasting words of life with haste and precipitation. Every particle and preposition has a distinctive meaning, and we should pause before we presume to hurry through the sanctuary of God, with the dust and turmoil of worldly, selfseeking, irreverent speed. It is useless to disguise that the analysis of the sacred text is very difficult—it requires a calm judgment, a disciplined mind, no less than a loving and teachable heart. No one can acquire this power in a week or in a month. But if the Greek text be inspired, no labor in this direction can be too severe, no exercise of thought too close or persistent, no prayer for guidance too earnest.

The science of Greek grammar is now so much advanced—syntax and logic, the meaning of individual passages and the analogy of faith, are now so happily combined—that no one who is really in earnest and to whom God has given a fair measure of ability, can for a moment justly plead that an accurate knowledge of the Greek of the New Testament, is beyond his grasp. We purposely say, Greek of the New Testament, for an accurate knowledge of the language of the Greek Testament may be acquired far more easily than at first might be imagined. (After *Ellicott*).

Ræbinger (§ 25): “The theologian must devote himself to the careful study of the Hebrew, not only for the sake of O. T. exegesis, but also, in order that he may understand the Greek of the later

Jewish literature and the N. T. For although the N. T. was composed in the Greek language, its authors were for the most part Jews, who wrote a Greek dialect, and many grammatical forms, modes of speech, and expressions of the N. T. are capable of being understood only by one who is acquainted with the peculiarities of the Semitic languages. Many a thing, too, is related in the N. T. which was originally spoken in Aramaic, and was only afterwards by the N. T. writers translated into Greek."

Cave (§ 46): "True as it is that a theologian need not master the whole range of Hebrew studies, it is equally true that entire neglect of those studies is irreparable. The great point is to study Hebrew sufficiently to insure complete grasp of the interpretation of Scripture, and that is attained by a knowledge, and that of no very minute kind, of classical Hebrew."

Schaff (§ 60): "By means of translations it is possible to get an intimate knowledge of the Bible sufficient for practical purposes, but for a critical and theological understanding and interpretation some acquaintance with the original is indispensable. Even if we had a perfect translation, it could never be an equivalent for the original. It is an inestimable privilege to study the Bible face to face as it came from the hands of its inspired authors, and to drink the water of life as it gushes from the primitive rock . . . It must, of course, not be supposed that a knowledge of Greek and Hebrew, however profound, is of itself sufficient to make a theologian. A poor philologist may be a profound divine, while a master in the languages may be a rationalist or an unbeliever. All depends at last on the proper spirit."

§ 49. The Hebrew Language.

The Hebrew language is a prominent member of the large family of languages known as the Semitic.¹

¹ Philologists classify all the languages of the world into three families.

1) The **Semitic** family embraces the languages spoken by the descendants of Shem (Gen. 10: 21—32), who peopled the countries of Assyria, Babylonia, Mesopotamia, Syria, Palestine, Phœnicia, Arabia, and Ethiopia. A peculiar modification of the Semitic language prevailed among the Semites throughout the wide district to the north-east of Palestine, in Syria, Mesopotamia, Babylon, and Assyria. It appears in its oldest form in the Assyrian and Old Babylonian, which have become known in the most recent

These Semitic languages and dialects resemble one another much more closely than the branches of the Indo-European family. Of the three representative languages of the Semitic family, the Hebrew is richer and more developed in grammar and vocabulary than the Aramaic, but is far inferior in this respect to the Arabic. The character of the Hebrew language, so different from the Greek and Latin, its being written from right to left, its richness in guttural letters which cannot be reproduced by Occidentals, the fact that each word has but three leading consonants, its peculiar modes of conjugation and declension, its simple syntax,—all combine to impart a special charm to the study of Hebrew, but also to some extent, increase its difficulties.¹

The name Hebrew is usually derived from *Eber* or *Heber*, the ancestor of Abraham (Gen. 10: 24, 25; 14: 13). Hebrew was the language of the Jewish people

times by means of the deciphering of the cuneiform inscriptions. It is probably best with Schrader to distinguish three groups of the Semitic languages—1) The Eastern Semitic (Assyrian and Babylonian); 2) the Northern Semitic (a) Aramaic, including Syriac, Samaritan, Jewish Aramaic; b) Hebrew; c) Phœnician and the Canaanitish dialects); 3) the Southern Semitic (Arabic and Ethiopic). The Arabic and New Syriac are still living languages.

2) The Indo-European family embraces Sanscrit, Persian, Greek, Latin, the Romance languages (Italian, French, Spanish, Portuguese), Celtic (Old British, Irish, Welsh, Gaelic), the Germanic languages (Gothic, Anglo-Saxon, German, Dutch, the Scandinavian dialects), and the Slavonic tongues (Russian, Polish, Bohemian, Lithuanian).

3) The Turanian family includes the Chinese and cognate languages, and all others not included in the two other classes.

¹ Herder says of the Hebrew: "It is full of the breath of the soul; it does not sound, like the Greek, but it breathes. it lives."

Schaff (§ 62): "The structure of sentences is lapidary, detached, isolated, picturesque; no elaborate periods, no involutions, inversions, and transpositions for rhetorical effect. The sentences do not grow, like trees, by logical or organic process, but are piled up like the stones of a building or follow each other like the waves of the sea."

during the time of their national independence, and, with some modification, down to the destruction of Jerusalem (A. D. 70). It has continued to be their sacred language, and is used in the synagogue, more or less, to this day, and by a few of them, chiefly the older orthodox bodies in Germany and Austria, it is to some extent still written and spoken.

Everything seems to indicate that the Semitic people emigrated from a common centre in the desert on the South of Babylonia, the Arabic group separating first, next the Aramaic, then the Hebrew, while the Babylonian gained ultimately the mastery of the original Akkadian of Babylonia, and the Assyrian founded the great empire on the Tigris. The book of Genesis (11: 31) represents Abram as going forth from this central seat of Ur of the Chaldees, at first northward into Mesopotamia, and then emigrating to Canaan. The monuments of Ur reveal that about this time (2000 B. C.), it was the seat of a great literary development. Whether Abraham adopted the language of the Canaanites, or brought the Hebrew with him from the East, is unimportant, for the ancient Assyrian and Babylonian are nearer to the Hebrew and Phœnician than they are to the other Semitic families. Thus the Hebrew language, as a dialect of the Canaanites and closely related to the Babylonian, had already a considerable literary development prior to the entrance of Abram into the Holy Land.¹ Jacob and his family carried the He-

¹ See an excellent presentation of this subject by Prof. Charles A. Briggs in his **Biblical Study**, pp. 46—50. Prof. Briggs also discusses some of the most prominent characteristics of the Hebrew language: 1) Its simplicity and naturalness, 2) the striking correspondence of the language to the thought, 3) its majesty and sublimity, 4) its richness in synonyms (having 55 words for **destroy**, 60 for **break**, and 74 for **take**, etc.), 5) its life and fervor, etc.

brew language with them into Egypt, and their descendants preserved it as a medium of communication among themselves, and after their sojourn carried it back again to its original home in Canaan.

The Hebrew language remained substantially unmodified, either by accretion from other languages or by growth and development within itself, during the whole period of its literary period. Its literature may properly be divided into three periods.

1) The Mosaic writings. These contain archaic and poetic words and forms seldom found elsewhere.

2) The Davidic or Solomonian period, the golden Age, extending from Samuel to Hezekiah (1100–700 B. C.). Here belong the older prophetic and poetic writings and all the Davidic Psalms. This period includes the lives and writings of David, Solomon, Isaiah, Micah, Nahum, Habakkuk, Obadiah, Jonah, Amos and Hosea.

3) The third period includes the interval between the Babylonian exile and the times of the Maccabees (600–160 B. C.). Its marked feature is the approximation of the Hebrew to the kindred Aramaic and Chaldee. This may be seen to a greater or less extent in Ezra, Nehemiah, Chronicles, Esther, Haggai, Zechariah, Malachi, Jeremiah, Ezekiel, Daniel, and the later Psalms. Gradually the Aramaic or Chaldee superseded the Hebrew as the spoken language of the people. When the New Testament speaks of Hebrew as the then current language in Palestine, we must understand it to mean the Aramaic dialect.

§ 50. History of the Study of Hebrew.

The history of the critical study of the Hebrew begins with the Jewish grammarians and scribes, the

Talmudists and Masoretes, who carefully collected all that pertains to the text of the Hebrew Scriptures. The school of Tiberias was especially famous, and Jerome among others, was instructed by Palestinian Jews. The Christian Fathers with the exception of Origen, Epiphanius, and especially Jerome, were ignorant of the Hebrew language, and derived their knowledge of the Old Testament from the Greek Septuagint and the Latin Vulgate.

During the Middle Ages, Hebrew was almost exclusively cultivated by learned Jews, especially in Spain during the Moorish rule, such as Aben Ezra (*d.* 1176), David Kimchi (*d.* 1235), and Moses Maimonides (*d.* 1204). Even the greatest scholastic divines as Anselm and Thomas Aquinas were ignorant of Hebrew. After the revival of letters some Christians began to learn it from Jewish Rabbis.

Reuchlin (*d.* 1522), the uncle of Melanchthon, is the father of modern Hebrew learning in the Christian Church. The reformers cultivated and highly recommended the study of Hebrew, and the Protestant translations of the Bible were made directly from the original languages and not from the Vulgate. Luther, the greatest master perhaps in the annals of the race as a translator, almost despaired at times of giving German equivalents for parts of the Old Testament. He speaks of the book of Job and of the other parts of the Old Testament as if their writers were resolutely determined not to speak in German, and to the last year of his life, Luther labored in giving greater perfection to the whole translation. The characteristic difference between Luther's version and the Authorised (and Revised) English version, is that the English more closely follows

the words of the original, while Luther's reflects more perfectly the spirit and thought. The one is a splendid illustration of the mechanical, the other of the artistic. The English often reads like an inter-linear translation, Luther's version almost constantly reads as if the translation were an original, as if the holy writers were speaking in German as their own vernacular. Luther's translation was at once the most spirited, the most dramatic, the most lucid ever given of the Old Testament, but when we see that even it fails very often to convey perfectly the exact sense of the Hebrew, we feel the importance of a thorough study of that language.

During the seventeenth century Johann Buxtorf, the Elder (*d.* 1629), and his son, Johann Buxtorf, the Younger (*d.* 1664), both of Basel, Louis Cappel (*d.* 1658) of Saumur, and Salomo Glassius (*d.* 1656) of Jena were the most prominent Hebrew and Talmudic scholars. Johann David Michaelis (*d.* 1791) gave a great impetus to the study of the Oriental languages, especially through his Oriental and Exegetical Library, begun in 1771. In the present century, Wilhelm Gesenius, professor in Halle (1786-1842), and Heinrich Ewald, professor in Göttingen (1803-75), created a new epoch in the study of Hebrew. Rödiger, Hupfeld, Hitzig, Fuerst, Delitzsch, Böttcher, Ols-hausen, Stade, Strack, and Bickell of Germany, Gins-burg, Cheyne, Davidson, Driver, Perowne, and Davies of Great Britain, Moses Stuart, (*d.* 1852), Edward Robinson (*d.* 1863), Bush, Conant, Tayler Lewis, Nordheimer, Green and others of our country deserve special mention as Hebrew scholars.

§ 51. The Best Method of Teaching Hebrew.

A great deal depends upon the method used by the teacher in giving instruction in Hebrew. Though every competent instructor has, more or less, a way of his own in teaching, yet in all instruction especial stress from the very beginning ought to be laid 1) upon a correct and fluent reading of the text, 2) upon a thorough mastery of the principles of grammar, and especially of the verb, and 3) upon storing the memory with words and their meaning.

With some of our most experienced teachers we believe that it is better to begin with a *full* grammar, than as many do, with a *skeleton* or *mere outline*, though the complete mastering of the whole is not to be attempted at once. The more important parts, usually printed in larger type (as in the well-known grammars of Gesenius and Green), ought to be studied first, and the rest, in smaller type, to be left for after study and for reference. The study of the grammar ought to be accompanied from the outset, by the reading, translating, analysing, and memorizing of Hebrew, illustrating the principles studied, and the strictly grammatical study of the language ought to be finished in one hundred recitations preparing the student to read any part of the Old Testament with ease and much profit. *Too much stress cannot be laid upon the importance of committing to memory Hebrew words and their meanings, and select passages from the Hebrew Bible.*

§ 52. The Other Semitic Languages.

Closely allied, as we have seen, with the study of the Hebrew, is that of the Semitic dialects. As in

troductory to the presentation of this subject, we will mention the languages which it is desirable for the theologian to understand, and we will give them in an order in accordance with their relative importance.¹

1) The Greek, as the language of the New Testament.

2) The Hebrew, including the Biblical Aramaic, as the language of the Old Testament.

3) The Latin, as the great key to the erudition of ancient, mediæval and modern theologians.

4) The German, as the great storehouse of theological treasures since the Reformation.

5) The Syriac and non-Biblical Chaldee, the two forming the Aramaic. These furnish the key to the oldest of the New Testament Versions and to the Targums or Chaldee paraphrases, which are so important in the illustration of the Old Testament, and in the mastery of the Rabbinic which contains the treasures of the post-Christian Jewish Biblical interpretation.

6) The Arabic, the most copious of the Semitic languages, with a great literature of its own, and invaluable in Hebrew lexicography.

7) The Assyrian, important not only for its close affinity with the Hebrew, but for illustrating and confirming the history of the Old Testament.

8) The Semitic dialects not already enumerated, *e. g.* the Samaritan and Ethiopic, which are easy of acquisition when any one of the family has been mastered, and are useful in lexicography and interpretation.

9) The Sanscrit, as the oldest in the great family of

¹ See Manuscript Lectures of Dr. Krauth.

the Indo-European languages and of importance in theology, especially as fixing the etymology and original force of disputed words.

Some of the most important critical questions of the day centre around the Old Testament, and he who would be an authority in these subjects must have mastered the Hebrew language, not only in its classical form, but also in those cognate dialects which so frequently illustrate both the thought and the idiom of the Old Testament. He must know Chaldee, Syriac, Arabic, and the composite tongue (Rabbinic), which is the language of Jewish tradition and Jewish exegesis. Although it seems to be accepted as fixed that none but professional theologians shall devote themselves to these languages in any large measure, yet experience has shown that pastors in active duty can make themselves masters of at least a portion of them in sufficient degree to find their knowledge useful.

The biblical exegete requires to appropriate from the other Semitic languages only so much as he has use for in his exegetical task. If the biblical exegete goes beyond this line in his studies and applies himself to the comparative study of the whole of the Semitic languages, he oversteps the strictly theological boundaries and enters upon those of philology (*Ræbinger*). It is certainly more desirable that a definite knowledge of the Hebrew be secured than a smattering of two or three Semitic dialects. Of these the more important are Biblical Aramaic (because certain portions of the Old Testament were written in it, and the old Aramaic translations of some of the Old Testament books, the Targums, are still extant), the Syriac (because we have an old Syriac translation, the Peschito, which is almost indispensable to the exegete for the explanation of the biblical text), and the Arabic (especially serviceable for explaining out of its rich vocabulary, Hebrew words occurring only once or seldom in the Old Testament).

It is a question whether the modern tendency of interesting young men in the study of Assyrian, Egyptian, and cognate dialects,

will be productive of beneficial results to the science of exegesis. But the study of these dialects is a necessity for those who aim to become specialists in the Semitic philology, history, and religion. The Assyrian cuneiform literature already exceeds in compass the Hebrew Bible and continues to increase year by year. There is a large and growing literature on Assyriology and Egyptology.

A knowledge of Arabic is indispensable for a missionary in Bible lands, and for one working among the Mohammedans in Africa and India. It is spoken to-day by about one hundred and fifty millions of people, and is the most cultivated of the Semitic languages, and richest in literature.

All students, preparing for entrance into a Theological Seminary, ought to be granted the privilege of electing Hebrew (instead of Latin), as one of the studies of the Senior year of College, a privilege which has already been granted by some of our leading institutions.

It is likewise desirable that provisions be made in our Theological Seminaries, to furnish to such students as may desire it, instruction in Chaldee, Syriac, Arabic, Assyrian, and other cognate languages.

§ 53. Best Literature on Old Testament Philology.¹

1. *Hebrew Grammar.*

1. †BICKELL, G. *Outlines of Hebrew Grammar.* (Curtiss). Leipzig, 1877.
2. †BËTTCHER, F. *Ausfuehrliches Lehrbuch der heb. Sprache.* Edited by Muehlau. 2 vols. Leipsic, 1866—68.
A grammatical concordance to the Old Testament.
3. *DAVIDSON, A. B. *An Introductory Hebrew Grammar.* 13th ed. 1896.
4. †DAVIDSON, *Hebrew Syntax.* 2nd ed. 1896.
5. †DRIVER, S. R. *A Treatise on the Use of the Tenses in Hebrew.* 3rd ed. 1892.
6. †EWALD, HEINRICH. *Syntax of the Hebrew Language.* 1879.
7. †GREEN, W. H. *A Grammar of the Hebrew Language.* 4th ed. 1890.
8. *HARPER, W. R. *Introductory Hebrew Method and Manual.* 6th ed. 1894,

¹ Those marked with a * are recommended as the most helpful for beginners; those with a † are for more advanced students. No attempt is made to give a complete list,—the selection being made from what we regard the best works extant on the subject.

9. *HARPER, W. R. *Elements of Hebrew, by an Inductive Method*. 7th ed. 1890.
10. *HARPER, W. R. *Elements of Hebrew Syntax*. 1890.
11. †KÖENIG, F. E. *Historisches-Kritisches Lehrgebäude der heb. Sprache, etc.* 2 vols. Leipsic, 1881, 1895.
12. †MITCHELL-DAVIES-GESENIUS. *Hebrew Grammar*. Revised and enlarged on the basis of the 25th German edition of Prof. Kautzsch. Boston 1893.
13. *MUELLER, AUGUST. *Outlines of Hebrew Syntax*. Translated and edited by James Robertson. 3rd ed. 1888.
14. †STRACK, H. L. *Hebrew Grammar, with Reading Book, Exercises, Literature and Vocabularies*. 2nd ed. Berlin, 1889.
15. WOLF, J. R. *A Practical Hebrew Grammar*. London, 1852.

2. Hebrew Lexicons and Concordances.

1. †BROWN-DRIVER-BRIGGS. *Hebrew and English Lexicon of the O. T.* This work begun in 1894 and published in parts will supersede all others for the critical scholar.
2. DAVIDSON, B. *A New Hebrew Concordance*. Bagster. London, 1878.
3. DAVIDSON, B. *Englishman's Hebrew and Chaldee Concordance*. 2 vols. 3rd ed. 1874.
4. †FUERST, JULIUS. *A Hebrew and Chaldee Lexicon of the O. T.* Translated by Davidson. 4th ed. 1871. 3rd German ed. by Victor Ryssel. Leipsic, 1876.
5. †GESENIUS, W. *Hebr. und chald. Handwoerterbuch, etc.* 12th ed. by Buhl and Mueller. Leipsic, 1894.
6. HARPER, W. R. *Hebrew Vocabularies*. New York, 1890.
Every student of Hebrew ought to have a copy of this small work.
7. **Hebrew-English Lexicon*. A valuable pocket lexicon of considerable merit, published by Bagster. Price 60 cents.
8. MANDELKERN, S. *Veteris Testamenti Concordantiæ Hebraicæ, etc.* Leipsic, 1896.
9. *MITCHELL-DAVIES. *A Compendious and Complete Hebrew and Chaldee Lexicon*. 1890.
For practical purposes the best lexicon for students. Price \$4.00.
10. *ROBINSON-GESENIUS. *Hebrew and English Lexicon*. 24th ed. 1889.
11. *SIEGFRIED-STADE. *Hebr. Woerterbuch zum A. T.* Leipsic, 1893.

3. *The Cognate Languages.*

1) BIBLICAL ARAMAIC.

1. ***Chaldee Reading Lessons.** Bagster. London.
2. ***KAUTZSCH, H. L.** Gram. des biblisch-aramäischen, etc. Leipsic, 1884.
3. ***RIGGS, ELIAS.** Manual of the Chaldee Language. Based upon Winer. 4th ed. New York, 1888.
4. **STRACK, H. L.** Abriss des bibl. Aramäisch, etc. Leipsic, 1896.
5. **TURPIE, D. M.** Manual of the Chaldee Language, etc. With Chrestomathy. London, 1879.

2. POST-BIBLICAL HEBREW.

6. **DALMAN, GUSTAF.** Grammatik des Jüdisch-palästinischen Aramäisch. Leipsic, 1894.
7. **STRACK, H. L.** Einleitung in den Talmud. Leipsic, 1887.
8. **STRACK, H. L.** Pirke Avoth. The Ethics of the Fathers. Leipsic, 1882.
9. **STRACK-SIEGFRIED.** Lehrbuch der neuhebr. Sprache und Literatur. 1884:

3) SYRIAC.

10. ***NESTLE, E.** Syriac Grammar. With Chrestomathy and Glossary. 1889.
11. ***Syriac Reading Lessons.** Bagster, London.
12. ***UHLEMANN, M.** Syriac Grammar. Translated by Hutchinson. 2nd ed. New York.

4) ARABIC.

13. ***Arabic Reading Lessons.** Bagster. London.
14. ***JACOB, G.** Arabic Bible-Chrestomathy. With a Glossary. 1888.
15. ***SOCIN, A.** Arabic Grammar. With Chrestomathy and Glossary. 1885.
16. †**WRIGHT, W.** Grammar of the Arabic Language. Based on the German of Caspari. 2nd ed. 2 vols. London, 1874, 75.
17. †**WRIGHT, W.** An Arabic Chrestomathy. With complete Glossary. 2 vols. London, 1870.

5) SAMARITAN.

18. ***NICHOLS, G. F.** A Grammar of the Samaritan Language. With extracts and Vocabulary. Bagster. London.
19. **PETERMANN, J. H.** Brevis Linguæ Samaritanæ Grammatica. 2nd editon, Berlin, 1873.

6) ETHIOPIC.

20. **DILLMANN, A.** Gram. der Æthiopischen Sprache. Leipsic, 1857.
21. **PRÆTORIUS, F.** Æthiopische Grammatik, etc. Berlin, 1886.

7) ASSYRIAN.

22. **DELITZSCH, F.** *Assyrian Grammar, with Paradigms, Chrestomathy, etc.* London 1889.

23. **LYON, D. G.** *An Assyrian Manual.* Chicago, 1886.

24. **SAYCE, A. H.** *An Elementary Grammar of the Assyrian Language,* London, 1875.

8) EGYPTIAN.

25. **ERMAN, A.** *Altägyptische Grammatik, mit Literatur, Chrestomathie und Glossar.* Berlin, 1893.

26. **RENOUF, P.** *Elementary Manual of Egyptian Language.* Bagster. London.

27. **STEINDORFF, G.** *Koptische Grammatik, mit Literatur, Chrestomathie und Glossar.* Berlin, 1883.

9) GENERAL WORKS.

28. **DELITZSCH, F.** *The Hebrew Language viewed in the Light of Assyrian Research.* London, 1883.

29. **NÆLDEKE, TH.** *Die semit. sprachen.* Leipsic, 1887.

30. **WRIGHT, W.** *The Book of Jonah in four Semitic Versions,—Chaldee, Syriac, Aethiopic, and Arabic. With corresponding Glossaries.* London, 1857.

31. **WRIGHT, W.** *Lectures on the Comparative Grammar of the Semitic Languages.* Cambridge, 1890.

§ 54. The Hellenistic Greek Language.

We have seen that the Hebrew is necessary not only for the study of the Old Testament, but for a thorough study of the New; and it might be thought that by combining a knowledge of Hebrew with a knowledge of classical Greek we would have all that is necessary for the New Testament interpreter. Such however is not the case. The New Testament is indeed written in Greek, but this Greek both grammatically and lexically differs from the classic Greek in very important respects. Simple and certain as this fact is, it has been rejected by pious ignorance under the impression that such an admission in some way conflicts with the inspiration of the New Testament, as if it involved that the Holy Spirit did not inspire

man to use the purest Greek. The fact in the case is this, that classic Greek is Pagan Greek. The most important differences of the New Testament idiom from the classic Greek, either in no sense conflict with its adaptation as the organ of revelation, or actually adapt it to that work.

The Greek of the New Testament has a thoroughly distinctive character of its own, which can be rightly understood only when the historical circumstances are taken into consideration, under which this language was developed. It is that form of Greek which was spoken by the Jews scattered among the Greeks, and to distinguish it from classical Greek has been called Hellenistic Greek.

The foundation of the New Testament Greek is the so-called *Common* Greek dialect which in the time of Augustus was completely and absolutely dominant in literature, having already been used by Aristotle. This *Common* dialect in use among the Jews, had become deeply tinged by Jewish Hellenistic thinking and phraseology. To understand the common groundwork we go to the writers in the common dialect, such as Polybius and Plutarch, and more especially, however, to the Septuagint Version of the Old Testament, the Old Testament Apocrypha, Philo and Josephus. But all this philological preparation is far from exhausting what is needful for the New Testament interpreter. The New Testament opened a new world of spiritual conception. Its authors were compelled to create a new language; they could express Christian ideas only in words which had a Christian force. This new language they created by taking old terms and vitalizing them with a higher meaning.

There are consequently three elements necessary to

the general study of the New Testament: 1) a knowledge of the *Greek*; 2) of the Jewish and Old Testament elements, verbal and real, which tinge the Greek, and 3) of the New distinctive Christian elements. But in the study of the particular parts we require more than this; each of the New Testament writers has his own peculiarities. The Greek of one is purer than that of another; one has more of the Hebraizing elements than another. The least influence of the Hebrew element linguistically, is seen in the Gospel of St. Luke, the Acts of the Apostles, the Epistle to the Hebrews, and in the Epistle of James. The structure of the style and the arrangement of words is different in the various New Testament writers. Some of the writers more largely than others use certain words in a peculiar sense.

The formal differences of the Greek of the New Testament from classical Greek are partly differences of vocabulary and partly differences of construction. We can arrange these differences under four classes: 1) changes in orthography; 2) peculiarities of inflection; 3) formation of new words, mainly by composition; and 4) irregular constructions in the combination of words.

These peculiarities of the New Testament language, however, have only a remote connection with interpretation. There are other peculiarities which have a more important bearing on the sense.¹ These are in part Hebraisms, and in part modifications of language resulting from the substance of Christian revelations, and may be arranged under three classes: 1) Hebraisms in expression; 2) Hebraisms in construction; 3) the purely Christian element.

Reuss in his *History of the New Testament* under Hebraisms distinguishes 1) Hebrew technical and theological terms (*Messiah, Satan, gehenna, manna, pascha, etc.*); 2) Greek words with Hebrew meaning (*sperma, demon, skandalon, prophet, etc.*); 3) Greek words in

¹ See an excellent article on *The Language of the New Testament* by Canon Westcott in Smith's *Dictionary of the Bible*. Vol. 3. pp. 2139—2143 (American edition).

purely Hebrew phrases; 4) new words derived from the Hebrew; 5) Hebrew metaphors; and 6) Hebrew constructions. He also distinguishes between Hebraisms and Aramaisms, referring to the latter, expressions belonging to Jewish theology, such as *diabolos*, *antichristos*, etc.²

The purely Christian element in the New Testament requires the most careful treatment. Words and phrases already partially current were transfigured by embodying new truths and forever consecrated to their service. To trace the history of these is a delicate question of lexicography, but much assistance in this department has been given by Dr. Hermann Cremer of the University of Greifswald, in his **Biblico-Theological Lexicon of New Testament Greek**.

Peculiarities of the New Testament writers. "We must not look in the Greek Testament for classical purity of diction and polished elegance of rhetoric....Yet the New Testament has a beauty of its own, which can be appreciated by the illiterate and the scholar alike, and which grows upon the mind and heart and will never fade away....**Matthew's** style is simple, calm, dignified, majestic. He has a fondness for grouping and topical arrangement. He is less Hebraistic than Mark, and his vocabulary contains about 130 words not found elsewhere in the New Testament....**Mark** writes the poorest Greek of all the Evangelists, but has a peculiar freshness and vivacity....**Luke** is the most literary of the evangelists. He has the richest vocabulary among the Evangelists, and the largest number of words not occurring elsewhere in the New Testament (about 300 in the Gospel and 470 in the Acts)....**Paul** has the most characteristic style of all the apostolic writers. He wrestles with the language, and tries to subdue and to mould it for his purpose. His ideas overflow the ordinary channels of speech and the pressure of his thoughts boldly defies the rules of grammar. He abounds in rapid leaps, sudden transitions, grammatical irregularities, antitheses, paradoxes, anacolutha, ellipses, oxymora, and paronomasias. We may well say of his words, with Jerome and Calvin, that they are peals of thunder and flashes of lightning....**John** differs in his style from Paul as a placid lake does from a rushing torrent, as a gentle breeze from the storm" (**Schaff**, § 77).

² See Reuss's **History of the Sacred Scriptures of the New Testament**, translated by Edward Houghton. Vol. 1. pp. 36, 37.

§ 55. History for the Study of Hellenistic Greek.

It was not until after the Reformation that the peculiarities of the New Testament Greek were made the subject of special study and investigation. For nearly two centuries the conviction ruled that a knowledge of classical Greek was sufficient for the interpretation and exposition of the New Testament, and even when the peculiar character of Hellenistic Greek was recognized, it was the Hebrew element alone which received attention. The first to bring together the grammatical peculiarities of the New Testament was Salomo Glassius, a Lutheran professor at Jena (*d.* 1656), in his famous *Philologia Sacra*, but it was not until George Benedict Winer, professor at Leipsic (*d.* 1858), published his *Grammar of New Testament Greek* (1822), that New Testament Greek Grammar was elevated to the rank of a theological and philological science. The seventh edition by Lünemann (1867) has been translated in America by Thayer and in England by Moulton, and an eighth German edition by Schmiedel is now appearing. This work is still the standard authority and gave a new impulse to a sound grammatical exegesis, as seen in the commentaries of Meyer, Alford, Ellicott, Weiss, Lightfoot, and others.

§ 56. Books Recommended for Study of New Testament Greek.

1. For Introductory Study.

1. GREEN, SAMUEL G. *Handbook of the Grammar of the Greek Testament, etc.* Revised and improved edition, 1886. London and New York.

An excellent manual for one who has some knowledge of classical Greek. It is a sufficient guide to Biblical Greek in the great majority of cases, containing a brief discussion of the chief N. T.

Synonyms, an analytical exercise on the whole of 2 Thess., and a complete vocabulary of the Greek N. T.

2. **HARPER, W. R. and WEIDNER, R. F.** *An Introductory New Testament Greek Method, etc.* Seventh edition, 1897. New York and London.

This work has been prepared for beginners in the study of Greek and follows the inductive method. It contains the text and vocabulary of the Gospel of John, lists of all Greek words occurring more than four times in the N. T., the elements of N. T. Greek including the Syntax, with progressive exercises based on the Gospel of John. This work has been most highly recommended as the best introduction for the beginners to the study of N. T. Greek.

3. **SIMCOX, W. H.** *The Language of the New Testament.* New York and London, 1889.

A small work seeking "to indicate the points wherein the language of the N. T. differs from classical and even post-classical usage."

2. *Grammars of the New Testament Greek.*

1. **BURTON, ERNEST DE WITT.** *Syntax of the Moods and Tenses in N. T. Greek.* Second ed. 1894.

2. **BUTTMAN, ALEXANDER.** *A Grammar of the N. T. Greek.* Authorized Translation, with numerous additions and corrections by the Author, by J. H. Thayer. Warren F. Draper. Andover, 1876.

This is the most important treatise on the subject which has appeared since Winer's. It is not so elaborate as the latter, and therefore more suitable for beginners. Prof. Thayer in his translation, has added running references to the Classical Grammars most in use in this country. There are four very elaborate indexes very carefully prepared, and the last contains at least 10,000 references to passages in the N. T., which are either explained or cited.

3. **WINER GEORGE BENEDICT.** *A Grammar of the Idiom of the New Testament,* prepared as a solid basis for the interpretation of the New Testament. Seventh edition, enlarged and improved. By Dr. Gottlieb Luenemann. Revised and authorized Translation by Prof. J. Henry Thayer. Pp. 728. Warren F. Draper. Andover, 1877.

This is the most elaborate and valuable work ever published on this subject, the **standard** authority. The three indexes to this volume are models of their kinds, covering 84 pages, and a marked and valuable feature of this Grammar is the copious citation of passages in the New Testament, there being at least, on a close calculation of Index No. 3, more than 21,000 passages cited as illustrations.

The translation of Winer edited by W. F. Moulton (Edinburgh) has a special value of its own on account of the valuable notes added by the editor.

There is no exaggeration in saying that the student who has in his library the grammars of Green, Buttmann, and Winer, possesses a grammatical commentary on every difficult text, we might say, on every difficult construction, in the whole Greek Testament.

3. *Lexicons.*

1. **CREMER, HERMANN.** *Biblich-theol. Wörterbuch der neuest. Gräcität.* 7th edition, Gotha, 1892. The eighth edition is announced.

The Second German edition has been translated under the title **Biblico-Theological Lexicon of the N. T. Greek**, third edition, 1880, with a supplement including additions made to German editions to date, 1886. The student ought to buy the latest German edition. This is the most important contribution to the study of New Testament exegesis which has appeared for many years, but it does not contain those Greek words whose ordinary meaning in the classics is retained unmodified in Scripture. Dr. Cremer only discusses words and expressions which are of a biblical and theological import, words whose meanings are modified, and which have become the watchwords of Christian theology.

2. **HICKIE, W. J.** *Greek-English Lexicon to the N. T.* London and New York, 1893. Price 75 cents.

The best small lexicon suitable for the pocket.

3. **ROBINSON, EDWARD.** *A Greek and English Lexicon of the N. T.* New York, 1880.

Still a valuable work, but it has been superseded.

4. **THAYER, JOSEPH HENRY.** *A Greek-English Lexicon of the New Testament.* Being Grimm's Wilke's *Clavirs Novi Testamenti*, translated, revised, and enlarged. Corrected edition, 1893. New York. Price \$5.00.

Every student ought to procure this lexicon, which is unquestionably the best N. T. Greek Lexicon extant in any language.

4. *Concordances.*

1. **BAGSTER'S Handy Concordance to the Septuagint.** etc., 1887. Price \$5.00.

2. **BRUDER, CAR. HERM.** *Tamieion....or Concordantiæ omnium vocum N. T.* Fourth stereotyped ed. 1888. Price 25 marks.

An indispensable aid to the study of the Greek Testament.

3. **HATCH and REDPATH.** *Concordance to the Septuagint.* To be issued in parts. Price about \$25.00.

4. **HUDSON, CHARLES F.** *A critical Greek and English Concordance of the N. T.* Revised and completed by Ezra Abbot. Seventh edition, 1885.

5. **SCHMOLLER, O.** *Tamieion...oder Handconcordanz zum Griech N. T.* Second ed. Gütersloh, 1892.

5. *Other Philological Helps.*

1. **Classical Greek Grammars** of **HADLEY-ALLEN, GOODWIN, JELF,** and others.

2. **HATCH, EDWIN.** **Essays in Biblical Greek.** 1889.

Contains an able discussion of the Greek Septuagint.

3. **MIDDLETON, THOMAS F.** **The Doctrine of the Greek Article,** applied to the criticism and illustration of the New Testament. New edition. London, 1855.

4. **SCHAFF, PHILIP.** **A Companion to the Greek Testament and the English Version.** 4th revised ed. New York 1892.

The first chapter on **The Language of the New Testament** (pp. 1—81) contains a most valuable summary of the whole subject.

5. **SOPHOCLES, E. A.** **A Greek Lexicon of the Roman and Byzantine Periods.** Boston, 1870. Revised ed. by Thayer. New York, 1887.

6. **Student's Analytical Greek Testament.** Presenting at one view the text of Scholz and a grammatical analysis of the verbs, in which every occurring inflection of verb or participle is minutely described and traced to its proper root, etc. Bagster and Sons, London.

An excellent help to those who are not proficient in Greek.

7. **Trench, R. C.** **Synonyms of the New Testament.** Ninth edition revised. London, 1880.

Trench in his preface writes: "There are few things which we should have more at heart than to awaken in our scholars an enthusiasm for the grammar and the lexicon. We shall have done much for those who come to us for theological training if we can persuade them to have these continually in their hands; if we make them believe that with these and out of these they may be learning more, obtaining more real and lasting acquisition, such as will form part of the texture of their own minds forever, than from many a volume of divinity studied before its time."

8. **WEBSTER WILLIAM.** **The Syntax and Synonyms of the Greek Testament.** London, 1864.

§ 57. **The Aim of Biblical Archæology.**

As the grammar and lexicon are indispensable to the understanding of the words of the Bible, so to a thorough comprehension of the *things* of the Bible, a knowledge of the historical, physical, geographical, statistical, economical, political, and social relations and circumstances under which the Bible was produced, is necessary. All this is embraced under the

somewhat vague name of Biblical Archæology, which in one aspect is a preparation for Exegesis, in another, it is a result of it.

Biblical Archæology has for its aim to set forth a clear and full view of the ancient manner of life of the Hebrew people, from the beginning to the close of the Apostolic Age, in order that the exegete may be able to expound the Bible in general, and each particular writing in it, in connection with the national life and customs out of which it arose.

Although Biblical Archæology is essentially Hebrew Archæology, it includes more than Jewish or Hebrew antiquities. It cannot even be restricted to the Oriental countries, especially as regards the New Testament. This involves a thorough familiarity with the state of the Roman world during the century preceding and following the birth of Christ, and of the state of the Jewish people during this period.

Of the antiquities of other nations which came in contact with the Hebrews, either on account of race relationship, such as the Aramæans, Arabians, Canaanites, Philistines, etc., or through some political combination, such as the Egyptians, Assyrians, Chaldæans, Persians, Greeks, and Romans, we admit only that which has a direct bearing on some scriptural passage. We see, therefore, that Biblical Archæology is a most important aid, not only to the expounder, but also to every reader, of the Bible.

The Archæology of the Bible is both more difficult and more interesting than that of the Greeks and Romans; and its interest is commensurate with its importance.

Biblical Archæology bears the same relation to

Exegetical Theology as Christian or Ecclesiastical Archæology bears to Historical Theology.

Schaff (§ 82): "Biblical Archæology describes the **results** of Jewish history, not its growth—history **at rest**, not history in motion. The latter belongs to Historical Theology."

§ 58. The Sources of Biblical Archæology.

The sources of this science comprise:

I. Antique monuments and buildings, plastic representations, inscriptions and coins, and the ruins of such cities as Baalbec, Palmyra, Persepolis, Nineveh and Petra. Not only these, but the temples and palaces of Egypt, Assyria, Babylonia, Persia, Phœnicia, and Syria, with their plastic and pictorial representations are also included.

II. Written sources: 1. Among the written sources the Bible occupies the first place, though a careful discrimination is necessary between the various epochs in which the various books were written. 2. The works of Philo and Josephus give excellent information with regard to their own times; but, for the older periods, they must be used with caution. 3. The Apocryphal books of the Old Testament, the Targums, and the Talmud (consisting of the Mishna or text, and the Gemara or commentaries on it). The Talmud, however, forms "a rich, but not clear source." 4. Ancient Greek and Latin authors, as Xenophon, Polybius, Diodorus Siculus, Strabo, Plutarch, Pliny, Tacitus, and especially Herodotus. 5. Oriental writers as the Arabic geographers and natural philosophers, the religious books of the Arabs and Parsees (Koran and Zend-Avesta). Something too, can be gleaned from writers who, like Jerome and Ephræm the Syrian, lived in Syria. 6. Books of Travel. These

have added very largely to our knowledge of Biblical Archæology, because of the stationary character of all oriental forms of civilization.

§ 59. The Divisions of Biblical Archæology.

The material of Archæology may be classified under the following heads:

1) *Biblical Geography*.¹ Of the importance of Sacred Geography to the theologian it is not necessary to speak. Locality has given a peculiar tone and coloring to the whole literature and language of the Bible. The historical interest of Sacred Geography, though belonging in various degrees to Mesopotamia, Egypt, Asia Minor, Greece and Italy, is, like Sacred History itself, concentrated on the peninsula of Sinai and on Palestine.

A special part of Biblical Geography is *Biblical Topography*, an exact and scientific description in minute detail of certain places or cites in the Bible lands, *e.g.* *Jerusalem, the Temple, etc.*

2) *Natural History of the Bible* (*Physica Sacra*). This science is most intimately connected with Biblical Geography. The importance of securing a vivid idea of the natural (geological, topographical, and climatic) conditions of a country which has left such a remarkable impress upon the language of the Bible, and upon the religious thought of the Hebrews, is self-evident. By the Natural History of the Bible we understand not only a systematic survey of the natural productions of Palestine, but also and chiefly, an enumeration of the peculiar features of their origin, growth, continuation, cultivation, and use.

¹ See a most valuable article on *Geography* by J. Leslie Porter in Alexander-Kitto's *Cyclopædia*.

To this general subject belong the departments of 1) Physical Geography (climate, seasons, winds, rivers and lakes, fountains and wells, mountains, valleys, caverns, plains, deserts, the fertility of the Holy Land, its productions, etc.), 2) Botany, 3) Zoology, and 4) Mineralogy of the Bible.

3) *Domestic and Social Antiquities of the Jews.* This science includes a description of the Domestic Antiquities of the Jews, and of other nations incidentally mentioned in the Scriptures. It involves the study 1) of man's relation to nature (agriculture, herding cattle, hunting, and fishing) and of his mode of preparing the raw materials provided by nature for his use (dwellings, clothing, ornaments, food, utensils, handicrafts, navigation) and 2) of man's relation to society (social customs, marriage customs, domestic life, general intercourse, hospitality, amusements, journeys, commerce, relations with strangers, war, slavery, diseases mentioned in the Scriptures, treatment of the dead, funeral rites).

4) *Political Antiquities of the Jews.* Here we treat of the different forms of government and the political state of the Hebrews, of the courts of judicature (Jewish and Roman), legal proceedings and criminal law of the Jews (against God, parents and magistrates, property, person etc.), of the punishments mentioned in the Scripture, of the modes of computing time, of tributes and taxes, of covenants, contracts and oaths, of the laws respecting strangers, the aged, blind, deaf, and poor, of the military affairs of the Jews and other nations mentioned in the Scriptures, etc.

5) *Sacred Antiquities of the Jews.* Here are discussed

1) The sacred places (the tabernacle, the temple,

the high places or oratories of the Jews, the synagogues);

2) The sacred and theocratic persons (the Levites, the priesthood, the high priest, judges, prophets, Scribes, Nazarites, Rechabites, proselytes, Hellenists, etc.);

3) The sacred usages. I. Offerings of blood, *a) occasional*, 1) burnt-offerings, 2) peace-offerings, 3) sin-offerings, 4) trespass-offerings; *b) national*, 1) the daily, 2) weekly, 3) monthly, 4) yearly sacrifices; II. Unbloody offerings; or meat-offerings, which were taken from the vegetable kingdom, meal, bread, cakes, ears of grain, oil and frankincense; III. Drink-offerings, which accompanied both bloody and unbloody sacrifices; IV. Other oblations, *a) ordinary*, 1) shew-bread, 2) incense, *b) voluntary*, 1) vow of consecration; 2) vow of engagement; *c) prescribed*, 1) first-fruits of corn, 2) first-born of man and beast, 3) tithes;

4) The sacred seasons 1) the Sabbath, 2) the new moons, 3) the annual festivals, *a) passover*, *b) pentecost*, *c) feast of tabernacles*, *d) feasts of trumpets*, *e) day of atonement*, and later *f) the feast of Purim*, *g) the feast of dedication*, and 4) other stated festivals, *a) the Sabbatical year*, and *b) the year of Jubilee*;

5) The sacred obligations and duties of the Jews, of vows, of their prayers and fasts, purifications, etc.;

6) The corruptions of religion among the Jews (of idolatry, idols, divination, magic, of the Jewish sects mentioned in the New Testament, Pharisees, Sadducees, Essenes, Samaritans, Herodians, Galileans Zealots, Sicarii, etc.).

6) *Literature, Science and Arts Cultivated by the Jews.* Under this topic we treat of their schools, their method of teaching, of the studies of the Jews (history, poetry, oratory, ethics, physics, arithmetic, astronomy, astrology, surveying, mechanic arts, geography), of the art of writing, engraving, of music and musical instruments, etc.

Others would also include the History of the Jews up to the close of the first century of the Christian era, but **Sacred History** is properly the first division under Historical Theology. Still others would include here the two distinct sciences which may be distinguished as 1) the History of the O. T. Times (embracing the contemporary history of the Egyptians, Babylonians, Assyrians, Persians, Greeks, and Romans) and 2) the History of N. T. Times. But both these two departments belong to Historical Theology, and must be closely united to Sacred History, and are so large and important that they require separate treatment.

The science of Biblical Archæology ought not to consist in a mere dry collection of archæological notices, but the object will be to combine all these threads unto an organic whole, and to bring before the mind of the student a living picture in which the real life of the people will be placed before our eyes in all the different periods of its history.

§ 60. The History of Biblical Archæology.

The History of Biblical Archæology is simply a history of the progress made in obtaining Archæological knowledge of Palestine. This history has been divided into four periods:

1) *The Period of Devout Pilgrimages.* The itineraries of Christian pilgrims (beginning with St. Helena, the mother of Constantine the Great, and ending with the sixteenth century) are not without historical importance, though they contain much fabulous matter.

Our greatest aid is the Bible itself, and though we

can obtain much information from the writings of Josephus, Herodotus, Strabo, Ptolemy, Dio Cassius, Pliny, Diodorus Siculus, and others, still Eusebius (*d.* 340) is the father of Biblical Geography as well as of Church History, for we have his work *On the Names of Places mentioned in the Sacred Scripture* in Jerome's Latin translation.¹

2) *The Period of Scientific Treatment.* The science was not reduced to a system until a comparatively recent time. To Samuel Bochart (1599–1667), a French Protestant clergyman, belongs the honor of writing the first systematic work on Biblical Geography. His *Geographia Sacra* is a work of vast and varied learning, from which, as from a storehouse, all subsequent writers on Biblical Geography and Ethnography have drawn freely. His *Hierozoicon* is still the best work on Biblical Zoology. In 1714, Hadrian Reland (1676–1718) published his *Palestina*, which remains to this day the standard work on the geography of Palestine. Vitrिंगa wrote an excellent work on the Synagogue (1696), which is still the standard.

3) *The Period of Research and Travel.* Edward Robinson's *Biblical Researches in Palestine and in the Adjacent Regions* (3rd ed., 3 vols. Boston, 1867), opened a new era in Biblical Geography. Though the most valuable contribution that modern learning and enterprise have made to our knowledge in this department, it is nevertheless neither complete nor systematic; it is only a book of travels, with most important historical and geographical illustrations. Carl Ritter's *Complete Geography of Palestine and the Sinaitic Peninsula* (translated and adapted to the use of biblical students by

¹ Latest and best edition by De Lagarde, *Onomastica Sacra*, I. 207–304. Göttingen, 1870 and 1887.

W. L. Gage. 4 vols. Edinburgh, 1866) aims at system and completeness, but it is too diffuse. It gives a *resumé* of everything that has been written on Bible lands. To enumerate all books written on Biblelands would be practically useless.

4) *The Period of Modern Excavations and Discovery.* Many important discoveries have been made since 1865 in Egypt, Palestine, and Babylonia, to illustrate Biblical History, resulting from excavations made by various societies formed in England, America, and Germany. The results of the English "Palestine Exploration Fund" are published in Quarterly Statements, while the other societies issue their Reports at irregular intervals.

§ 61. Best Literature of Biblical Archæology.

1. *General Introductory Works.*

1. BIBLE DICTIONARY.

There are many excellent editions now published. Buy either a good abridgment of *Smith's Bible Dictionary*, or else one edited by **Barnum*, or by *Easton*, or by *Fausset*, or by *Peloubet*, or by *Rice*, or by *Schaff*.

2. BIBLE HELPS.

The various *Aids* to the study of the Bible, lately published, all contain a great deal of archæological matter. The different articles as a rule are written by specialists, and the results of the latest researches are incorporated. We would especially recommend the *Oxford Helps to the Study of the Bible*, the *Queen's Printers' Aids to the Student of the Holy Bible*, and *Nelson's Illustrated Bible Treasury*. The *Cambridge Companion to the Bible* seeks to make popular some of the views held by the negative Higher Critics, but contains matter of great value.

3. **BISSELL, E. C.* *Biblical Antiquities.* Philadelphia, 1888.

4. **CONDER, F. R. and C. R.* *A Handbook to the Bible*, being a guide to the Study of the Holy Scriptures, derived from Ancient Monuments and Modern Exploration. 2nd ed., 1880. London and New York.

5. **HURLBUT, J. L.* *Manual of Biblical Geography.* Chicago, 1887.

2. *General Archæological Works for the Advanced Student.*

1. **FAIRBAIRN, PATRICK.** *The Imperial Dictionary*, historical, biographical, geographical, and doctrinal; including the natural history, antiquities, manners, customs, religious rites and ceremonies, mentioned in the Scriptures, and an account of the several books of the Old and New Testament. 2 vols. Pp. 1007, 1151. Edinburgh and London.

2. **HERZOG, PLITT and HAUCK.** *Real-Encyclopædie fuer Protest. Theologie und Kirche.* Second revised ed. in 15 vols. Leipsic, 1877—85. Third ed. appearing in parts, 1896—.

3. **KITTO, JOHN.** *Cyclopædia of Biblical Literature.* Third edition greatly enlarged and improved, edited by William Lindsay Alexander. 3 vols. London, and Philadelphia, 1866.

Very valuable, especially in its archæological articles.

4. **M'CLINTOCK and STRONG.** *Cyclopædia of Biblical Theology and Ecclesiastical Literature.* 10 vols. New York.

5. **RIEHM, ED. G. AUG.** *Handwörterbuch des Biblischen Altertums fuer gebildete Bibelleser.* With many illustrations. Bielefeld and Leipsic, 1875—84.

A valuable work, in which the editor has been assisted by such well-known scholars as Beyschlag, Delitzsch, Ebers, Kleinert, Chrader, etc. A new edition is making its appearance in parts, 893—.

6. **SCHAFF-HERZOG.** *A Religious Cyclopædia, or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology.* 3 vols. New York.

This work ought to be in the hands of every clergyman.

7. **SMITH, WILLIAM.** *A Dictionary of the Bible*, comprising its antiquities, biography, geography, and natural history. Revised and edited by H. B. Hackett and Ezra Abbot, 4 vols. New York, 1873.

A library in itself, and valuable especially on account of the careful selection of the Bibliography. The first volume of the English edition (in 3 vols.) has been re-written in the interest of modern Higher Criticism (extending through the letter J), and published in two volumes (1893), the English edition thus now also being in four volumes.

8. **WINER, GEORGE BENEDICT.** *Biblisches Real-Wörterbuch.* Dritte sehr verbesserte und vermehrte Auflage. Leipsic, 1847.

A work that has not as yet been superseded, an almost perfect encyclopædia of biblical knowledge.

3. *Special Works on Biblical Archæology.*

1. **EWALD, HEINRICH.** *The Antiquities of Israel.* Translated from the German by H. S. Solly. London, 1876.

2. **JAHN, JOHN.** *Biblical Archæology.* Translated from the Latin by T. C. Upham. New York, 1863.

This work, however, has been superseded.

3. †KEIL, C. F. **Manual of Biblical Archæology.** 2. vols. Edinburgh, 1888.

4. *Sacred Antiquities.*

1. ATWATER, EDWARD E. **History and Significance of the Sacred Tabernacle of the Hebrews.** New York, 1875. Price \$3.00.

2. EDERSHEIM, ALFRED. **The Temple.** Its ministry and services as they were in the time of Christ. Boston, 1881. Price \$1.25.

3. EDERSHEIM, E. W. **The Rites and Worship of the Jews.** Chicago, 1891.

4. KURTZ, J. H. **Sacrificial Worship of the Old Testament.** Edinburgh, 1863.

5. *Biblical Geography.*

In addition to the works of Hurlbut, Conder, Robinson, and Ritter, already referred to, we would recommend the following books.

1. ARMSTRONG, GEORGE. **Names and Places in the Old and New Testament and Apocrypha,** with their modern identifications. Revised by Wilson and Conder. Pp. 190, 24. London, 1889. Price \$1.00,

2. BURT, N. C. **The Land and its Story; or the Sacred Historical Geography of Palestine.** Illustrated with numerous maps and engravings. New York, 1869.

3. COLEMAN, LYMAN. **An Historical Text-book and Atlas of Biblical Geography.** Philadelphia, 1877.

4. CONDER, C. R., and KITCHENER. **Map of Western Palestine.** In 26 sheets. London, 1880.

The most scientific and accurate map that has as yet appeared, published under the auspices of the Palestine Exploration Society.

5. KIEPERT, H. **Neue Wandkarte von Palästina.** Size 49x75 inches. Berlin, 1854.

A most excellent map, recommended by many Biblical Scholars.

6. MENKE, THEO. **Bibelatlas in acht Blättern.** Gotha, 1868.

Very valuable.

7. PALMER, E. H. **The Desert of the Exodus.** Journeys on foot in the wilderness of the forty years' wanderings, undertaken in connection with the ordinance survey of Sinai and the Palestine exploration fund. With maps and numerous illustrations from photographs and drawings taken on the spot by the Sinai Survey Expedition, and C. F. Tyrwhitt Drake. New York, 1872.

A most valuable and interesting work.

8. RAAZ, A. **Wall Map of Palestine.** Photo-lithographed from a Relief. English lettering. Size 32x54 inches. New York.

The plastic effect of this map is surprising. It appears to the eye to be an actual relief, and it not only answers the same purpose, but is preferable because of its cheapness, durability and more convenient material. It ought to be in every library.

9. **SMITH, GEO. ADAM.** *The Historical Geography of the Holy Land*, especially in relation to the History of Israel and of the early Church, with six maps. Pp. 710. 3rd ed. 1895. London. Price \$4.00.

10. **STANLEY, ARTHUR P.** *Sinai and Palestine*, in connection with their history. New edition, with maps and plans. New York.

The standard work. No clergyman can afford to be without this work.

11. **TOBLER, TITUS.** *Bibliographia Geographica Palæstinæ.* Zunächst kritische Uebersicht gedruckter and ungedruckter Beschreibungen der Reisen ins heilige Land. Pp. 270. Leipsic, 1867—75.

12. **VAN de VELDE, C. W. M.** *Map of the Holy Land.* Eight Sheets. Second edition. London, 1865.

One of the very best maps published.

13. **WYLD, J.** *A Scripture Atlas*, containing 30 colored maps, in which will be found, not only the places of well defined situation, but the other localities of historic interest mentioned throughout the Sacred Scriptures, according to the supposition of the best authors. With a Geographical Index. Bagster and Sons. London.

6. *Biblical Topography.*

1. **BESANT, WALTER, and PALMER, E. H.** *Jerusalem, the City of Herod and Saladin.* London, 1871.

2. **Conder, C. R.** *Tent work in Palestine.* A record of discovery and adventure. Published for the Committee of the Palestine Exploration Society. London and New York, 1880.

3. **Palestine Exploration Fund.** *Twenty-one years' Work in the Holy Land (1865—1886).* London, 1886.

Especially valuable are all the publications of the **Palestine Exploration Fund**, including their **Quarterly Statement**, a **Journal of Palestine Research** and discovery, begun in 1869, and still issuing. Among the more important of these we would recommend:

1. **The Survey of Western Palestine.** 8 vols. 1881—88. Consisting of special treatises on Topography, Geography, Archæology, etc., by Conder, Kitchener, Palmer, Besant, Warren, Wilson, Tristram, and others.

2. **The Survey of Eastern Palestine.** 4 vols. 1889—96.

3. **CONDOR, C. R.** *The Tell Amarna Tablets.* 1894.

These 176 letters from Palestine and Syria were written about 1480 B. C., by Amorites, Phœnicians, Philistines, etc., contemporaries of Joshua, to the King of Egypt, and others, and have reference to the Hebrew conquest, naming 130 towns and countries.

4. **TOBLER, T.** *Bethlehem in Palästina.* St. Gallen, 1849.

5. **TOBLER, T.** *Nazareth in Palästina.* Berlin, 1868.

6. **TOBLER, T.** *Topographie von Jerusalem und seinen Umgebungen.* 2 Bde. Berlin, 1853—4. Accurate and Scientific.

7. **TRISTRAM, H. B.** *The Topography of the Holy Land*. A succinct account of all the places, ruins, and mountains of the land of Israel, mentioned in the Bible, etc. London and New York, 1876.

8. **TRUMBULL, H. C.** *Kadesh-Barnea, etc.* New York, 1884.

9. **WARREN, CHARLES.** *Underground Jerusalem.* An account of some of the principal difficulties encountered in its exploration and the results obtained. London, 1876.

10. **WILLIAMS, GEO.** *The Holy City.* Historical, topographical, and antiquarian notices of Jerusalem. Second edition, with additions, etc. 2 vols. London, 1849.

11. **WILSON, CHARLES W., and WARREN, CHARLES.** *The Recovery of Jerusalem.* A narrative of Exploration and discovery in the city and the Holy Land. Edited by W. Morrison. New York, 1871.

7. *Works of Travel and Exploration.*

1. **BÆDEKER, KARL.** *Palestine and Syria.* Handbook for Travelers, with 17 maps, 44 plans, and a Panorama of Jerusalem. Prepared by A. Socin. 2nd ed. Leipsic, 1893. New York, 1894. Price \$3.60. Third Ger. ed. by Benziger, 1891. Price 12 marks.

2. **BÆDEKER, KARL.** *Egypt and Sinai.* Leipsic, 1878.

3. **BARTLETT, S. C.** *From Egypt to Palestine, through Sinai, the Wilderness, and the South Country; observations of a Journey made with special reference to the history of the Israelites, with maps and illustrations.* New York, 1879.

4. **DE HASS, FRANK S.** *Buried Cities Recovered; or, Explorations in Bible Lands, etc.* Fifth ed. 1885. New York.

5. **EDWARDS, AMELIA A.** *Pharaohs, Fellahs, and Explorers.* New York, 1891. Price \$4.00.

6. **Egypt Exploration Fund Publications.** Fifteen volumes have now been issued, all of which are important (1885—1896).

7. **FIELD, HENRY M.** *Among the Holy Hills.* New York, 1883.

8. **FIELD, HENRY M.** *On the Desert, from Egypt through Sinai to Palestine, etc.* New York, 1883.

9. **GEIKIE, C.** *The Holy Land and the Bible.* Pp. 1000. 2. vols in one. 1887.

10. **HULL, EDWARD.** *Mount Seir, Sinai, and Western Palestine.* Being a narrative of a scientific expedition, with maps and illustrations. London, 1885.

11. **MACGREGOR, J.** *The Rob Roy on the Jordan, Nile, and Red Sea.* London and New York, 1870.

12. **MERRILL, SELAH.** *East of the Jordan.* A record of travel and observation in the countries of Moab, Gilead, and Bashan during the years 1875—77. New edition. New York, 1883.

13. **MURRAY.** *Handbook for Travelers in Syria and Palestine.* By J. L. Porter. Revised ed. in 2 vols. 1892.

14. **OLIPHANT, LAURENCE.** *The Land of Gilead.* With excursions in the Lebanon. New York, 1881.

15. **OLIPHANT, LAURENCE.** *Haifa.* New York, 1886.

A series of letters describing the results obtained by the latest excavations and explorations in Palestine.

16. **PORTER, J. L.** *The Giant Cities of Bashan, and Syria's Holy Places.* New York, 1873.

17. **PORTER, J. L.** *Five Years in Damascus;* with travels to Palmyra, Lebanon, and other Scripture Sites. With Maps and Illustrations. London, 1870.

18. **RAWLINSON, GEORGE.** *The Five Great Monarchies of the Ancient-Eastern World;* or, *The History, Geography, and Antiquities of Chaldaea, Assyria, Babylon, Media and Persia.* Collected and illustrated, from ancient and modern sources. In three volumes. With maps and illustrations. Dodd, Mead and Co. New York.

19. **RAWLINSON, GEORGE.** *History of Ancient Egypt.* In two volumes. The same. New York.

These standard works, once so expensive, can now be bought at very cheap rates.

20. **SCHAFF, PHILIP.** *Through Bible Lands:* Notes of travel in Egypt, the Desert, and Palestine. New York and London.

21. **SCHUMACHER, G.** *Across the Jordan.* Being an exploration and survey of Part of Hauran and Jaulan, with additions by Oliphant and Le Strange. London, 1886.

22. **TRISTRAM, H. B.** *The Land of Moab.* Travels and discoveries on the east side of the Dead Sea and the Jordan. London and New York, 1873.

23. **TRISTRAM, H. B.** *Pathways of Palestine.* A descriptive tour through the Holy Land. London, 1882.

8. *Bible and Modern Discovery.*

1. *The City and the Land.* A series of Seven Lectures on the Work of the Palestine Exploration Society. By Wilson, Conder, Tristram, Besant, Wright, Petrie, and Dalton. 2nd ed. 1894. London and New York.

2. **DAWSON, J. W.** *Modern Science in Bible Lands.* Pp. 400. 1892. London and New York.

3. **HARPER, HENRY A.** *The Bible and Modern Discoveries.* 4th ed. 1891. Price \$4.00.

4. **LAURIE, THOMAS.** *Assyrian Echoes of the Word.* New York. 1894. Price \$2.00.

5. **NICOL, T.** *Recent Explorations in Bible Lands.* New York, 1893. Price 50 cents.

6. **PETRIE, W. M. F.** *Ten Years' Digging in Egypt.* 1881—1889. Pp. 201. New York, 1892.

7. **RAMSEY, W. M.** *The Church in the Roman Empire before A. D. 170.* With maps and illustrations. 4th ed. 1896. London.

8. **RAMSAY, W. M.** *St. Paul the Traveler and the Roman Citizen.* 2nd ed. 1896.

9. **SAYCE, A. H.** *Fresh Light from the Ancient Monuments, etc.* London and New York, 1884.

10. **SAYCE, A. H.** *The Higher Criticism and the Verdict of the Monuments.* Pp. 575. London and New York, 1894. Price \$3.00.

11. **SAYCE, A. H.** *Patriarchal Palestine.* London, 1895.

12. **WALSH, W. P.** *Echoes of Bible History.* London and New York, 1887. Price 1.50.

9. *Natural History and Physical Geography.*

1. **ROBINSON, EDWARD.** *Physical Geography of the Holy Land.* Boston, 1865.

2. **SMITH, J.** *Bible Plants, their History, etc.* London, 1878.

3. **TRISTRAM, H. B.** *The Natural History of the Bible.* Being a review of the physical geography, geology, and meteorology of the Holy Land; with a description of every animal and plant mentioned in the Holy Scripture. London and New York 1868. An excellent manual for popular use.

4. **TRISTRAM, H. B.** *The Land of Israel.* A journal of travels in Palestine, undertaken with special reference to its physical character. London and New York.

5. **TRISTRAM, H. B.** *The Fauna and Flora of Palestine.* London. 1885.

6. **WOOD, J. G.** *Bible Animals; being a description of every living creature mentioned in the Scriptures, from the ape to the coral. With Illustrations.* New York, 1872.

10. *Domestic Antiquities.*

1. **DELITZSCH, FRANZ.** *Jewish Artisan Life in the time of our Lord.* London and New York.

2. **EDERSHEIM, A.** *Sketches of Jewish Social Life in the Days of Christ.* London.

3. **FISH, HENRY C.** *Bible Lands. Illustrated.* A pictorial Handbook of the Antiquities and Modern Life of all sacred Countries, etc. Hartford, 1876.

4. **STAPFER, E.** *Palestine in the Time of Christ.* New York, 1888.

5. **THOMPSON, W. M.** *The Land and the Book; or Biblical Illustrations drawn from the manners and customs, the scenes and scenery of the Holy Land.* New edition, illustrated. 3 vols. New York, 1880—83.

6. **TRISTRAM, H. B.** *Eastern Customs in Bible Lands.* London, 1894.

7. **TRUMBULL, H. CLAY.** *Studies in Oriental Social Life, etc.* New York and London, 1895.

8. **VAN LENNEP, H. J.** *Bible Lands; their modern customs and manners illustrative of Scripture.* New York, 1875.

11. *Political Antiquities.*

1. **EDERSHEIM, E. W.** *The Laws and Polity of the Jews.* London and New York, 1883.

2. **MADDEN, F. W.** *Coins of the Jews.* With 279 Woodcuts and a Plate of Alphabets. 2nd ed. Boston 1881.

3. **MICHAELIS, JOHN D.** *Commentaries on the Laws of Moses.* 4 vols. London, 1814.

Valuable for the historical notices with which the author has so learnedly illustrated the whole subject.

4. **WINES, E. C.** *Commentaries on the Laws of the Ancient Hebrews.* New York, 1852.

12. *Miscellaneous Works.*

1. *Ancient History from the Monuments.* Some 8 volumes have been published, covering Assyria, Babylonia, Persia, Egypt, Sinai, Asia Minor, etc., prepared by such scholars as Sayce, Palmer, George Smith, Birch, Vaux, etc. 1877—96.

2. **CASPARI, C. E.** *Chronological and Geographical introduction to the Life of Christ.* Edinburgh, 1876.

3. **HERDER, J. G.** *The Spirit of Hebrew Poetry.* Translated from the German by President James Marsh. 2 vols. Burlington, Vt. 1833.

4. **LANE, E. W.** *An Account of the Manners and Customs of the Modern Egyptians.* etc. 5th ed. with numerous additions by Poole. 2 vols. London, 1871.

5. **LOWTH, ROBERT.** *The Sacred Poetry of the Hebrews.* London and Andover.

6. **MASPERO, G.** *Life in Ancient Egypt and Assyria.* New York, 1892.

7. **NEIL, JAMES.** *Palestine Explored, with a view to its present natural features, prevailing manners, customs etc.* New York, 1882.

8. **NIEBUHR, CARL.** *Die Chronologie der Geschichte Israels. Ägyptens, Babyloniens und Assysiens 2000—700 B. C.* Leipsic, 1896.

9. **RAMSAY, W. M.** *The Cities and Bishoprics of Phrygia, etc.* Vol. 1. The Lycos Valley and South-Western Phrygia. Oxford, 1895.

10. **RAWLINSON, G.** *Historical Illustrations of the O. T.* Boston, 1874.

11. **SAYCE, A. H.** *Social Life among the Assyrians and Babylonians.* New York, 1893.

12. **TAYLOR, ISAAC.** *The Spirit of Hebrew Poetry.* Phil'a, 1863.

13. **WEIDNER, R. F.** *Biblical Theology of the Old Testament.* New York, 1896.

§ 62. The Aim and Divisions of Biblical Introduction.

Widely different opinions exist respecting the idea and treatment of this branch of theological study. Some maintain that Biblical Introduction or Isagogics comprehends everything introductory to exegesis or the interpretation of Scripture. They would include in the science Biblical Philology, Biblical Archæology, Biblical Canonics, Biblical Literary Criticism (Higher Criticism), Textual Criticism, Biblical Hermeneutics, as well as Special Biblical Introduction to the separate books of Scripture. This term *Introduction* is therefore a vague one, and it is necessary for the sake of scientific and systematic presentation that we limit the word to some special usage. As Biblical Philology, Biblical Archæology, Textual Criticism, and Biblical Hermeneutics can readily be treated of as distinct theological sciences, and as there is such a close relation between Biblical Canonics, Higher Criticism, and special Introduction to each particular book of the Bible, it will be best to include in this science of Biblical Introduction only the last three topics. And such a limit to the term will commend itself to the student, especially if he retain the old and useful distinction between *General* and *Special* Introduction.

General Introduction may be divided into two parts: 1) *Biblical Canonics*, which deals with the external evidence for the various books of Scripture, and 2) *Higher Criticism*, which deals with the internal evidence. Biblical Canonics treats of the origin of the Canon, the history of the collection and transmission of the separate books, of the translations and revisions of the Scriptures, and the various facts connected with

it. Higher Criticism or *Biblical Literary Criticism* seeks to prove the authenticity and genuineness of the Bible by means of the internal evidence furnished to its truth in the Biblical narrative itself. It deals with the various sources of history, the literary documents themselves, and tests by internal evidence the truth of the statements made in the various books as to their contents and author.

Special Introduction has to do with the particular books of the Bible, and inquires, in partial connection with Higher Criticism, into the authenticity and integrity of the separate books, and deals with the history of their authors as such, the aim, plan, form, and style of their works, and finally with the date, place, and circumstances in which the writings were composed.

Encyclopædia is concerned with the material of Introduction only in so far as it is necessary to give preliminary information with regard to its general character.

Schaff (§ 89): "The limit of Biblical Isagogics or Introduction is not clearly defined, but it includes all the questions which are generally discussed in an introduction to the several books, concerning the authorship, authenticity and integrity of the text, the time and place of composition, the aim of the writer, the class of readers, and the principal commentaries."

§ 63. History of the Study of Biblical Introduction.

Biblical Introduction forms one of the oldest branches of theology, but up to recent times, has consisted largely of an unscientific gathering together of learned notes of the most diverse kind regarding the Bible and its several books. The term *Isagogics* (Introduction) was used as early as the fifth century by Adrian, as a title to a small hermeneutical work, in which he

sought to explain some difficult Biblical expressions, and Cassiodorus, in the sixth century, speaks of five authors who had written *Introductions*, among whom he names Augustine and Adrian. The word became common in the Middle Ages, and in Germany Michaelis first used it in connection with the New Testament, and Eichhorn with the Old Testament. A history of this science since the Reformation would serve no practical end, for every great biblical scholar has written upon some branch of the subject, and the list would contain the names of all the great theologians of the last three centuries. The most important works will be mentioned in the section treating of the Literature of Biblical Introduction, where also the peculiar standpoint of the leading works will be presented.

Schaff (§ 93): "Biblical Introduction as a science is a child of modern critical research, but the material was prepared for centuries. It has been cultivated largely by rationalists, who treat the Bible like any other book, in a purely literary and antiquarian interest, but also by orthodox and evangelical scholars who employ the art of criticism for the vindication of the Bible."

§ 64. Biblical Canonics.

The Bible is a collection of writings of various periods from the hands of different authors, written under a wide range of circumstances, and gradually coming into being. To understand this precious Book thoroughly, it is necessary to know accurately the facts connected with the origin and history of the collection as a whole, and of the separate parts. This is the object of the doctrine or history of the Canon, or the science of *Biblical Canonics*. The Bible is called the *Canon*, because it forms the rule and standard for the belief and moral conduct of those who accept it.

The question which this science has to solve is this: How did this collection of books called the Bible come to be gathered together in one volume and come to be regarded as divine, inspired, authoritative, *canonical*.

“The criteria of canonicity are external and internal. The external are the testimonies of tradition and Church authority; the internal are the purity and power by which the several books authenticate themselves as inspired productions. The Roman Church emphasizes the first, the Protestant Church the second class, of criteria” (*Schaff*).

Biblical Canonics, which has for its real aim the consideration of the idea, historical formation, extent, character, authority and historical influence of the Canon of Scripture, falls by the nature of the case into two parts, the History of the Canon of the O. T., and the History of the Canon of the N. T.

§ 65. The History of the Old Testament Canon.

The revelations which from the beginning were given to the people of Israel by God, were put on record in writing, and as holy writings given them by God, they were collected together by the Jews from time to time, for use in their divine services. It is certain that the canon of the O. T. as a whole appears for the first time after the captivity. The traditional view that Ezra (478 B. C.) and Nehemiah (2 Macc. 2: 13) took measures for collecting the different books has been questioned by the criticism of modern times. The Apocryphal Book of Wisdom (about 180 B. C.), however, affords proof (see Prologue and chap. 45-49) that there was an authoritative collection at that time.

At the time of Christ the Canon of the Old Testament was extant in two forms, the Hebrew or Palestinian Canon, and the Alexandrian or Hellenistic Greek Canon.

I. *The Hebrew Canon.* This was the one recognized and adopted by the Jews generally, and witnessed to by Josephus. It contained the same thirty-nine books that are now printed in our Hebrew Bibles and found in our Protestant Bibles. When Josephus speaks of twenty-two Books, he does so because he wishes the number of books to be the same as the number of letters in the Hebrew alphabet, and reaches this result by combining several books into one. The books were arranged under three classes, the *Thorah* (Law), the *Nebhiim* (Prophets), and the *Kethubhim* (Writings), a division known among the Jews already 200 B. C., and alluded to in Luke 24: 44. This three-fold division is based upon the supposed historical order of their composition. There is no valid reason for questioning the ancient tradition which ascribes the first Canon of the Law to Moses, the second Canon (the Law and the Prophets) to the gradual collection made by the schools of the Prophets, and the third Canon (the Law, Prophets, and Hagiographa) to the final arrangement made by Ezra, Nehemiah, and the Great Synagogue. This division evidently reflects the three stages in the formation of the Canon. At least two centuries before Christ the books attacked by the negative critics occupied the same position as they do now in the Canon of the O. T.

The Canon of the O. T. was therefore already settled at the time of Christ, and was accepted by Christ and his Apostles.

II. *The Alexandrian or Greek Canon.* This is represented by the Greek Septuagint and consists of more than a mere translation of the books contained in the Hebrew Canon, for it includes nine additional books (the O. T. Apocrypha) and considerable additions to Esther and Daniel. Although for the first three centuries the Christian Canon of the O. T. was the same as the Hebrew Canon, the general use of the Septuagint and of the Vulgate (which was translated from the Septuagint) caused some confusion. Some of the Fathers decided for the Hebrew Canon, while others, notably Augustine, were in favor of the Greek Canon. "The Canon of Augustine was adopted at the Council of Carthage (397),—with a reservation as to some future decision to be taken,—and was afterwards published in the Decretals. In fact, the question as to the acceptance of the Hebrew or Greek form of Canon remained an open question with the Roman Church till the Council at Trent, which declared the enlarged Canon to be deserving in all its parts of equal veneration. On the other hand, the Protestant Churches unanimously confirmed the Hebrew Canon, and refused to allow any authority to the additional books of the Greek Canon." (*Cave*).

The Greek Church assigns a subordinate position to the Old Testament Apocryphal Books, while Luther's German Bible contains them as "books which are not equal to the canonical Scriptures, yet useful and good to read." Whether any value for practical use is to be attributed to the Apocrypha may indeed be questioned, but that the O. T. Apocryphal writings are of the greatest historical importance must be admitted as beyond all dispute. (See § 43).

§ 66. The History of the New Testament Canon.

The history of the N. T. Canon is divided into two epochs, the epoch of formation and the epoch of acceptance. The epoch of formation is divided into three periods: 1) The period of the separate circulation and gradual collection of the New Testament writings (70–170 A. D.). During the first period of the history of the Canon 2 Peter is the only book of the N. T. which is not referred to as an apostolic and authoritative writing. 2) The period of gradual separation (170–303 A. D.). This period is characterized by the gradual separation, under the unanimous conviction of the Church, of the N. T. books from other religious literature, such as the Epistle of Barnabas, the Shepherd of Hermas, the Epistle of Clement, and the Apocalypse of Peter, which had for a time been admitted into the Canon. During this period the *antilegomena* or controverted books (James, Jude, 2 Peter, 2 and 3 John, Hebrews, and the Apocalypse) were known, but for various well-known reasons, were little used. 3) The period of the establishment of the Canon (303–397 A. D.). The Canon of the N. T. was finally settled at the Third Council of Carthage (397 A. D.), under the commanding influence of Augustine. And Cave, whose summary we have been following, adds (§ 36): “The epoch of acceptance might be conveniently studied under two periods, from the Council of Carthage to the Reformation, and from the Reformation to the present day. Assaults have been made by individuals upon the canonical authority of a few N. T. books, but the Canon of the N. T. is part of catholic truth, acknowledged by all creeds and all churches.”

§ 67. Higher Criticism.

The object of Biblical Criticism in general is to determine upon the authenticity and integrity of the sacred text. It thus naturally falls into two divisions, Historical or Biblical Literary Criticism, better known as the *Higher Criticism*, which deals with individual writings and groups of writings, and seeks to determine their authenticity and genuineness, and *Textual Criticism*, which aims at restoring the integrity and completeness of the Sacred text itself. We have here to do with *Higher Criticism* which has for its aim to determine the historical origin and authorship, the original readers, the design and character of the books under consideration, and their relation to other writings of the same group.

No pious mind ought to be startled by the phrase *Higher Criticism*, as though in itself it implied a purpose to criticize the contents of the Bible, although of such negative criticism there has been no lack in the past. There assuredly exists a criticism that springs from the full confidence of faith as well as one that takes its rise in doubt. The aim of this science is to ascertain from the evidence of the books themselves, critically regarded, whether they were written by the persons whose names they bear, and at the time when they profess to have been written, and to gather all that we can learn concerning the circumstances surrounding the book, from the book itself.—and the method by which this is done is called the method of *Higher Criticism*. It has well been said, “Higher Criticism follows the inductive method, like every true science. It ascertains, collects and classifies the facts and phenomena, and then draws such general conclu-

sions as the facts justify. It has no apologetic or polemic or dogmatic purpose, but aims simply to establish the truth concerning the origin, history, and structure of the biblical writings. It may result in the overthrow or in the confirmation or modification of traditional theories."

It is doubtless true that in recent times especially, Higher Criticism has often been employed in the interests of doubt and infidelity, and rarely has any book been subjected to so much abuse as the Bible, but we can only meet these negative critics on their own grounds and that in a strictly scientific way, unbiased by dogmatic preconceptions of any kind. We must not forget, however, that there are negative and anti-dogmatic as well as positive and dogmatic prejudices. The true critic enters on the investigation animated by a sincere love of truth, and he has a right to put to the utmost test the assertions and arguments made by others.

Higher Criticism naturally falls into two divisions, that of the Old Testament, and that of the New, for the warfare has mainly centered around the Pentateuch, Isaiah, Daniel, Zechariah, the Four Gospels, the Acts, the Pauline Epistles, the Epistle to the Hebrews, and the Apocalypse.

Schaff (§ 111): "Biblical criticism is a product of the modern historical spirit of independent investigation, which receives nothing on mere trust and goes to the primary sources and bottom-facts. Rationalism has, since the end of the 18th century—the century of revolution—emancipated theology from the bondage of traditionalism and dogmatism, and cultivated every branch of biblical learning with patient industry and success, especially philology, archæology, and isagogics. It starts from the principle that the Bible must be studied and explained from a purely literary and historical standpoint, like any other ancient book, without a dog-

matic bias or prepossession. The tendency of rationalistic critics has heretofore been to bring the composition of the biblical books (excepting the Apocalypse) down to later dates, and thus to weaken their historical credibility....There are two classes of critics, positive or conservative, and negative or radical; and between these two extremes, there are moderate, discriminating critics, who favor every genuine progress, but without breaking with the faith of the past....There is a criticism of doubt which destroys, and a criticism of faith which builds up. The mission of negative criticism is to break down old prejudices, to rouse opposition and investigation, and to clear the way for a new structure. The mission of positive criticism is to reconstruct and to adjust the theory of the Bible to ascertained facts."

Schaff (§ 114): "A theological teacher may shake the confidence of students in the Bible and thus unfit them for the ministry, either by obstinately shutting his eyes against new light and progress, or by presenting negative results without furnishing the antidote. In either case he incurs a fearful responsibility. The cause of biblical criticism has been much injured in the eyes of devout Christians by the hasty and oracular assertions of unproved hypotheses. To theological students I would give the advice, as the best safeguard against the danger of scepticism, to master first and last the contents of the Bible, and never lose sight of its spiritual truths, which are immeasurably more important than all the questions of Higher and Textual Criticism."

§ 68. The Higher Criticism of the Old Testament.

There are three scholars which in various ways have contributed largely to the development of the negative critical views regarding the Old Testament. The first was the Roman Catholic, Richard Simon (1638–1712), who expressed independent views, especially concerning the composition of the Pentateuch; the second was Johann Semler (*d.* 1791), who although of a religious and sincere character, was carried away by the spirit of the age, and introduced the accommodation theory, so popular in the present day, which tries to explain the Bible from the notions and prej-

udices of the times, and thus became the real Father of German rationalism; and the third was J. G. Eichhorn (*d.* 1827), who on account of his *Historical Introduction* to the Bible, has sometimes been called the founder of Higher Criticism. These in turn were followed by Gesenius (*d.* 1842) and Ewald (*d.* 1875), among whose followers, with more or less independence, we may mention such scholars as Hitzig, Lagarde, Dillmann, Diestel, Merx, Stade, Siegfried, Wellhausen, Cornill, Kautzsch, and others of Germany; W. Robertson Smith, Cheyne, Driver, and others of Europe; and Briggs, and others of America. All the articles on Old Testament subjects in the ninth edition of the *Encyclopædia Britannica* have been written by negative critics, and the first volume of the English edition of Smith's *Bible Dictionary* has also been rewritten in the interest of negative Higher Criticism. Dr. Schaff says (§114): "This school has revolutionized the traditional opinions on the origin and composition of the Pentateuch (or Hexateuch, including Joshua), the authorship of the great part of Isaiah (especially the exilic Deutero-Isaiah from chapters 40-66), of Daniel, of the Davidic Psalms, and the Solomonic writings. The doubts and objections of older scholars have been fortified, systematized, and an attempt made to reconstruct the entire history and literature of the Old Testament....But a reaction similar to that in the Tübingen School will no doubt take place on those difficult and complicated problems, and has already begun in the line of the search after the older sources from which the various documents of the Pentateuch are derived."

But these theories have not as yet been established, —they are in fact nothing but speculations. We grant

that there has been a most remarkable display of minute scholarship on the part of these negative critics, in the discussion of words and phrases in which they have often lost themselves,—but after all, the most of it is mere fanciful conceit. A scientific presentation of their marvelously complicated theories, divergent as they are, is to most thoughtful persons, a sufficient answer, and a demonstration of their falsity. In nearly all cases their analysis is subjective and opinionated and rests upon certain preconceived views which have no settled and sure basis. For several years this negative school has been making rapid progress, but the tide of battle is turning in Germany, in England, and in this country. We need but refer to the labors of Zahn, Rupprecht, and the writers in the *Beweis des Glaubens*, in Germany,—to the works of Cave, Douglas, Ellicott, Girdlestone, Leathes, Sayce, and Lias, in Great Britain,—and to the writings of Green and Bissell, in this country.

§ 69. The Higher Criticism of the New Testament.

Three different methods have been employed in time past to eliminate the divine and supernatural from the New Testament. 1) The first method is that of the German rationalists, like Eichhorn, Paulus and others, who sought to explain all the miracles by natural causes. 2) The second method employed by Voltaire and scoffers of that class, was to deny the trustworthiness of the writings by questioning the good faith of the writers, imputing to them hypocrisy and deceit. 3) The third method is that known as the method of Higher criticism, in which the critics denied that the New Testament books were written by the persons whose names they bear. Baur (*d.* 1860)

and his followers of the New Tübingen School (Zeller, Schwegler, Hilgenfeld, Volkmar, etc.) deny the genuineness of all the New Testament writings, with the exception of Revelation, and the Epistles to the Galatians, 1 and 2 Corinthians, and Romans—treating the rest as forgeries of the second century, resulting from a bitter struggle between the Pauline and the Petrine parties. These rationalistic critics criticize the received views of the New Testament with the utmost freedom, and reject all the traditions of the Church as to the authorship and dates of the several books. Generally speaking, their criticism is not based so much upon the matter of the book, as upon *details of language*, and upon the critic's own theory as to the *use of words*. The later scholars of the Tübingen School, however, now concede the genuineness of all but three or four of the Pauline Epistles (excluding Hebrews), and reject the three Pastoral Epistles mainly because they cannot be easily located in the known life of Paul, and because they seem to indicate a post-Pauline state of the church government and of heresy. Strauss (Baur's pupil) turned his criticism upon the Gospels, and endeavored to revolutionize the Gospel History, but only gave stimulus to the rich modern literature on the life of Christ. The relation which the three Synoptical Gospels bear to one another has given rise to the widest differences of opinion, and the Synoptical problem is by no means definitely settled, although the writer adopts the view that all three Evangelists drew from a common source, which constitutes the foundation of our first three Gospels, and that this source was the oral teaching of the Apostles, which on account of its sincerity and simplicity, immediately received a fixed form.

There are strong reasons for supposing that of the three Synoptists, Mark exhibits the oral tradition of the official life of our Lord in its earliest extant form, reflecting the fresh and impulsive temper of Peter. The fact that the first (Matthew) and third Gospels (Luke) are two writings which are altogether independent of each other is of the greatest consequence in the further investigation of the sources of the Synoptists.

The Johannean authorship of the fourth Gospel is still in dispute among the negative critics, but the history of this discussion is very interesting, and teaches a good lesson to modern critics. Fifty years ago De Wette very tersely expressed the general result of the higher criticism of his day when he said: "In N. T. criticism nothing is so firmly established as that the Apostle John, if he be the author of the Gospel and the Epistles, did not write the Apocalypse; or if the latter be his work, that he cannot be the author of the other writings." The School of Schleiermacher ascribed the Gospel and the Epistles to the Apostle John, but denied his authorship of the Apocalypse, and this view prevailed generally fifty years ago. Then the opposite view gained the ascendancy among the Higher Critics, the view of the Tübingen School, that the Apocalypse was a genuine Johannean production, but that John was not the author of the Gospel and the Epistles. And so the change of base among the negative critics will go on,—the tide has its ebb and flow.

Schaff (§ 114, 115): "There is scarcely a book in the Bible which has not been subjected to the dissecting-knife of the most searching criticism, such as would disprove the genuineness of almost any ancient book.... Truth will slowly but surely make its way through the wilderness of conflicting hypotheses.... The immense

labor of Christian scholarship cannot be lost, and must accrue at last to the advantage of the Church....The Bible need not fear the closest scrutiny. The critics will die, but the Bible will remain—the Book of books for all ages.”

§ 70. Special Introduction to the Bible.

Special Introduction has to do with the particular books of Scripture in detail, although in many points it pursues the same method as Higher Criticism and uses much of its material, especially in the treatment of those books whose authenticity has been questioned by negative higher critics, still it differs in this that it aims to develop many topics which are not touched by Higher Criticism at all. A separate treatment has to be given to each book, and each writing must be characterized in accordance with that which is peculiar to it. Its name, form, language, style; its division, contents, and object; its unity, composition, genuineness, sources, and historical character, must be fully discussed; the time at which it was written is to be made historically clear; the author, where that is possible, is to be depicted according to the circumstances of his life, in order that the writing may be recognized as a product of a particular time and of a particular personality.

Most writers of the past, like De Wette, Bleek, Keil, Reuss, Weiss, Holtzmann, and others, have included in one work Biblical Canonics, Textual Criticism, Higher Criticism, and Special Introduction, but some of our later writers, like Credner, Davidson, Salmon, Driver, Wright, Dods, Gloag, and others, rightly confine themselves to Special Introduction.

This science naturally falls into two separate sciences, that of Special Introduction to the Old Testa-

ment, and that of the New, but this separate treatment is valuable only for scientific and academic use, for it must never be forgotten that the two sciences are exegetically and historically one, on account of the intimate union between the Old and the New Testament.

§ 71. Best Literature on Biblical Introduction.

1. *Introductions to the whole Bible.*

• In addition to the books recommended under the study of the Bible in General (§ 45) and under Biblical Archæology (§ 61), the following works will be found most useful.

1. *ANGUS, JOSEPH. *The Bible Handbook. An Introduction to the Study of Sacred Scripture.* New ed. Pp. 788. Phil'a, 1883.

2. AYRE, JOHN. *A Compendious Introduction to the Study of the Bible.* Twelfth ed. London, 1877.

A Synopsis of the work of Horne, and of value to the general student.

3. *Book by Book.* Popular Studies, etc. By Farrar, Spence, A. B. Davidson, Dods, Leathes, Maclear, Salmon, Robinson, Sanday, Milligan, and others. London and Phil'a, 1892. Price \$2.50.

4. *Cambridge Companion to the Bible.* London and New York, 1893.

Aims to make popular the results of negative Higher Criticism.

5. *HARMAN, HENRY M. *Introduction to the Study of the Holy Scripture.* New edition. New York, 1894.

One of the best works for advanced students.

6. †HORNE, THOMAS HARTWELL. *An Introduction to the Critical Study and Knowledge of the Scriptures.* Second volume edited by Ayre, and the fourth volume by Tregelles. 4 vols. 14th ed. London, 1877. Price \$20.00.

This is the best Introduction on the whole Bible extant in the English language. Volumes two and four are devoted to Biblical Introduction proper. All editions after the tenth are the same. The American editions of Horne, whether in one, two, or four volumes, are, for critical purposes, comparatively worthless, being reprints of early editions.

7. *Oxford Helps to the Study of the Bible. New edition. 1896.

8. RICE, EDWIN W. *Our Sixty-six Sacred Books.* How they came to us and what they are. 2nd ed. Phil'a, 1892. Price 50 cents.

2. *Introductions to the Old Testament.*

1. **BLEEK, FRIEDRICH.** *An Introduction to the Old Testament.* Edited by J. F. Bleek and A. Kamphausen. Translated from the second German edition by G. H. Venables. 2 vols. London, 1869. Fourth German edition, by J. Wellhausen. Berlin, 1878. 5th ed. 1886.

Not to be recommended to students but of value to specialists who wish to become acquainted with the vagaries of Criticism.

2. **CORNELL, C. H.** *Einleitung in das A. T.* 2nd ed. 1895.

Written from the standpoint of negative criticism.

3. **DAVIDSON, SAMUEL.** *An Introduction to the Old Testament, Critical, Historical, and Theological;* containing a discussion of the most important questions belonging to the several books. 3 vols. London, 1862.

The author holds free views on inspiration.

4. **DE WETTE, W. M. L.** *Lehrbuch d. hist.-krit. Einleitung in das Alte Testament.* Achte durchgehends verbesserte, stark vermehrte Ausgabe, by Eberhard Schrader. Berlin, 1869.

De Wette would no longer recognize his work, for it is not only changed in form but also in its relation to criticism. An earlier edition of De Wette's work was translated by Theodore Parker. 2 vols. Boston, 1843.

5. **DRIVER, S. R.** *An Introduction to the Literature of the O. T.* 5th ed. 1894.

From the critical standpoint.

6. **HAEVERNICK, H. A. Ch.** *A General Historico-Critical Introduction to the Old Testament.* Translated from the German by William Lindsay Alexander. Edinburgh, 1852. Second German edition by C. F. Keil. Frankfurt and Erlangen, 1854, 56.

7. †**KEIL, C. F.** *Manual of Historico-Critical Introduction to the O. T.* Translated from the second German edition by G. C. M. Douglas. 2 vols. Edinburgh, 1869. Third German edition by Schrader. Berlin 1874.

This is the best work written from the conservative standpoint, but does not take cognizance of the points raised by the negative Higher Criticism.

8. **KLEINERT, PAUL.** *Abriss der Einl. zum Alten Testament in Tabellenform.* Pp. 105. Berlin, 1878.

This work is very valuable, and is really the third edition of Hertwig's *Tabellen*. It gives at a glance the results of modern criticism, covering not only the works of such critics as Bertholdt, Eichhorn, Augusti, de Wette, Ewald, Hitzig, Hirzel, and Knobel, but also such conservative exegetes as Hengstenberg, Hævernick, Keil, Hofmann, Auberlen, Delitzsch, and others.

9. **KÖNIG, ED.** *Einleitung in das A. T., etc.* 1893.

From the critical standpoint.

10. **REUSS, ED.** *Die Geschichte der heiligen Schrift Alten Testaments.* 2nd ed.

A work of much erudition, a companion volume to his well-known work on the New Testament, but written from the critical standpoint.

11. **RIEHM, E.** *Einleitung in das A. T.* Edited by Brandt. 2 vols. 1890.

From the critical standpoint.

12. ***ROBERTSON, JAMES.** *The Old Testament and its Contents.* New York and London. 1893. Price 30 cents.

An excellent little handbook.

13. ***STEARNS, O. S.** *Introduction to the Books of the O. T., etc.* Pp. 148. Boston, 1888. Price \$1.00.

14. ***STRACK, H. L.** *Einleitung in das A. T., etc.* 4th ed. 1893.

An excellent manual, incorporating the latest results of Higher Criticism, written from a progressive and still conservative standpoint.

15. **WISE, ISAAC M.** *Pronaos to Holy Writ, etc.* Cinc. 1891. Price \$1.50.

Written from the Jewish standpoint.

16. ***WRIGHT, C. H. H.** *An Introduction to the O. T.* 1891. Price 75 cents.

3. *Introductions to the New Testament.*

1. **BLEEK, FRIEDRICH.** *An Introduction to the New Testament.* Edited by J. F. Bleek. Translated from the German of the second edition by William Urwick. 2 vols. Edinburgh, 1869. Fourth German edition by Mangold. Berlin, 1886.

One of the best works on New Testament Introduction extant, but to be used with care.

2. **CREDNER, K. A.** *Einleitung in das N. T.* Halle, 1836.

3. **DAVIDSON, SAMUEL.** *An Introduction to the Study of the New Testament, Critical, Exegetical, and Theological.* 2 vols. London, 1868. Third edition, 1894.

The work of a scholar, but to be used with care.

4. **DE WETTE, W. M. L.** *Lehrbuch d. hist.-krit. Einleituug in die kanon. Buecher des N. T.* 6. Auflage von Messner u. Luenemann. Berlin, 1860.

5. ***DODS, MARCUS.** *An Introduction to the N. T.* London and New York. 1889. Price 75 cents.

6. **FARRAR, F. W.** *The Messages of the Books, etc.* London and New York, 1885. Price \$3.50.

7. †**GLOAG, P. J.** *Introduction to the Synoptic Gospels.* 1895.

8. †**GLOAG, P. J.** *Introduction to the Johannine Writings.* 1891.

9. †**GLOAG, P. J.** *Introduction to the Pauline Epistles.* 1874.

10. †**GLOAG, P. J.** *Introduction to the Catholic Epistles.* 1887.

11. **GUERICKE, H. E. F.** *Neutest. Isagogik.* Dritte Aufl. Leipsic, 1868.

12. **HERTWIG, O. R.** *Tabellen zur Einleitung ins N. T.* 4 Auflage, besorgt von Weingarten. Berlin, 1872.

An excellent work. The views of such authors as Hug, Schott, Eichhorn, Credner, de Wette, Guericke, Bleek, Reuss, as well as of all the best commentators on the books of the New Testament, are cited.

13. **HOLTZMANN, H. J.** *Lehrbuch der hist.-krit. Einleitung in das N. T.* 3rd ed. 1892.

Written from the standpoint of negative Higher Criticism.

14. ***KERR, J. H.** *An Introduction to the Study of the Books of the New Testament.* Chicago, 1892.

15. **LUMBY, J. R.** *A Popular Introduction to the New Testament.* 1883.

16. ***McCLYMONT, J. A.** *The N. T. and its Writers.* 1893. Thirty cents.

17. **PLUMPTRE, E. H.** *Introduction to the N. T.* London, 1883.

18. **REUSS, ED.** *History of the Sacred Scriptures of the N. T.* Transl. from 5th Ger. ed. 2 vols. 1884. Sixth Ger. ed., 1887.

Written from the critical standpoint.

19. **SALMON, GEORGE.** *Historical Introduction to the Study of the Books of the N. T.* 7th ed. London, 1894.

20. **†WEISS, B.** *A Manual of Introduction to the N. T.* 2 vols. New York, 1887. Second Ger. ed., 1889.

On the whole the best work on the subject.

4. *On the Canon of the Bible.*

1. **BUHL, FRANZ.** *Canon and Text of the O. T.* From the German. 1892.

2. ***CHARTERIS, A. H.** *The New Testament Scriptures: their claims, history and authority.* Being the Croall Lectures for 1882. London and New York, 1882.

3. **†CHARTERIS, A. H.** *Canonicity: a collection of Early Testimonies to the Canonical Books of the New Testament, based on Kirchofer's Quellensammlung.* Edinburgh and London, 1881.

4. **CREDNER, C. A.** *Geschichte des neutest. Kanon* herausgegeben von G. Volkmar. Berlin, 1860.

5. **DAVIDSON, SAMUEL.** *The Canon of the Bible: its formation, history and fluctuations.* Third edition. London, 1880.

An enlarged and revised edition of the same author's article on the Canon in the *Encyclopædia Britannica* (ninth edition).

6. ***GAUSSEN, L.** *The Canon of the Holy Scriptures examined in the light of History.* Translated from the French and abridged by Dr. Edward N. Kirk. Boston, 1862.

7. GRAU, R. F. *Entwicklungsgeschichte des neutest. Schriftthums.* 2 vols. 1871.
8. REUSS, E. *History of the Canon of the Holy Scriptures, etc.* Translated from the second French edition. 1884.
9. RYLE, H. E. *The Canon of the O. T., etc.* 1892.
10. STUART, MOSES. *A critical History and Defence of the Old Testament Canon.* Andover, 1865.
11. WESTCOTT, BROOKE FOSS. *A General Survey of the History of the Canon of the New Testament.* Sixth Edition. London, 1889.
12. †ZAHN, TH. *Geschichte des neutest. Kanons.* 2 vols. 1888-1892.

5. *Higher Criticism of the Old Testament.*

a) RADICAL OR LEANING TOWARDS NEGATIVE HIGHER CRITICISM.

1. BRIGGS, C. A. *The Higher Criticism of the Hexateuch.* New York, 1893.
2. *BRIGGS, C. A. *Biblical Study, etc.* 4th ed. New York, 1891.
3. CHEYNE, T. K. *Founders of O. T. Criticism, etc.* 1893.
4. †DRIVER, S. R. *An Introduction to the Literature of the O. T.* 5th ed. 1894.
5. KUENEN, A. *Historico-Critical Inquiry into the Origin and Composition of the Hexateuch.* 1886.
6. SMITH, W. ROBERTSON. *The Old Testament in the Jewish Church.* 3rd ed. 1895.
7. SMITH, W. ROBERTSON. *The Prophets of Israel and their Place in History, etc.* New York, 1882.
8. WELLHAUSEN, J. *The History of Israel.* Edinburgh, 1885.
9. WILDEBOER, G. *The Origin of the Canon of the O. T.* An historico-critical Enquiry. Translated from the German by B. W. Bacon. 1895.

b) CONSERVATIVE OR LEANING TOWARDS POSITIVE HIGHER CRITICISM.

1. BARTLETT, S. G. *Sources of History in the Pentateuch.* Six Lectures delivered in Princeton Theological Seminary. New York, 1883.
2. BAXTER, W. L. *Sanctuary and Sacrifice.* A Reply to Wellhausen. London, 1895.
3. BISSELL, E. C. *Genesis printed in Colors.* 1892. Price \$1.25.
4. BISSELL, E. C. *The Pentateuch, its Origin and Structure.* New York. 1885.

This volume contains a list of some 3,000 works bearing on Old Testament Criticism.

5. **CAVE, ALFRED.** *The Inspiration of the O. T. inductively considered.* 2nd ed. 1889.
6. **CAVE, ALFRED.** *The Battle of the Standpoints, etc.* 2nd ed. 1892.
7. **CURTISS, S. I.** *The Levitical Priests.* Edinburgh, 1877.
8. **DOUGLAS, G. C. M.** *Isaiah one and his Book one.* 1895.
9. **ELLICOTT, C. J.** *Christus Comprobator.* London, 1891.
10. **ELLIOTT, CHARLES.** *A Vindication of the Mosaic Authorship of the Pentateuch.* 1884.
11. **GIRDLESTONE, R. B.** *The Foundations of the Bible.* London, 1890.
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§ 72. Biblical Textual Criticism.

Biblical Textual Criticism differs from Biblical Higher Criticism in this, that Higher Criticism deals with individual writings and groups of writings and seeks to determine their authenticity and genuineness, while Textual Criticism has for its aim the restoration of the original text of Scripture, and of particular passages of the Sacred text. It is the object of Textual Criticism to judge in regard to these questions on scientific principles, and where the genuine reading, essential to the integrity of the book, is lost or obscured, to restore it. Criticism in its proper sense concerns itself only with the text of the Scriptures, not with that which is within the text.

The Bible has been perpetuated by the hand of man; and no two editions of it in any language are probably in the stricter sense exactly alike. If this be true, as it is, of printed editions, much more is it true of the written copies, by which alone the Scriptures were for ages perpetuated. We find that with all the care exercised by Jewish and Christian writers, various readings have arisen. The authors of the Bible were inspired but its transcribers were not. While, however, all transcribers are liable to mistakes, it is less likely that two independent transcribers will coincide in a particular mistake, than that one should make it. Two copies both of which have mistakes may therefore be the means of correcting each other. If, instead of two copies we have a thousand, it is evident that while there are many more mistakes made, and

consequently many more various readings, than in two, yet they greatly enlarge the means of fixing the real text.

The labors of Tischendorf and his discovery of the Codex Sinaiticus, of Tregelles, of Westcott and Hort, and the publication of the Revised Version of the Bible, have given fresh impulse to the study of Textual Criticism, especially of New Testament criticism. Yet the Codex Sinaiticus, profoundly interesting as it is, only strengthens the evidence, already so abundant, and nothing absolutely vital is dependent on the results of textual criticism. The most corrupt text, by which, however, we do not mean wilfully corrupted, and the most pure text, teach the same great truths. The first edition of Erasmus, which was the second printed, but the first published, and the eighth of Tischendorf, create the same impressions of the truth which determines our faith and shapes our life; yet the true scholar and the earnest christian will rejoice together at every successful effort to restore to the minutest point the very words chosen by the holy men of old who "spake from God, being moved by the Holy Ghost" (2 Pet. 1: 21).

Textual Criticism is closely related to Exegesis. They are indeed distinct but in practice are closely connected. It is Exegesis which awakens the interest in Criticism for we care little about the original text of a book whose matter has no interest for us, and both sciences act reciprocally upon each other. Textual Criticism aims to settle the exact text which it is the object of Exegesis to expound. It considers the text of the Sacred Scriptures both as a whole and in detail. This department has a wide field of investigation. It seeks to restore as far as possible, the genuine,

original, pure and uncorrupted text of the Word of God, as it proceeded directly from the original authors to the original readers. It naturally divides itself into 1) the Textual Criticism of the Old Testament, and 2) that of the New Testament, but much more progress has been made in the New Testament department. The principles, however, are the same whether applied to the Old Testament or to the New, so that the difference between works treating of these topics respectively, lies not in the mode of treatment, but simply in their contents. On the part of the textual critic it requires patient attention to minute details, microscopic accuracy and judicial impartiality.

The necessity of the science of Textual Criticism arises from the loss of the Hebrew and Greek originals, and from the fact that a vast number of various readings are found in the different manuscripts of the Sacred text, especially of the New Testament.

On the whole, the possible sources of various readings may be classified as follows:—

Possible Sources of various Readings.	{	Unconscious	{	1. Errors of <i>sight</i> .
		or		2. Errors of <i>hearing</i> .
		unintentional		3. Errors of <i>memory</i> .
		{	{	4. Incorporation of marginal glosses, etc.
				Conscious
		or		6. Alterations in the text to produce supposed harmony with another passage, to complete a quotation, or to clear up a supposed difficulty.
		Intentional		7. Liturgical insertions.
				8. Alterations for dogmatic reasons.

The Number and Value of Various Readings. Schaff (§98): "In the Masoretic text of the Hebrew Bible a careful examiner has numbered 1314 different readings of value. Of these only 147 affect the sense or have any theological importance. But when we compare the Hebrew original with the Greek translation, the differences are much more frequent and important, and imply many omissions and additions"....."The vast majority of variations in the Greek Testament (about 150,000), at least nineteen out of

¹ See Hammond's **Outlines of Textual Criticism applied to the New Testament**. Fifth edition. Oxford, 1890.

twenty, are analogous to trifling typographical errors, and of no consequence whatever; of the remaining twentieth part not more than about 400 affect the meaning, of these less than 100 involve any doctrine or ethical question; and not one of them invalidates any revealed doctrine or moral duty, but only diminishes the number of proof-texts for an article of faith which is sufficiently sustained by other undoubted passages. The abundance of variations, far from unsettling the general integrity of the text, furnishes us the material for restoring it."

§ 73. The Textual Criticism of the Old Testament.

This science, in comparison with the Textual Criticism of the New Testament, is still in its infancy. This is largely owing to the fact that we do not possess the materials for a critical judgment upon the text of the O. T. Our only sources are: 1) Hebrew manuscripts, all representing the Masoretic text, none of which are older than the tenth century¹; 2) the Masoretic text of the Hebrew Bible,—there being only one recension of the Hebrew text, and therefore there is no difference whatever between the Jewish, Roman Catholic, and Protestant editions of the Hebrew Bible; 3) the Samaritan Pentateuch (known in Europe since 1620 A. D.); 4) the various translations of the Hebrew text, of which the most important are the Greek Septuagint, the Targums, the Syriac Peschito, and the Latin Vulgate; 5) quotations from the O. T. found in Jewish writings.

We owe the Masoretic text to Rabbinical scholarship. The Jewish Rabbis, especially of the school at Tiberias, between the sixth and eighth century after Christ, devoted themselves with a marvelous diligence to the study of the O. T. They watched with scrupu-

¹ The oldest known Codex of the Prophets is from the year 916 A. D., that of the whole O. T. from 1009 A. D., both in the Imperial Library of St. Petersburg.

lous fidelity and unwearied patience over the purity of the text, and put on record the slightest difference in reading (*Keri*) which in the course of time had been introduced. They inserted the vowel points, the punctuation, and the accents, which we now find in our Hebrew Bibles. Their written notes (*Masora*, tradition) embody the results of their learned labors upon the text of the Hebrew Scriptures. The *Masora* or tradition was originally preserved in different books, but was afterwards transferred to the margin of the Hebrew manuscripts. In some manuscripts the *Masora* was greatly abridged (*Masora parva*), while others contained the entire body of critical remarks (*Masora magna*). The more important of these Masoretical notes were printed in the great editions of the Hebrew Bible, and even in our modern Hebrew Bibles we still find the *Keris* (what must be read) carefully recorded in foot-notes. The number of *Keris*, according to Elias Levita, who spent twenty years in the study of the *Masora*, is 848, but the great Bomberg Bible, printed in Venice, in 1526, and edited by the famous scholar, Rabbi Jacob-ben-Chajim, an African Jew, contains 1171. After Bomberg's Bible comes a long series of editions reaching down to the present century, among which we may mention the famous Antwerp Polyglot of 1572, the Hebrew text of which was reprinted in Walton's Polyglot of 1657; the editions of Athias in 1661,—the third edition of which (1676) was reprinted in Van der Hoogt's fine edition, and this has become substantially the current text of to-day; and that of Michaelis of 1720, celebrated for its valuable notes. Among the great O. T. textual critics we may especially mention Louis Cappel, who published in 1650 a large work, in which a collection of

the various readings and errors which had crept into the Hebrew text was given. Benjamin Kennicott, one of the great Hebrew scholars of Oxford University, published his great work *Vetus Testamentum Hebraicum cum Variis Lectionibus* in two volumes in 1776–1780. The various readings given were derived from 694 sources, including Hebrew Manuscripts at Oxford, Cambridge, London, and on the Continent of Europe, as well as the most important printed editions. This work still remains a vast storehouse of materials. De Rossi, another great Hebrew scholar, continued the labors of Kennicott and published at Parma, in four quarto volumes (1784–1788, an additional volume also in 1798), his *Variæ Lectiones Veteris Testamenti*. These five volumes contained collections of 731 additional manuscripts and some 300 additional printed editions of the Hebrew Bible. Very little has been done in the Textual Criticism of the O. T. since his time, until the attempts made by some of our modern scholars like Strack, Nestle, Lagarde, Ginsburg, and others. The best edition of the Masoretic text of the Hebrew Bible is that published by Baer and Delitzsch, and the most complete collection of the Masoretic material has been made by Ginsburg.

The Samaritan Pentateuch is a Hebrew text written in the so-called Samaritan letters, which are much the same as the Phœnician. It is, however, not of the same recension as the Masoretic text, and it often agrees with the Septuagint against the Masoretic text.

The Greek Septuagint is a translation of the Hebrew Bible made by different persons at different times from 285 to 185 B. C. The translation is very unequal in the different books. In the Pentateuch it is

very valuable, and Ezekiel is also well translated, but the Psalms, Job, Isaiah, and most of the prophetic books are imperfectly rendered. The majority of the quotations from the O. T. in the New Testament are taken from the Septuagint, and this translation was the O. T. Bible of most of the Christian Fathers. All the ancient Versions, except the Peschito Syriac, the Targums, and the Vulgate, are taken from the Septuagint. It differs from the Hebrew in more than 1000 places, where the Masoretic text evidently has the true reading, but there are also many places in which the Septuagint seems to have preserved an older and better reading than the Masoretic text. Some of these are referred to in the margin of the Revised English Version. The best edition of the Septuagint is by Swete, in three handy volumes.

The most important Targums or Chaldee Versions of the Old Testament are those of Onkelos on the Pentateuch, and of Jonathan ben Uzziel on the Prophets. The language of the former closely approaches in purity the Chaldee of Ezra and Daniel, and belongs probably to the first centuries of the Christian era. The Targum of Jonathan seems to belong to a period somewhat later. The best edition of the Targums of Onkelos is by Berliner, published in 1884.

§ 74. The Textual Criticism of the New Testament.

The text of the New Testament is derived from three sources—Greek Manuscripts, ancient Translations, and Quotations in the writings of the Church Fathers of the first five centuries. The art of reading ancient *Mss.* and determining their age and value is a special science called *diplomatics*, and in a wider sense, *palæog-*

raphy. The manuscripts of the Greek Testament have come down to us in sheets folded and stiched together, not in rolls like those of the Hebrew Bible, and are therefore called *Codices*. The number of *MSS.*, including all classes, is about 3000, and is gradually increasing, owing to continued discoveries in ancient libraries and convents, especially in the East. These manuscripts differ in age, in extent, and in value. The oldest were written in the fourth century, and the latest in the sixteenth; some cover the whole New Testament, others only in parts; some are written with great care, while others contain many errors of transcription. It is not difficult to decide with reference to the general age of a manuscript, for all before the tenth century were written with Capital letters, hence called *Uncials*, and all later were written in small letters, or in current hand, hence called *Cursives*.

In all we possess now (1897) about 110 Uncials, but many of these are mere fragments; some of them contain but a few verses. Of the four Uncials which for antiquity, value, and completeness occupy the first rank, the Codex Sinaiticus is the only Uncial that exhibits the whole New Testament entire; Codex A is very nearly complete, but lacks Matt. 1: 1—25: 6; John 6: 50—8: 52; and 2 Cor. 4: 13—12: 6; Codex B is not quite so complete, but contains the New Testament as far as the middle of the verse Heb. 9: 14,—the remaining part of Hebrews, the Pastoral Epistles, Philemon, and the Apocalypse, having been lost; Codex C, unfortunately contains only about three fifths of the N. T., one or more sheets having perished out of almost every quire of four sheets, but it contains portions of every one of the books except 2 Thess. and 2 John. Of the many cursives there are

about thirty which are either complete or nearly so. The *Uncials* are designated, for brevity's sake, by the capital letters of the Latin and Greek alphabets, and the addition of a few Hebrew letters. The *Cursives* are indicated by Arabic numerals.

The Manuscripts of the N. T. are divided into six classes, according as they contain 1) the Gospels; 2) the Acts and the Catholic Epistles; 3) the Pauline Epistles; 4) the Apocalypse; 5) Scripture lessons from the Gospels (*Evangelistaria*); 6) Scripture lessons from the Acts and Epistles (*Praxapostoli*),—the last two classes being known as the *Lectonaries*. The Gospel Mss. are the most numerous, those of the Apocalypse the least numerous. In the earlier Mss. marks of breathing, accent, and punctuation are very rare, and where they appear, are generally the marks of a later scribe. Nearly all the more important Uncial Manuscripts have been published, either in fac-simile or otherwise. This includes all the primary Uncials, Aleph, B, A, C, and D.¹

Next to the Greek *MSS.* themselves, the ancient Versions give us the most important aids in Textual Criticism, and in the case of omissions and interpolations, they have as much authority as Greek *MSS.* The older Versions have been handed down to us in manuscript, just as the Greek original has been, and they have been liable to similar textual corruptions.

¹ Aleph or the Codex Sinaiticus is in the Imperial Library at St. Petersburg, while B or the Codex Vaticanus is in the Vatican Library at Rome, both from the middle of the fourth century; A or Codex Alexandrinus is in the British Museum, London, while C or Codex of Ephraim (so called because the works of the Syrian Father, Ephraim, d. 372, were written over the original Greek text) is in the National Library of Paris, both of the fifth century; Codex D is in the University Library of Cambridge, England, to which Beza presented it in 1581, and is of the sixth century.

Though some of these Versions were made nearly 200 years before the date of the oldest Greek manuscripts (Aleph and B), we have no manuscript copy of a version earlier than the fourth century, and what is worst of all, some of these versions have not been critically edited. The most important of these versions are the Latin, the Syriac, the Egyptian, the Æthiopic, the Gothic, and the Armenian. The earliest Latin versions were so literal that they even give evidence on the order of the words in Greek. When we take into consideration the fact that the earliest Latin and Syriac Versions were probably made not later than 170–200 A. D., and two of the Egyptian Versions, but little later, we can readily see how important the testimony of these versions becomes. This immense field is still open to scholars for original work and investigation, as we have not even a satisfactory critical edition of the Vulgate.

The third source of Textual Criticism is furnished by the writings of the Christian Fathers, which contain so many quotations, that it has been repeatedly stated that nearly the whole N. T. might be reconstructed from their writings. But this evidence is far less satisfactory than in the case either of Greek *MSS.* or of Versions, because so little real critical care has as yet been spent on editing the writings of the Fathers. *Schaff*: “The Fathers must be used with great care and discrimination. They were theologians and christians rather than critics. They often quote very loosely, simply from memory, and more for doctrinal, polemical, and practical, than for critical purposes. Their testimony is fragmentary, and fails us where we most wish and need information.”¹ The

¹ *Companion to the Greek Testament*, p. 164.

most important help is given by an Early Writer when he recognizes different readings of a passage, and expressly states that while many MSS. have some particular reading or readings, the best MSS. have another, which he gives. The labors of Origen, Eusebius, and Chrysostom for the Greek text, have more weight than all the rest of the Greek Fathers. Among the Latin Fathers, and for the Latin text, Tertullian and Jerome take the highest rank.¹

A careful study of all existing *MSS.* of the N. T. shows that there are certain marked features, which, in the judgment of critics, are a ground for dividing them into well-defined groups. These special features are: 1) peculiarities of spelling; 2) peculiar formation of inflections; 3) peculiarities of syntax; and 4) characteristic readings. All critics alike have recognized a difference between a comparatively small group which includes the most ancient *MSS.* together with some later uncials and a few cursives, and the group which contains the more recent *MSS.* Some subdivide one or both of these groups. Bengel (*d.* 1752) finally decided in favor of two, which he called *African* and *Asiatic*; Griesbach (*d.* 1812) subdivided Bengel's *African* group, and finally declared in favor of three groups,

¹ Of the hundred or more ecclesiastical writers of the first five centuries cited by critics, the following list of Greek and Latin Fathers will include the names of all whose writings furnish substantial materials for Textual Criticism:

Greek Fathers: Clemens Romanus fl. 95; Ignatius fl. 107; Polycarp fl. 108; Justin Martyr d. 167; Clemens Alexandrinus d. 220; Origen d. 254; Hippolytus fl. 220; Eusebius d. 340; Athanasius d. 373; Basil, the Great d. 379; Gregory Nazianzus d. 389; Gregory of Nyssa d. 371; Ephraem, the Syrian d. 373; Cyril of Jerusalem d. 386; Chrysostom d. 407; Epiphanius d. 403; Theodore of Mopsuestia d. 428; Cyril of Alexandria d. 444; Theodoret d. 458.

Latin Fathers: Tertullian fl. 200; Cyprian d. 258; Novatian fl. 251; Lactantius fl. 303; Hilary of Poitiers fl. 354; Ambrose d. 379; Augustine d. 430; Jerome d. 420.

which he named *Alexandrine*, *Western*, and *Byzantine*; Lachmann (*d.* 1851) speaks of two groups, *African* and *Byzantine*; Tischendorf subdivides each of Lachmann's and Bengel's groups, and names them the *Alexandrine* and *Latin*, the *Asiatic* and *Byzantine*; Westcott and Hort also recognize four groups,—three belonging to a *pre-Syrian* stage of the text, which they call *a) Neutral*, *b) Western*, *c) Alexandrian*, and a fourth *d) Syrian*, due to authoritative recensions of the text at some time between 250 and 350 A. D. According to Westcott and Hort the *Neutral* text is best represented by B and largely by *Aleph* or Codex Sinaiticus, and comes nearest to the Apostolic original; the *Western* text is represented by D, the Old Latin Versions, and in part by the Curetonian Syriac, and is characterized by a tendency to paraphrase and to interpolate from parallel passages; the *Alexandrian* text is much purer than the Western, but betrays a tendency to polish the language, and is found in Origen, Cyril of Alexandria, and other Alexandrian Fathers, and in the two principal Egyptian Versions; while the *Syrian* text is a recension, its editors borrowing from all sources, and aiming to present the N. T. in an attractive form.

Certain principles or canons of criticism have in time been adopted by Textual Critics, by which they are guided in their difficult task of deciding between the claims of conflicting readings. Schaff in his *Companion* (*pp.* 202–205) makes an excellent summary of these Rules more or less accepted by the best modern critics:

1. Knowledge of documentary evidence must precede the choice of readings.
2. All kinds of evidence, external and internal,

must be taken into account according to their intrinsic value.

3. The sources of the text must be carefully sifted and classified, and the authorities must be *weighed* rather than numbered. One independent manuscript may be worth more than a hundred copies which are derived from the same original.

4. The restoration of the pure text is founded on the history and genealogy of the textual corruptions.

5. The older reading is preferable to the later, because it is presumably nearer the source. In exceptional cases later copies may represent a more ancient reading. Mere antiquity is no certain test of superiority, since the corruption of the text began at a very early date.

6. The shorter reading is preferable to the longer, because insertions and additions are more probable than omissions.

7. The more difficult reading is preferable to the easier. This was Bengel's first rule.

8. The reading which best explains the origin of the other variations is preferable. This rule is emphasized by Tischendorf.

9. That reading is preferable which best suits the peculiar style, manner and habits of thought of the author: it being the tendency of copyists to overlook the idiosyncrasies of the writer (*Scrivener*).

10. That reading is preferable which shows no doctrinal bias, whether orthodox or heretical.

11. The agreement of the most ancient witnesses of all classes decides the true reading against all Mediæval copies and printed editions.

12. The primary uncials, Aleph, B, C and A—especially Aleph and B—if sustained by other ancient

Greek uncials as D, L, T, Z and first-class cursives as 33, by ancient Versions, and Ante-Nicene citations, outweigh all later authorities, and give us presumably the original text of the sacred writers.

The history of the Textual Criticism of the N. T. is but a repetition of the history of the printed text of the Greek Testament, which has been divided into three periods: 1) the reign of the Received Text from 1516 to 1770; 2) the transition period from the Received Text to the older Uncial Text, 1770 to 1830; 3) the restoration of the oldest and purest text, 1830 to 1881.

The *Textus Receptus* is primarily derived from the printed editions of ERASMUS—1516, 1519 (this second edition was the basis of Luther's translation), 1522, 1527, 1535—especially from the fourth and fifth editions of 1527 and 1535 which scarcely differ from each other. The entire apparatus never exceeded eight MSS., and the oldest and best of them, a cursive of the tenth century numbered 1, he used least of all.

ROBERT STEPHENS, on the basis of the fourth and fifth editions of Erasmus, published four editions of the Greek N. T. (1546, 1549, 1550, 1551), of which the third edition of 1550, on account of its beautiful typography is known as the *royal edition* (editio regia), and has become celebrated as the nearest source of the *Textus Receptus* according to English usage.¹

THEODORE BEZA prepared and published four folio editions of Stephen's Greek text, with some changes and a Latin translation of his own, Geneva, 1565,

¹ This edition was republished by Scrivener in 1859; new edition 1877, and again in 1887, Cambridge and London. In footnotes we have the various readings of the edition of Beza (1565, sometimes 1598), of Elzevir (1624), of Lachmann, Tischendorf, Tregelles, Westcott and Hort, and the Revised Version.

1582, 1589, 1598. His editions were chiefly used for the Authorised Version of 1611, in connection with the last two editions of Stephens. It is found on careful comparison that Beza's fifth and last text of 1598 agrees more closely with the Authorised Version than any other Greek text, and Scrivener, in his edition of the Greek Testament according to the Text followed in the Authorised Version and with variations adopted in the Revised Version (Cambridge, 1882), can find only about 190 variations from Beza's text of 1598.

In 1624 the two ELZEVIK brothers, the famous Leyden printers, issued a handy edition of the Greek Testament, based upon Beza's edition of 1565 and upon Stephens' folio of 1550, and this became very popular. In their second edition of 1633 they boldly proclaim, "*Textum ergo habes, nunc ab omnibus receptum,*" whence arose the title *Textus Receptus*. On the Continent of Europe this edition of Elzevir is known as the *Textus Receptus*, while in England the text of Stephens' edition of 1550 acquired this authority, but they substantially agree. Scrivener states, however, that the variations number 287, but Schaff calls attention to the fact that most of these variations are as unimportant as the variations of the different editions of the Authorised English Version, which number over 20,000.

In 1707 JOHN MILL published an edition of the Greek Testament based on the text of Stephens of 1550, and added a large critical apparatus of about 30,000 various readings,—the whole work the fruit of thirty years' labor. He has rightly been called the founder of Textual Criticism.

JOHN ALBRECHT BENGEL, the great Lutheran Commentator, was greatly disturbed by the 30,000 varia-

tions in Mill's Greek Testament, and with a firm faith in the inspiration of the Bible, with characteristic humility and perseverance went to work investigating the matter. He procured all the editions, manuscripts and translations he could, and in 1734 published a Greek Testament at Tübingen, together with an *Apparatus Criticus*, which became the starting point for another development of the science of Textual Criticism. Most of his changes have been approved. His famous *canon* was, *the more difficult reading is to be preferred*.

The merit of WETSTEIN'S Greek Testament, published in two volumes, at Amsterdam, in 1751 and 1752, the work of forty years, lies not so much in his revised text, which has little value, but in his learned commentary which illustrates the text from abundant citations from Rabbinical, Greek, and Latin authors. His method of citing the different Mss. is still in vogue to this day.

The Second Period from 1770 to 1830 is best represented by the names of Griesbach and Scholz. JOHN JACOB GRIESBACH (*d.* 1812) made the study of textual criticism of the Greek Testament his life-work, and he possessed all the necessary qualifications, scholarship, patient industry, and critical judgment. Westcott and Hort venerate his name "above that of every other textual critic of the New Testament." Various editions appeared from 1774-1807, principal edition in two volumes (Halle and London, 1796-1806), with extensive critical apparatus and important prolegomena. Griesbach's most mature judgment is seen in his small edition of 1805. This text of Griesbach has been the basis of many manual editions by *Schott, Knapp, Tittmann, Hahn* and *Theile*.

The edition of J. M. A. SCHOLZ in two volumes, 1830–1836, is remarkable in that being a Roman Catholic, he in many cases accepted the reading of the Greek text in preference to that of the Vulgate. His text has had a large circulation, being reprinted by Bagster (London), with the Authorised English Version.

In the last period from 1830 to 1881 we meet with the great names of Lachmann, Tischendorf, Tregelles, Alford, and Westcott and Hort.

CARL LACHMANN (*d.* 1851) published his larger edition of the Greek Testament in two volumes, 1842–1850, aided by the younger Philip Buttmann, who furnished the critical apparatus of the Greek text. His aim was to restore the oldest attainable text as found in the oldest documentary sources then known, and therefore ignored all printed texts as well as all cursive manuscripts. To him belongs the credit of founding a text wholly on *ancient* evidence, and establishing the true basis. Although his authorities were limited, his principles are generally acknowledged as correct, and “Tischendorf, Tregelles, Westcott and Hort, build on his foundation, but with vastly increased resources and facilities” (*Schaff*).

CONSTANTINE VON TISCHENDORF (*d.* 1874) is by far the most eminent textual critic of this century. He published a long list of Greek Testaments extending from 1850 to 1872, the last and most important being his *Editio Octavo Major*, in two volumes, 1869–1872, with a complete critical apparatus. A smaller edition (*eighth Critical Minor*) in one volume gives the same text with the principal readings. The best manual edition of this text has been published by *Oscar von Gebhardt*. Tischendorf visited all the principal libraries of Eu-

rope in search of Mss. and made repeated journeys to the East, where he discovered the famous Codex Sinaiticus, the most complete manuscript of the Greek Bible in existence. He edited and published some of the most important Greek manuscripts. His aim was to give not only the oldest, but also the best text, with the aid of all authorities. In his great critical edition, completed in 1872, he shows a preference for the oldest uncial manuscripts, especially his favorite Sinaitic Codex. His critical apparatus is the richest now extant, and will not soon be superseded. Tischendorf did not live to prepare his *Prolegomena*, but this has been done very ably by *Dr. Caspar René Gregory* (3 parts 1883–1894), assisted by *Dr. Ezra Abbot* in the earlier parts.

SAMUEL PRIDEAUX TREGELLES (*d.* 1875), with a devout spirit similar to that of Bengel, devoted his whole life to the preparation of an edition of the Greek Testament, which was issued in parts from 1857 to 1879. Like Tischendorf he was prevented from completing his work, the *Prolegomena* with *Addenda* and *Corrigenda* were compiled and edited four years after his death by Hort and Streane (London, 1879). Next to Tischendorf, he ranks among the greatest of the textual critics of this century. He bases his text on the oldest uncial Mss., the earliest Versions, and the early Fathers, including Eusebius. In 1887 a manual edition of this text, in large clear type, was published by Bagster.

HENRY ALFORD, Dean of Canterbury (*d.* 1871), may also be mentioned in this connection, for in his Commentary on the *Greek Testament*, he aims to supply a critical text, with full digest of readings, based principally upon the labors of Tregelles and Tischendorf.

At first he leaned strongly towards the traditional text, but in the fifth and sixth editions, relied more fully on the testimony of the most ancient witnesses.

BROOKE FOSS WESTCOTT and FENTON JOHN ANTHONY HORT spent twenty-seven years on their Greek Testament, published in 1881, in two volumes, the first containing the text, and the second the Introduction and Notes on Select Readings. They aim to present the oldest and purest text attainable, "the original words of the N. T. so far as they now can be determined from surviving documents." Although this edition cannot supersede the editions of Tischendorf and Tregelles, for no critical apparatus is given, it probably presents the oldest and purest text at present attainable. A smaller edition of the text with a brief Introduction appeared in 1885.

With all their minute variations, the texts of Lachmann, Tischendorf, Tregelles, and Westcott and Hort, are substantially the same. Although the Revised English Version harmonizes essentially with the text of Westcott and Hort, differing only in about 200 places, the same may be said also of the other critical texts, for nearly all the variations of Tregelles, Tischendorf, and of Westcott and Hort, are recognized in the Revised Version, either in the text or in the margin, as alternate readings.

§ 75. Select Literature of Biblical Criticism.

1. *Critical Editions of the Hebrew Old Testament.*

1. BAER, S. und DELITZSCH, F. *Liber Genesis*. Textum masoreticum accuratissime expressit, e fontibus masoræ varie illustravit, notis criticis confirmavit. Ex officina Bernhardi Tauchnitz. Leipzig, 1869. *Isaiah*, 1872; *Job*, 1875; *The Twelve Minor Prophets*, 1878; *Psalms*, 1880; *Proverbs*, 1880; *Daniel. Ezra and Nehemiah*, 1882; *Ezekiel*, 1884; *Canticles, Ruth, Lamentations, Ecclesiastes, Esther*, 1886; etc.

This edition aims at presenting an accurate Masoretic text with brief explanatory notes on the Masora. It is the best critical edition of the Hebrew Bible, and was published in thirteen small volumes, 1869—1893.

2. **LETTERIS, MEYER LEVI.** *The Hebrew Bible.* With a Key to the Masoretic Notes, Titles, and Index, generally found in the Margin of the Hebrew Bible, etc. New York, 1872.

An edition noted for its clear and large type.

3. **MICHAELIS, JOHN HENRY.** *Biblia Hebraica ex aliquot manuscriptis et compluribus impressis codicibus, item masora tam edita quam manuscripta aliisque Hebræorum criticis diligenter recensita ... Accedunt loca scripturæ parallela, verbalia et realia, brevesque annotationes.* Halle, 1720.

This edition is still of great value and has not yet been superseded. Especially valuable are the parallel references and the annotations.

4. **THEILE, C. G. GUIL.** *Biblia Hebraica ad optimas editiones imprimis E. van der Hooght, etc.* Editio stereotypa septima. Bernhard Tauchnitz. Leipsic, 1889.

Still the best critical edition of the whole Bible in one volume. The Key to the Masoretic notes is very valuable.

2. *Textual Criticism of the Old Testament.*

1. **BOMBERG, DANIEL.** *Rabbinic Bible.* The second edition of this famous work is the best, published in Venice, in 4 vols. (1524, 1525). It contains various Rabbinic Commentaries, as well as the *Masora Magna*.

2. **DRIVER, S. R.** *Notes on the Hebrew Text of the Books of Samuel,* with an introduction on Hebrew palæography and the ancient versions and facsimiles of inscriptions. Oxford, 1890.

3. **GINSBURG, CHRISTIAN D.** *The Massorah compiled from Manuscripts, alphabetically and lexically arranged.* 4 vols. London, 1880, 1883, 1885.

4. **LEVITA, ELIAS.** *The Book of the Massorah,* being an exposition of the Massoretic notes on the Hebrew Bible, or the ancient critical apparatus of the Old Testament in Hebrew with an English translation and critical and explanatory notes. By Christian D. Ginsburg. London, 1867.

5. **STRACK, HERM. L.** *Prolegomena Critica in Vetus Testamentum Hebraicum.* Leipsic 1873.

3. *Editions of the Septuagint.*

1. **Septuagint, The Greek.** With an English Translation, and with various readings and critical notes. A new edition specially prepared for students. Bagster and Sons. London, 1882.

It can also be had with the Apocrypha, in one volume. An

historical account of the Version is given in the Introduction, and this with the various readings and notes, makes this edition very valuable.

2. **SWETE, HENRY BARCLAY.** *The Old Testament in Greek according to the Septuagint.* 3 vols. Cambridge, 1887—1894.

This is the best edition.

3. **TISCHENDORF, CONST.** *Vetus Testamentum Græce Juxta LXX interpretes.* 2 volumes. Sixth edition. Leipsic, 1880.

In this latest edition Nestle has rewritten the Prolegomena. It contains the variations of the Codices Alexandrinus, Vaticanus, Sinaiticus, of Ephræm, and Friderico-Augustanus. An earlier edition is incorporated in Stier and Theile's *Polyglotten Bibel*.

4. *Other Versions of the Old Testament.*

1. **BERLINER, A.** *Targum Onkelos.* Berlin, 1884.

This edition contains a critically pointed text.

2. **Latin Bible.** *Biblia Sacra Vulgatæ editiones Sixti V. et Clementis VIII.* Tussu recognita atque edita. Pp. 773. Bagster and Sons. London, 1882.

5. *Critical Editions of the Greek New Testament.*

1. **ALFORD, HENRY.** *The Greek Testament:* with a critically revised text, a digest of various readings, marginal references to verbal and idiomatic usage, prolegomena, and a critical and exegetical commentary. For the use of theological students and ministers. 4 vols. Sixth edition. Boston, 1880.

Dean Alford deserves honorable mention as a textual critic, and this work, taking into consideration its varied contents, is a valuable acquisition to any library.

2. **LACHMANN, CARL,** *Novum Testamentum Græce et Latine.* 2 vols. Berlin, 1842—50.

In this larger edition the younger Philip Buttmann added the critical apparatus of the Greek text. The Latin text of the Vulgate is derived from Codd. Fuldensis, Amiatinus, and other manuscripts. Lachmann's object was "to restore the text of the fourth century as found in the oldest sources then known, yet not as a final text, but simply as a sure historical basis for further operations of internal criticism."

3. **SCRIVENER, F. H. A.** *Novum Testamentum textus Stephanici A. D. 1550.* Cum variis lectionibus editionum Bezae, Elzeviri, Lachmanni, Tischendorffii, Tregellesii, Westcott-Hortii, Versionis Anglicanae emendatorum. Cambridge, 1887.

A very desirable and handy edition, all passages in the text in which there is a difference of reading on the part of the critical editors being indicated by black type.

4. **TISCHENDORF, CONSTANTINUS.** *Novum Testamentum Græce, etc.* Editio octava critica major. 2 vols. Leipsic, 1869—1872.

This is the most valuable edition, with a full critical apparatus, published. There is also an **editio octava critica minor** in one volume, giving the same text with the principal readings.

There are different manual editions of Tischendorf, to two of which we would call especial attention, both of them edited by **OSCAR DE GEBHARDT**. The larger of the two editions contains in foot-notes the readings of Tregelles, and Westcott and Hort, and is also published in the bilingual edition including the Revised Version of Luther (1881). The smaller edition, in foot-notes, gives us the readings of Westcott and Hort, and is one of the neatest and most portable editions published (third stereotyped edition, 1895).

5. **TREGELLES, SAMUEL PRIDEAUX**. *The Greek New Testament*, edited from ancient authorities, with the Latin Version of Jerome, from the Codex Amiatinus. London, published in parts from 1857 to 1879, 1 vol. quarto.

The seventh part (published in 1879, after the death of Dr. Tregelles) contains the **Prolegomena** with **Addenda** and **Corrigenda** compiled and edited by Dr. Hort and Rev. A. W. Streane. A smaller edition of the text was published in 1887 noted for its large and clear type, elegantly printed.

6. **WESTCOTT, BROOKE FOSS** and **HORT, FENTON JOHN ANTHONY**. *The New Testament in the Original Greek*. American edition, with an Introduction by Philip Schaff. 2 vols. New York, 1881.

Cannot be too highly recommended. The last volume is devoted to Textual Criticism.

A smaller edition of the text has also been published, and the larger edition has also appeared in the bilingual edition known as **The Revised Greek-English New Testament**, New York, 1882.

7. **WEYMOUTH, RICHARD FRANCIS**. *The Resultant Greek Testament*, exhibiting the text in which the majority of modern editors are agreed, and containing the Readings of Stephens (1550), Lachmann, Tregelles, Tischendorf, Lightfoot, Ellicott, Alford, Weiss, the Basle Edition (1880), Westcott and Hort, and the Revision Committee. New York and Toronto. 1892.

6. *Textual Criticism of the New Testament.*

1. **GREGORY, CASPAR R.** and **ABBOT, EZRA**. *Prolegomena to Tischendorf's Eighth Edition of the Greek Testament* Three Parts. Leipsic, 1884—1894.

2. **HAMMOND, C. A.** *Outlines of Textual Criticism applied to the New Testament*. Fifth edition, revised. Oxford, 1890.

A small work, which cannot be too highly recommended.

3. **SCHAFF, PHILIP**. *A Companion to the Greek Testament and the English Version*, with facsimile illustrations of MSS. and standard editions of the New Testament. Fourth edition, Revised. New York, 1894.

A work that cannot be too highly commended.

4. **SCRIVENER, F. H. A.** *A Plain Introduction to the Criticism of the New Testament*, for the use of Biblical Students. Fourth edition. Thoroughly revised, enlarged, and brought down to the present date. 2 vols. London, 1894.

The best separate work on the subject in the English language.

5. **TREGELLES, SAMUEL PRIDEAUX.** *Introduction to the Textual Criticism of the New Testament*. This forms part of the fourth volume of Horne's *Introduction*, tenth edition (1856) and later (fourteenth, 1877). It is also printed separately.

Very valuable.

6. **WARFIELD, BENJAMIN B.** *An Introduction to the Textual Criticism of the New Testament*. New York, 1870.

7. **WESTCOTT, B. F., and HORT, F. J. A.** *Introduction and Appendix to their New Testament in the Original Greek*, forming the second volume. New York, 1882.

This work takes the very highest rank.

7. *Polyglots, including the Original Text with one Version.*

1. **BAGSTER'S** *Critical New Testament*. Greek and English. Consisting of the Greek text of Scholz, with the readings both textual and marginal, of Griesbach; and the variations of the editions of Stephens, 1550; Beza, 1598; and the Elzevir, 1633: with the English Authorised Version and its marginal readings. Bagster and Sons. London.

A handy edition, which can be had, bound with a small lexicon, useful rather than critical.

2. **Englishman's Greek New Testament**. Giving the Greek Text of Stephens 1550, with the various readings of the Editions of Elzevir, 1624, Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and Wordsworth; together with an Interlinear literal translation. To which is added the Authorised Version of 1611. Bagster and Sons. London, 1882. Also republished in this country under the title of *Interlinear Literal Translation of the Greek New Testament*. New York.

3. **Novum Testamentum Græce et Germanice**. Das Neue Testament griechisch nach Tischendorf's letzter Recension und deutsch nach dem revidirten Luthertext, mit Angabe abweichender Lesarten beider Texte und ausgewählten Parallelstellen, herausgegeben von **OSKAR VON GEBHARDT**. Bernhard Tauchnitz. Leipsic, 1881.

A most valuable edition already referred to, in which the readings of Tregelles and of Westcott and Hort are indicated, as well as the various readings of the most important editions of Luther's version. We cannot recommend this work too highly.

4. **Old Testament**. *The Holy Scripture of the Hebrew and English-Printed for the British and Foreign Bible Society*. Vienna. 1870.

An excellent edition, in clear, large type, of great help to those who wish to train themselves in reading Hebrew at sight.

5. **Parallel New Testament Greek and English**. Being the Author

ised Version set forth in 1611 arranged in parallel Columns with the Revised Version of 1881 and with the **Original Greek** as edited by F. H. A. Scrivener, according to the text followed in the Authorized Version, with the variations adopted in the Revised Version. Cambridge, 1882.

A most useful edition, elegantly printed. The Greek text which Dr. Scrivener gives us, is, in substance the **textus receptus** of Beza's edition of 1598 (the variations of the Authorized Version from Beza's text of 1598, being only about 190). The New Readings followed by the Revisers are printed in one of the columns, and the displaced readings of the text are printed in heavier type, so that the eye can readily detect the difference. In this edition we have, therefore the Authorized Version and the Greek text corresponding to it, and the Revised Version with the Greek text corresponding to it.

6. **Revised Greek-English New Testament**, containing Westcott and Hort's **Greek Text** and the **Revised English** version on opposite pages, together with Schaff's Introduction. Harper and Brothers. New York, 1882.

An edition of great value and beauty, to which reference has already been made.

7. **STIER, R. and THEILE, K. G. W. Polyglotten-Bible zum praktischen Handgebrauch, etc.** 5 vols. Third edition of the O. T., and fourth edition N. T. Bielefeld. 1863—64.

The Old Testament portion is especially valuable. It contains in parallel columns a critical text of the Hebrew, of the Septuagint (after Tischendorf's edition), of the Latin Vulgate, and of Luther's German Version. Very valuable also are the critical readings and revised renderings appended in foot-notes.

8. *General Helps to the Study of Biblical Criticism.*

1. **Anglo-American Bible Revision:** By members of the American Revision Committee. Philadelphia, 1879.

2. **AYRE, JOHN.** *The Criticism of the Old Testament* as contained in the second volume of Horne's *Introduction*. Fourteenth edition, 1877.

Very valuable.

3. **BIRKS, THOMAS RAWSON.** *Essay on the right estimation of Manuscript Evidence in the Text of the New Testament.* London, 1878.

4. **BRIGGS, CHARLES A.** *Biblical Study, its principles, methods, and History*, together with a Catalogue of Books of reference. New York, 1883.

5. **DAVIDSON, SAMUEL.** *A Treatise on Biblical Criticism* exhibiting a Systematic View of that Science. 2 vols. London. 1852.

The first volume treats of the Old Testament, the second of the New.

6. **EADIE, JOHN.** *The English Bible.* 2 vols. London, 1876.
Full of valuable information.

7. **GREEN, THOMAS S.** *A Course of developed Criticism on passages of the New Testament materially affected by various Readings.* London, 1882.

8. **LIGHTFOOT, J. B., TRENCH, R. C., ELLICOTT, C. J.** *The Revision of the English Version of the New Testament, with an Introduction by Philip Schaff.* New York, 1875.

An excellent work, worthy of most careful study,

9. **MERRILL, GEORGE E.** *The Story of the Manuscripts.* Third edition. Boston, 1881.

10. **MOMBERT, J. I.** *A Hand-Book of the English Versions of the Bible.* New York and London, 1883.

An excellent work.

11. **MOON, G. WASHINGTON.** *The Revisers' English.* With Photographs of the Revisers. A series of Criticisms, showing the Revisers' violations of the laws of the language. Pp. 145. London and New York, 1882.

The author severely criticises the English of the Revised Version according to the strict rules of modern grammar, but nearly all the idioms which he criticises are found in the old version, and are sustained by classical usage.

12. **ROBERTS, ALEXANDER.** *Companion to the Revised Version of the English New Testament.* New York, 1881.

13. **ROBERTS, ALEXANDER.** *Old Testament Revision.* A Handbook for English Readers. New York, 1883.

14. **SCRIVENER, E. H. A.** *Six Lectures on the Text of the New Testament.* Third edition. London, 1883.

15. **THOMPSON, E. M.** *Handbook of Greek and Latin Palæography.* London, 1893.

16. **WATTENBACH, W.** *Anleitung zur griechischen Palæographie.* Second ed. Leipsic, 1877.

17. **WESTCOTT, BROOKE FOSS.** *A general View of the History of the English Bible.* Second edition. Pp. 359. London and Cambridge, 1872.

Very scholarly and accurate.

18. **WHITNEY, SAMUEL W.** *The Revisers' Greek Text.* A critical examination of certain readings, textual and marginal, in the original Greek of the New Testament adopted by the late Anglo-American Revisers. 2 vols. Boston, 1892.

§ 76. The Problem of Biblical Hermeneutics.

Hermeneutics, in general, teaches us how to apprehend written language, and to interpret its meaning. It is closely related to Logic, or the science of the laws of thought, for if thought is clearly expressed in a logical order, there is not much need of explanation,—

to Grammar, or the science of the laws of language, and to Rhetoric, or the science of the laws of speech, for if thoughts are presented in a well-arranged style, they are easy of comprehension.

Biblical Hermeneutics treats of the principles in accordance with which the holy Scriptures are to be interpreted. In general these principles are the same as those which are to be applied to the interpretation of other writings. The main distinction of Hermeneutics turns not upon a radical diversity of principles, but purely upon the nature of the books to whose interpretation the principles are to be applied.

Briggs (Biblical Study, p 298): "Biblical Interpretation is the central department of Biblical study whence all other departments derive their material. In this field the strifes and struggles of centuries have taken place. There is no department of study where there have been so many differences, and where there still remains so much confusion. The Bible has human features and divine features. To understand them in their harmonious combination is the secret of interpretation. This secret is the philosopher's stone after which multitudes of interpreters have been seeking through the Christian centuries."

Cave (§56): "Biblical Hermeneutics says to him who would fain grasp firmly the meaning of Scripture,

1) Study the original text, where critics differ, to the best of your ability;

2) Expound according to philological rules, making use of a good lexicon and a good grammar;

3) Correct your mere grammatical and lexicographical interpretation by a free use of the concordance, especially comparing Hebrew words with Hebrew synonyms, or their Greek equivalents, and comparing Greek words with Greek synonyms and their Hebrew originals;

4) Acquaint yourself with the archæology involved, including geography, chronology, history and Oriental usage;

5) Make any allowance necessitated—**a**) by the spirit of the age, **b**) by the spirit of the class of writings, **c**) by the spirit of the writer, and **d**) by the manifest intention of the writer."

§ 77. The History of Biblical Hermeneutics.

We may discuss the history of this science under the following eleven heads;

1) *Jewish Hermeneutics*. The traditional interpretation of the Jews after the time of Ezra was of two kinds, logical or legal exposition, *Halacha (rule by which to walk)*, and practical or homiletical exposition, *Haggada (free exposition)*. The principles of the Halachic Hermeneutics were first definitely fixed by Hillel the Elder (*died* 10 A. D.), and reduced to seven rules, which may be called a kind of Rabbinical logic. These seven canons of interpretation were instructions to reason 1) from the less to the greater; 2) from analogy; 3) by derivation of a main proposition from *one* passage of Scripture; 4) by derivation of a main proposition from *two* passages; 5) by limitation of the general by the particular; 6) by explanation of one passage by the help of another; 7) by the use of the context. These seven rules were subsequently increased to thirteen by Rabbi Ishmael, by omitting the sixth, and specifying the fifth in eight different ways¹. Eliezer ben Jose, the Galilean, a distinguished Rabbi of the second century of our era, elaborated the Haggadic hermeneutics in a series of thirty-two rules, some of which were sound, but most of them altogether fantastic, e. g. prescribing how explanations are to be sought by reducing the letters of a word to their numerical value, substituting another word of the same numerical value, etc. From these two kinds of interpretation we must distinguish two other methods, 1) the *Peshat* or the literal sense, a branch of the

¹ See SCHUERER: *History of Jewish People in Time of Christ*, Vol. 3, p. 337.

Halacha, and the *Sodh* or the allegorical sense, a species of the *Haggada*. In the writings of such great rabbis as Saadia (*died* 942 A. D.), Rashi (*d.* 1105 A. D.), Maimonides (*d.* 1204 A. D.), Kimchi (*d.* 1235), Abarbanel (*d.* 1508), in addition to these traditionary principles, we find also a scientific recognition of the interpreter's duty of laying stress upon the literal sense, and upon a practical application of grammatical and historical hermeneutics.

2. *The Hermeneutics of Hellenistic Jews.* This had marked characteristics of its own. To the theosophic Hellenist, and especially to the Alexandrian Jew, the acceptance of the literal and plain sense of Scripture was often an impossibility. A reconciliation was sought by the use of the allegorical method of interpretation. Philo of Alexandria (*died* about 50 A. D.) was the great representative of this method of interpretation, and he greatly influenced Josephus.

3. *The Hermeneutics of the N. T. Writers.* The writings of the N. T. show us how Christ, the Apostles, and the first followers of Christ viewed, interpreted and quoted the O. T., but unfortunately different answers have been given to the question whether Christ and His Apostles followed the Jewish methods in use or not. It is affirmed by some that Paul in his hermeneutics was a pure rabbinist, while on the other hand some take the extreme position that his early training is in no way reflected in his use of the Old Testament. Dr. Briggs¹ maintains that Christ used the four kinds of Biblical interpretation known among the Jews, the *Halachic* or legal, the *Peshat* or literal, the *Haggadic* or

¹In *Biblical Study*: Chapter X, on the Interpretation of Scriptures, pp. 307-320.

practical, and the *Sodh* or allegorical,—“in accordance with the usage of the various classes of men in His times, in those ways that were familiar to the rabbinical school, the synagogue instruction, the popular audience, and the esoteric training of the disciple. He uses all that was appropriate in these methods; but never employs any of the casuistry or hair-splitting Halacha of the scribes; or any of the idle tales and absurd legends of the Haggada; or any of the strange combinations and fanciful reconstructions of the *Sodh* of the Alexandrians. His use of Scripture is simple, beautiful, profound, and sublime. . . . The Apostles and their disciples in the N. T. use the methods of the Lord Jesus rather than those of the men of their time. The N. T. writers differ among themselves in the tendencies of their thought. Peter, James, and Jude, Matthew and Mark incline to use the Haggada method; Stephen, Paul, and Luke to the more learned Halacha method; John and the epistle to the Hebrews to the *Sodh* or allegorical method; but in them all, the methods of the Lord Jesus prevail over the other methods and ennoble them.” All this sounds very fine, but it is a question much disputed whether the real facts of the case warrant us to draw such conclusions.

4. The Hermeneutics of the Post-Apostolic Period.
5. The Hermeneutics of the Patristic Period.
6. The Hermeneutics of the Middle Ages.
7. The Hermeneutics of the Reformation.
8. The Hermeneutics of the Seventeenth Century.
9. The Hermeneutics of the first half of the Eighteenth Century.
10. The Hermeneutics of the last half of the Eighteenth and the beginning of the Nineteenth Century.

11. The Hermeneutics of the Present Era. The history of the last eight periods will be briefly discussed in the next section.

§ 78. A Brief System of General Biblical Hermeneutics.

Of the various works devoted to Biblical Hermeneutics we would especially recommend the abridged translation of Cellérier's *Manuel d'Hermeneutique Biblique*.^{*} Of this work the late Principal Fairbairn, of Glasgow, says "that however objectionable in respect to the principles it occasionally enunciates, it is one of the most systematic and complete in form." The objectionable principles to which Dr. Fairbairn alludes, have been eliminated, and others especially on the subject of inspiration, have been substituted by Dr. Elliott. The book treats of *General* Hermeneutics and covers the whole field. We here append a brief outline of this work.

§ 1—24. Introduction.

§ 1—4. Nature of Hermeneutics.

§ 1. Relation of Hermeneutics to Exegetical Theology.

Biblical Introduction or Isagogics and Criticism of the Text precede **Hermeneutics**, and after these three successive processes have been finished, the Biblical interpreter enters upon his work—**Exegesis**.

§ 2. Definition of Hermeneutics and Distinctions.

Hermeneutics is the science which teaches the principles of interpretation. **Biblical Hermeneutics** is the science which determines the principles of the interpretation of the Holy Scriptures. This science must not be confounded with **Isagogics**, and must also be distinguished from **Exegesis**. **Exegesis** is the practice of an art; **Hermeneutics** is the science that governs that art.

§ 3. Distinctions continued.

To that part which is methodical and scientific, we give

^{*} Cellérier, J. E. **Biblical Hermeneutics**. Chiefly a translation, etc., by Charles Elliott and William J. Harsha. New York, 1881.

the name of **Formal Hermeneutics**; that which is not, we denominate **Material Hermeneutics**, which consists chiefly of scattered attempts, and does not belong to the elementary and methodical science necessary to every theologian intrusted with the duty of expounding the Scriptures.

Formal Hermeneutics seeks methodically, not for results, but for the rules and principles by means of which one may find the results.

Some have distinguished **General** from **Special Hermeneutics**. General Hermeneutics embraces the entire science and lays the foundation of the true method of interpretation and establishes the general principles of all interpretation. Special Hermeneutics is practical, and seeks for rules and solutions applicable in special passages. It is of General Hermeneutics that we here treat.

§ 4. Importance of Hermeneutics.

As Formal-General Hermeneutics furnishes to the theologian his methods of interpretation, it decides to a certain degree, the systems of dogmatics, instruction in religion, the faith of the people, and often the peace of the Church. It aspires to nothing less than to be the key of the sacred Books, unlocking all the science and learning founded upon them.

§ 5-12. History of Hermeneutical Principles.

§ 5. First Period.—From the time of the Apostles until the time of Origen.—First and second centuries.

During this era Hermeneutics did not exist, as the Church of this era was so near to the time of the preaching of the Apostles and of the publication of their writings, that these were sufficiently perspicuous and fully explained by the oral traditions so carefully sought for at that time. An interpreter is necessary only for that which is obscure.

§ 6. Second Period.—The Fathers of the Church.—From Origen to the Middle Ages, *i. e.* the third, fourth, and fifth centuries.

Certain principles of interpretation are discerned in the writings of the Fathers, but these principles are not formulated. The more prominent are the following;

1) The divinity of the Bible.

2) The multiple sense of the Bible. Counfounding the uses which may be made of a passage of Scripture with its meaning, they adopted a variety of senses which they classed under the following categories: **grammatical, moral, mystical, and allegorical.**

3) The mystic force of the Holy Scriptures.

These three principles were universally recognized during this era. Irenæus and Cyprian laid stress upon the literal or grammatical sense of Scripture. The allegorical method had its origin especially in the Alexandrian School. According to Clement of Alexandria the grammatical sense is merely for elementary faith, the allegorical alone leads to the true knowledge. But the chief allegorist of the Christian Church was Origen. He did not despise the literal sense, but regarded it as merely the shell of the higher meaning. The immense influence of Origen's writings was everywhere felt. Augustine (d. 430) introduced into the practice of interpretation three new elements: 1) the qualifications necessary to the interpreter, 2) the analogy of faith, and 3) the authority of tradition.

§ 7. Third Period.—The Middle Ages.—From sixth to fifteenth century. During this period Hermeneutics still remained without the shape of a science; but all the principles of the preceding era were put in practice. Two elements were introduced: 1) ecclesiastical authority, and 2) the continued inspiration of the leaders of the Church. The literal and the historical sense was almost entirely ignored, and the **traditional** principle of exegesis, and the allegorical method became more and more dominant. The fourfold sense (**grammatical, moral, anagogical or mystical, and allegorical**) was received with great favor, as expressed in the well-known couplet:

“*Litera gesta docet, quid credas allegoria,
Moralis quid agas, quo tendas anagogia*”—

The **literal** sense teaches what has been done, the **allegorical** what you must believe, the **moral** what you must do, the **anagogical** whither you are tending.

The hermeneutics of this period lacked the most essential qualification in Scripture interpretation,—linguistic knowledge and historical perception. There was no advance in

interpretation. It simply collected and preserved the results, of the exegetical labors of the earlier periods

§ 8. Fourth Period.—The Reformation. The Reformation was destined to exercise, and did exercise, an immense influence upon Hermeneutics. This influence had a twofold character, general and intellectual, special and biblical. The authority of tradition was annihilated, and the multiple senses were diminished. The following new principles were developed by the aid of the Reformation:

1) Theopneusty, or inspiration taken in its absolute sense.

2) The analogy of faith, which regulates the interpretation of each passage in conformity with the whole tenor of revealed truth.

3) The comparative study of the Scriptures. This new tendency, of comparing Scripture with Scripture, did more than anything else to prepare a conscientious and logical exegesis, and began the work of placing Hermeneutics upon its true foundation. In this way originated, among Protestant theologians, the great hermeneutical use of **parallel passages** and of **the context**. The Reformers revived the principle of Wicklif,—“The Holy Spirit teaches us the sense of Scripture as Christ opened the Scripture to His Apostles”,—and insisted that Scripture should be its own interpreter. Luther lays down these principles very clearly: “Every word should be allowed to stand in its own natural meaning, and that should not be abandoned unless faith forces us to it”. “It is the attribute of Holy Scripture that it interprets itself by passages and places which belong together, and can only be understood by the rule of faith”. Pre-eminent among the Reformers as exegetes were Luther and Calvin. Worthy to stand by their side were Melancthon, Bugenhagen, Bucer, and Musculus, among the Lutherans, and Zwingle, Ecolampadius, Bullinger, and Beza, among the Reformed.

§ 9. Fifth Period.—Seventeenth century. The impulse given by the Reformation bore its fruit, but there arose a difference between the **Lutheran** and **Reformed** treatment of Scripture, and new principles, due to the special tendencies of some men, or some sects, were added to the principles

already recognized. The Lutheran exegetes with their theology centering in Christology and Soteriology, treated Scripture in a more doctrinal and dogmatic way, while the Reformed exegetes laid more stress on the historical and practical. Among the great Lutheran exegetes we may mention Hunnius (d. 1603), Polycarp Leyser (d. 1610), Glassius (d. 1656), and Calovius (d. 1686). Among the Reformed we may refer to Piscator (d. 1625), Rivetus, and Gomarus (d. 1641).

The Socinians wished to subject revelation to reason; the Quakers, at the other extreme, made the same mistake in wishing to subject the written Word to the "Inner Word," that is, to an individual revelation.

Many of the Reformed theologians retained the leaven of the allegorical system of Origen and of the Middle Ages, and this ran riot in the extravagances of Cocceius (d. 1669) of Holland. Allegories and double senses were not sufficient for him, and he seems to have declared legitimate all the senses which it is possible to give to Scripture.

§ 10. Sixth Period.—Reactions and struggles during the first part of the eighteenth century. In this era we must distinguish three schools of very different principles:

1) **The Logical School**, the successor of the Arminians and of Grotius, was especially represented by two distinguished men, Le Clerc and J. A. Turretin. Tired of Cocceianism and of imaginary senses, this School adopted the principle that the Holy Scriptures ought to be explained like other books by the aid of logic and analysis.

2) **The Pietistic School**. Spener and Francke are the representatives of this School. They demanded two things of the interpreter of the Holy Scriptures, both of which are of great importance in the accomplishment of his task. The first, is sufficient learning; and the second, feelings in harmony with those of the writer, whom he wished to understand and interpret. This school has been accused of mysticism; and it may not be entirely free from the charge. The best representatives of a purified Pietism are J. J. Rambach (d. 1730), and Bengel (d. 1751). The last may be regarded as the most important exegete since Luther and Calvin, and is even yet in many respects an excellent guide for exegetes.

3) **The Naturalistic School.** The naturalists, or disciples of a purely natural religion, should be distinguished from the rationalists. The German naturalists of the eighteenth century were distinguished from the French deists only by a more scientific character; and from the English deists only by their theological pretensions.

§ 11. Seventh Period.—The Scientific era. Latter part of the eighteenth and beginning of the nineteenth centuries. From this time we must seek chiefly in Germany for activity in the department of Hermeneutics, which is represented by two great, opposite schools—the **Grammatical** and the **Historical**.

The founder of the method of Grammatical Hermeneutics was Ernesti, who based sound interpretation upon the philological study of the text, conducted in a conscientious, profound, and learned manner. The founder of it and his disciples were, generally speaking, conscientious and pious theologians. But this method was evidently insufficient as it was able to attain only to a pure and simple interpretation of the text, which is not always enough for its exposition.

The founder of the Historical School was Semler, who, although of a religious and sincere character, was yet the real father of German Rationalism. The fundamental principle of this school was the exposition of the Holy Scriptures, by the facts, the usages, and the prejudices of the times.

In the development of rationalism we may distinguish three principal hermeneutical phases:

1) The old, stiff rationalism represented by Paulus, explaining all the miracles by natural causes.

2) Logical rationalism, represented by Wegscheider, laying down the principle that the Bible has no authority, and that it contains less truth than error.

3) Pietistic rationalism, represented by De Wette, assigning great value to faith, but placing its foundation elsewhere than in the Bible.

§ 12. Eighth Period.—Present era. Both the Grammatical School and the Historical School still exist, but they are less rigid and less exclusive.

The grammatical school has become much more profound in philology; it accomplishes its task with more exactness and intelligence,—in particular, it no longer tolerates a bold and reckless exegesis.

The enfeebled historical school seeks aid more than formerly from philological knowledge, and devotes itself less to hypotheses.

Exegetes, however, are beginning to recognize, that these two methods, even when united, are insufficient, and that the interpreter has need of other resources. In particular it is required of him that he should possess dispositions in harmony with those of the authors whose writings he interprets.

Hermeneutics, as a science, is not yet fully developed, but practical Hermeneutics, or Exegesis, has made immense progress and the art has far outstripped the science. Exegesis has become conscientious, judicious, methodical, active and learned.

§ 13—22. The Unity of the Sense of Scripture.

§ 13. The State of the Question.

Some pretend that Scripture has many senses, that each passage can be understood in very different ways, all equally conformed to the divine thought.

§ 14. Examination *a priori*.

How can we suppose a double sense in Scripture? Shall we impute ignorance to God? Or will he be guilty of deception, error, or voluntary obscurity? By assigning a double sense to Scripture, we attribute to the Divine legislator a course of conduct which would excite indignation against a human legislator, and the admission of such a hypothesis would produce consequences as disastrous as wide-spread.

§ 15. Consequences of the Hypothesis of a multiple sense.

1) The problem of interpretation becomes indeterminate.

2) In this case the Bible is not considered as given to man to instruct, to edify and direct him; but as given to the theologian to furnish a field for the display of his wit and vanity.

3) It supposes and establishes a profound and radical

distinction between the logical methods which God has given us in order to discover the truth, and the methods to be followed in the interpretation of Scripture.

4) The Bible becomes a changeable, doubtful rule of faith, flexible at the will of the fancies or the passions of men.

5) The simple and transparent beauty of the Sacred Book gives place to a mass of human fancies, and of mystical, allegorical, scholastic, philosophical, physical, and astronomical glosses, sometimes ingenious and witty, but not the simple, clear and edifying truth of God's Word.

§ 16. Examination *a posteriori*.

The Biblical facts, upon which reliance has been placed to defend the theory of a multiple sense, are of very different kinds. They may be distinguished into **philological, symbolical, prophetical, and typical** facts.

§ 17. Philological facts, *i. e.* those pertaining to language.

There are some passages so obscure as to be susceptible of several senses, and hence it has been concluded that such passages possess several senses, or a double sense. But the obscurity lies in the feebleness of the human mind, not in Revelation. In such instances, of the several senses, which may seem to be equally plausible, and to fulfill equally the requirements of exegesis, only one can be the true one.

In the case of metaphorical, poetical, and parabolical forms of speech, which convey a meaning different from that of the literal sense of the words, there are not two senses, the literal and the metaphorical, but the metaphorical is alone the real sense; the literal does not exist as a sense; it is only the vehicle of the former.

§ 18. Symbolical facts.

We here refer especially to the symbolical actions of the prophets—a means wholly Oriental—which they employed to impress the imagination and to fix firmly in the memory the future events thus announced. Acts of this kind are very frequent with some prophets; but the prophet himself took care to explain them; the sense, far from being multiple, was very positive, and attained its object only on this condition.

§ 19. Prophetical facts.

Prophecies oftentimes appear susceptible of different

solutions, though from the nature of revelation, they can be clearly understood only after the event. Interpreters who have not discovered the key to the obscurities of prophecy—that events of the same nature, which might appertain to times very different, often presented themselves to the prophet as connected in time, and as types, one of the other,—have been led to the conclusion that such prophecies have, at the same time, two objects and two senses.

So, likewise, the quotations from the Old Testament in the New have occasioned much difficulty to Biblical critics. But we must not forget that the writers of the New Testament quote parts from the Old with very different views, and we must attend, therefore, to their real view in a particular quotation. An accurate distinction must be made between such quotations as, being merely borrowed, are used as the words of the writer himself, and such as are quoted in proof of a doctrine, or the completion of a prophecy.

§ 20. Typical facts.

Upon these those theologians, who advocate the double sense, rely with the greatest confidence. Many of the events, personages, and institutions of the Old Testament were designed by the Holy Spirit to typify and predict events, personages, and institutions of the New. These are called **types**, and their corresponding objects in the New are called **antitypes**. Admitting the existence of such types, the theory of a double sense does not follow. For there is an essential difference between the nature of type and antitype. The typical is divine truth on a lower stage, exhibited by means of outward relations and terrestrial interests; the antitypical is divine truth on a higher stage, with a more heavenly aspect. Types lend no aid to the theory of a double sense.

§ 21. Results of these facts.

Nothing is found to support the theory of a double sense.

§ 22. Tendencies which have favored the theory of a double sense.

There are three tendencies which have favored the theory of a double sense.

1) An intellectual tendency. The tendency developed by those theologians who lack methodical, logical and philosophical spirit, and who are inclined to prefer the imagination to reason, the ingenious to the true, the new to the useful. The imagination is sometimes unduly excited by the study of theology, especially when it treats of prophecies and miracles.

2) A moral tendency, or the absence of a humble and profound love of truth. It is a common thing to meet with interpreters who are possessed with the desire to dazzle by the novelty of their interpretations, and who, wedded to a system, have resource to forced expositions for the purpose of harmonizing it with embarrassing passages.

3) Religious tendency,—a want of faith. When an interpreter of the Holy Scriptures seeks any other sense than that which naturally presents itself, he often does it because that sense is repugnant to his convictions.

We conclude, therefore, that the theory of a multiple sense is without foundation, that the Scriptures have a sense unique, positive, and capable of being investigated. This being admitted renders Hermeneutics a possible science.

§ 23—25. Natural division of Hermeneutics.

§ 23. General reflections.

Hermeneutics is the science which furnishes the true principles of interpretation. Biblical Hermeneutics is occupied in the interpretation of the Bible. To attain a full interpretation of the Holy Scriptures, the interpreter must perform successively different operations upon their contents.

§ 24. Analysis of the elements of the science.

First of all, it is necessary, that the interpreter should have an exact knowledge of the precise meaning of the words and phrases with which he meets in the original languages of the Bible. The collection of the rules which guide the interpreter in this part of his task is called **Grammatical Hermeneutics.**

But something more than the grammatical sense is necessary. The interpreter must take into consideration the influence exercised upon the writer by means of the circumstances of position, time, country, and, in general, by

means of his external relations. The collective body of rules drawn from this source constitutes **Historical Hermeneutics**.

But even this will not suffice. We must add a class of rules deduced from the general study of the Bible itself, and from a special study of its several portions, and this department we call **Scriptural Hermeneutics**.

But the science of Hermeneutics is not yet complete. We must search for and determine the divine revelation made known to us in Scripture, and this part of our inquiry we designate **Doctrinal Hermeneutics**.

- § 25. Conditions necessary to the prosecution of the science. There are certain dispositions which an interpreter should possess, and the investigation of these conditions we denominate **Psychological Hermeneutics**. With this we begin, as being the most important and that which most nearly concerns the interpreter.

PART FIRST. PSYCHOLOGICAL HERMENEUTICS.

- § 26. Its necessity.

Psychological Hermeneutics is the investigation of the moral and intellectual conditions, devoid of which the interpreter is incapable of accomplishing his task. The normal condition, which we require of the interpreter of the Holy Scriptures, appears to us to be composed of **faculties, tendencies or dispositions, and principles**.

- § 27, 28. Faculties with which the interpreter should be endowed.

- § 27. Intellectual Faculties.

The interpreter has need of a clear and vigorous understanding, sound judgment, and a certain degree of imagination. The excess of imagination, is, perhaps, more to be feared in religious science than elsewhere, because this science tends to exalt this faculty. What is most useful to the theologian is the equilibrium of all his faculties, rather than the excessive and isolated development of a few.

- § 28. Moral Faculties.

The Scriptures were evidently written as much for the heart as for the intellect. The interpreter, therefore, in order to accomplish the duties of his office, should possess

sensibility. He should seek the aid of his heart, and not bind himself slavishly to the requirements of logic.

§ 29—31. Dispositions necessary to the interpreter.

§ 29. Love of truth.

The first disposition which the interpreter ought to cultivate is the love of truth.

1) The interpreter should, if possible, undertake the task of interpretation without preconceived opinions. He should be desirous above all to discover the truth, and disposed to modify his ideas in accordance with the result of his examination.

2) To impartiality of mind the interpreter should join impartiality of heart.

3) The interpreter should be not only impartial and disinterested, but also, so far as corrupt human nature will allow, morally perfect.

§ 30. Search for clear ideas.

The second disposition required of the interpreter is the desire to acquire clear ideas.

The means to attain clearness is study and meditation. In those matters of religion which surpass intelligence, the interpreter ought to comprehend clearly the fact that they do surpass it, but the fact that they do surpass intelligence should not hinder us from believing them, for we can and do believe many things which are above reason.

§ 31. Faith and Piety.

The interpreter, in order to accomplish his task well, has need of faith and piety.

1) A religious conviction is often logically necessary to interpretation, at least a general conviction of the attributes of God and of the divine origin of the Bible. As it is intellectually and morally impossible to be without preconceived opinions, the student ought at least to have a judicious intellect, exempt from all selfish influences, capable of, and prepared for, careful investigation.

2) It is not enough to have intelligence to understand the Bible. Religious sensibility is also necessary. Piety has its own language, which a stranger to it cannot understand. How can a sensual and avaricious materialist appreciate the Psalms or the writings of St. John?

3) We must seek to understand the needs and sorrows of the human heart. There is, however, always a danger of deciding in accordance with one's internal and individual experiences,—but in the act of biblical interpretation, we must always strive to forget our own religious sentiments.

The irreligious interpreter is morally unfit for the task of biblical interpretation. The interpreter must be conscientious, circumspect, and laborious. He ought constantly to mistrust his passions and opinions, and also be diffident of his ability and even of his success.

§ 32, 33. Duties of the interpreter.

§ 32. His studies ought to embrace the entire Bible and be frequently repeated.

Every theologian ought to be an exegete. But many read only certain portions of the Bible. Many read superficially, without stopping to examine and elucidate obscure passages. Many neglect the original texts. Meditation and constant study of the Holy Scriptures are absolutely necessary to refresh, nourish and render clear, vivid, and fruitful, the knowledge and religious convictions of the theologian. Nor dare this study be ever interrupted.

§ 33. His studies ought to be continued with distrust of one's self and with a feeling of one's own weakness.

Luther said **Oratio, meditatio, tentatio faciunt theologum.** Prayer, study, and experience,—these are the means of theological study.

PART SECOND. GRAMMATICAL HERMENEUTICS.

§ 34—37. Difficulties.

§ 34. Nature of the task.

The interpreter should begin his work by studying the **grammatical** sense of the text, with the aid of Sacred Philology. This task is far from being so easy as it might, at first, appear. Every dictionary, it is true, professes to give the sense of words, but dictionaries are not infallible, and in the interpretation of a special passage, we need not the general sense of a word so much as its precise import, with its shades of meaning, and its degree of intensity.

§ 35. Want of sufficient analogy between languages.

There is seldom an identity of sense between the corresponding words of different languages; between the English word, for example, and the corresponding Hebrew or Greek word. This is especially true of the chief theological terms

§ 36. Variations in the sense of words. Diversities of sense also exist between the different modes of employing the same words in the same languages, especially in the biblical languages.

1) These variations often pertain to the abstract and mysterious sense of certain expressions, as **logos, psuche**.

2) Many words come to express several divergent ideas, in consequence of different circumstances, or of etymology.

3) Others are modified by hyperbole, emphasis, or the usage of the New Testament.

4) Figures are a fruitful source of new variations, either when the same word is taken sometimes in its proper sense, and sometimes in a figurative sense; or when it is employed in two distinct figurative senses.

§ 37. Special nature of the languages of the Holy Scriptures.

The interpreter of the Holy Scriptures is required, in the prosecution of his work, to translate from two different languages, one of which belongs to the Semitic family, and the other to the Indo-European. This fact increases the difficulties of the task. It is not with dictionaries, formulas, and confessions of faith alone, that the interpreter can accomplish his work even in Grammatical Hermeneutics. He will be successful only with the moral and intellectual qualifications that we have mentioned in Psychological Hermeneutics. To these he must unite the employment of the best methods and all the scientific and philosophical precautions at his command.

§ 38—61. Resources and duties.

§ 38. Considered generally.

Grammatical Hermeneutics furnishes resources and duties derived from the following sources:

1) From the text itself.

2) From the context.

3) From the parallel texts.

4) From the materials foreign to the text.

In developing the subject of Hermeneutics, we are obliged to divide it into successive departments, and we are here discussing Grammatical Hermeneutics, but it should be born in mind that, even for the simple determination of the sense of the words, Historical and Scriptural Hermeneutics are also useful, and in reality, the different elements entering into the interpreter's task mutually act and react and even interpenetrate.

§ 39—50. Resources derived from the text.

§ 39. Employment of the original texts.

It seems superfluous to affirm that the divine who has undertaken to interpret the Bible, ought to consult habitually the original texts. But this is neglected by many theologians. Versions are valuable to the theologian, but they can simply approximate, more or less closely, the precision and clearness of the original. The man who reads the original text with attention, with the requisite knowledge and disposition, discovers very frequently some new point of view, some unforeseen intention, some profound and suggestive allusion, some new and precious element in the thought of the Sacred author.

In the study of the text of Scripture, a distinction can be made between the study of the words, that of the constructions, and that of the discourse.

§ 40—43. I. Study of the words.

§ 40. Ordinary resources of Philology.

1. Grammatical Science. This requires no explanation and has no need of development.

2. Etymology. The study of etymology is an attractive resource, sometimes leading to reliable results, but frequently to extravagance. In fact, it may be affirmed, that etymological analysis never gives entire certainty.

3. Employment of cognate languages. The study of Classic Greek in relation to the New Testament, and of the different Aramaic and Arabian dialects for the Old Testament, will render important service to the interpreter, if he can avoid the abuse of them. Let him not seek for the ingenious, the brilliant, and the new in preference to the true.

4. Special study of the variations of sense.

This requires especial attention (see § 36).

§ 41. Study of the Special language of the New Testament.
(See **Hellenistic-Greek Language**, pp. 138—142).

§ 42. Rules and suggestions.

The following principles, at once practical and general, should be remembered by the interpreter:

1) The strictly classical interpretations and analogies are to be used with great caution.

2) The Old Testament, its spirit and its language, ought always to be present to the thought of the interpreter. In it, however, there are also many sources of danger, to which we shall again revert.

3) There should be, above all, a desire in the Christian heart to determine the true and profound sense of the Christian words, for Grammatical Hermeneutics is confessedly insufficient for this task,—and this can be accomplished mainly by constant meditation upon the New Testament.

4) The theologian, finally, should acquire the habit of deriving benefit from the recent philological works, which throw light upon the original languages of the Bible. The Hebrew grammars of Gesenius and Green, the Greek grammars of Winer and Buttmann, and the Greek lexicon of Thayer, are very valuable. Commentaries, like those of Meyer and Ellicott on the New Testament, and Keil and Delitzsch on the Old Testament, should be consulted with reference to the philological interpretation.

§ 43. Diversity of language among the Sacred authors.

There are several causes of this diversity:

1) In respect to the Old Testament, the time and place of writing exert more or less influence. There is some difference in the use of words, the style, and even the grammar between the times of Moses, of David and Solomon, of the later prophets, and the Chaldaizing writers.

2) The different kinds of writings (historical, oratorical, didactic, prophetic, practical) cause the employment of different styles.

3) The different individualities cause the preference of certain words, the attaching of certain senses to them, and

the employment of certain favorite forms and images. In the Old Testament compare the language of Isaiah with that of Amos, or of Ezekiel with that of Micah. But in the New Testament this demands the most careful attention of the interpreter. Paul, John and James form, in this respect, three striking individualities.

4) There are sometimes purely linguistic habits which modify the language of the different authors. Thus St. John never employs the optative.

§ 44—49. II. Study of constructions.

§ 44. Considered generally.

The profound study of syntax is evidently another fundamental element in the science of interpretation. But syntax itself is subject to variations. These variations may pertain:

1) To the time, the place, the people, or the dialect (**Idioms**).

2) To the inaccuracies of language (**Anomalies**).

3) To the influences of thought which modify the construction without changing the sense (**Exceptions of form**).

4) To the influences of sentiment which modify the sense without changing the construction (**Augmentations of sense**).

§ 45. Idioms.

The Old Testament presents in almost every line constructions peculiar to the Hebrew language. The interpreter should study these different idioms separately and carefully. The great importance of understanding these Hebraisms is still more evident, when we take into consideration how frequent they are in the Greek New Testament. On the other hand, he ought to possess the rare faculty of using without abusing this kind of interpretation.

§ 46. Anomalies.

Almost all the New Testament authors were unlettered men, who had not made style and grammar a special study. Hence we can detect here and there ambiguities of expression,—resulting from an unexpected change of subject, or from a pronoun being too far removed from its subject, or because the writer adopts at the close of a sentence, a construction different from that with which he set out, etc.

§ 47. Exceptions of form.

There are also several variations of the New Testament writers from the classic Greek, due to the vivacity of thought and the subject matter of revelation.

§ 48. Augmentations of sense.

The sentiment of the author, without changing anything in the words, may change their value and impress upon them a force that the interpreter ought not to forget. An example of this is found in **Hyperbole**, which is a figure of speech, by which the writer reveals the overflow of the sentiment within him (John 21:25). The reverse has place in the figure called **Meiosis**, wherein the phrase conveys in reality much more than it seems to express ("for this were unprofitable for you" i. e., **injurious**, Heb. 13:17; also "for I am not ashamed of the gospel." Rom. 1:16).²

§ 49. Rules.

1) Negative rule. Do not regard an expression as figurative without proof, or at least without very strong probability. The most natural, most positive signification ought, other things being equal, to be preferred.

2) Positive rule. That expression may be regarded as hyperbolic or emphatic, or the ordinary sense may be considered as otherwise modified, when there would result from the literal sense a physical or moral impossibility or a meaning contradicted by the context.

§ 50. III. Study of the phrases and the discourse.

§ 50. Modifications of the general sense of the phrases.

Such modifications may take place through oxymoron, irony, or an interrogation. Every conscientious interpreter will diligently examine a given phrase before admitting it to be a case of irony or an interrogation, where a positive interpretation would give an opposite sense.

§ 51—56. Resources derived from the Context.

§ 51. Considered generally.

The study of the context is the most legitimate, efficacious, and trustworthy resource at the command of the interpreter. It pertains at once to Grammatical and to Scriptural Hermeneutics. The benefits derived from the study of the context may be grouped under a few principal heads.

§ 52. Determination of vague words and variable senses.

The study of the context is not only the best, but almost the only, means of certainty in such cases, e. g. the meaning of the words **psuche** and **pistis**.

§ 53. Determination of the local and general senses.

Every book has a prompting motive for its existence, and of this motive the interpreter ought to have a clear and positive knowledge, founded on an analysis of the facts. The interpreter's task is not performed until he has found this sentiment, by examining the local and general context. This is particularly essential to the understanding of Paul's writings.

§ 54. Determination of obscure phrases.

Obscurities of sense arise either from peculiarities of idiom, or from irregular constructions, or from modifications in the form of words or phrases. The context is often the only means at the disposal of the interpreter to throw light upon these perplexing passages.

§ 55. Faults of interpreters with reference to the context.

1) Negligence. The context, the natural and logical resource of the interpreter, has often not been sufficiently appreciated nor employed.

2) Exaggeration. Sometimes, on the other hand, too much importance has been given to the context. Generally the dogmatical school has fallen into the error of negligence, while exaggeration is predicable of the rationalistic school.

§ 56. Duty of the interpreter in reference to the context.

The interpreter should first of all determine the limits of the context. He should endeavor to apprehend the full sense of the general bond of union of the passage, seeking not the brilliant and ingenious interpretation, but the correct sense and the natural connection.

§ 57, 58. Resources derived from Parallel Texts.

§ 57. Distinctions.

The comparison of parallels has a two-fold object, **a**) to explain an obscure or unknown word, **b**) to determine the correct interpretation of a vague or contested idea. In the first case a parallel of words is obtained, but in the second a parallel of ideas. These are distinct resources which

differ in object, method, and rules. The parallels of words pertain to Grammatical Hermeneutics, the parallels of ideas belong to Scriptural Hermeneutics.

In reference to the parallels of words there is still another distinction as to the nature and method which gives rise to a special division of some importance.

1) The parallels of words, properly so called, consist of different passages wherein the same word occurs.

2) There are, also, certain parallels of words which are really parallels of phrases.

§ 58. Parallels of words.

1) Properly so called. The different passages in which the obscure word occurs are compared, giving prominence to the most important, and valuing highly those which are most related to the special object in hand. From this discriminating comparison the unknown sense is derived.

2) Parallels, improperly so called, or parallels of phrases, e. g. *στιβάδας* (Mark 11: 8) explained by *κλάδους* of Matt. 21: 8.

§ 59—61. Resources foreign to the Text.

§ 59. General suggestions.

The philological resources may be classified in two principal categories:

1) Those which are occupied with the languages of the Sacred Books, such as the grammars and lexicons. A constant reference to these instruments is necessary in every profound study of the Bible.

2) Those which are occupied not with the languages in general, but with the special sense of a given word or phrase.

The possession of a well-selected library is a duty which the theologian dare not neglect. Never were force of thought and independent meditation so much needed as at the present day. Communion with the master minds on biblical subjects is a great incentive to individual thought and study.

§ 60. A choice to be made.

The evident necessity of a careful selection of books renders necessary certain suggestions of practical value.

1) It is proper to consult the opposite tendencies, and

the different schools. It is of advantage to compare the literal and the free versions; the grammatical, historical, theological, and practical commentaries.

2) In each of these tendencies it is necessary to study the works of the greatest ability and insight. There is not time to pursue all, and when one is penetrating an unknown country, he has need of sure guides.

3) The interpreter should prefer, other things being equal, the special treatises, and above all, monographs.

4) Finally, the student should limit himself to a small number of books, at least in the beginning. He who grasps too much in his arms binds the bundle but poorly. The library of students ought to resemble the house of Socrates—small, but full of true friends.

§ 61. Use to be made.

In order to make good use of the books in his library' the interpreter should first of all know them well, and then employ them wisely.

1) A student can not know the merit of a book until he has carefully studied it. An examination of the most important portions of a work will be sufficient to reveal the character of the whole. The method and the principles of a commentary may be ascertained by the study of its treatment of certain obscure and contested passages.

2) The wise employment of the hermeneutical instruments in one's possession is the next step, and seems to demand the union of three elements:

a) Utilize the special advantages of each instrument, but be not tainted by its faults.

b) The interpreter should use them so as to make his own thought independent and his investigation critical, rather than to obtain in detail the results all prepared.

c) The student should bear in mind that the object in reading is to stimulate and enlighten his own intelligence, so that his further investigations may be reliable. His object should be to understand the Bible, and not the commentaries. The passage or text should be studied first in the Bible, and then in the commentary.

Such are the principal topics to be noted under Grammatical Hermeneutics.

PART THIRD. HISTORICAL HERMENEUTICS.

§ 62. Introduction.

The task in this third part consists in investigating the nature of the circumstances which modify the individuality of the sacred authors.

Four different orders of circumstances are to be studied:

- 1) Circumstances personal to the author.
- 2) Social circumstances of the author.
- 3) Philological habits of the author.
- 4) Circumstances peculiar to the writings.

§ 63—65. Personal circumstances of the author.

§ 63. Education and profession.

The circumstances which surround the child are always of much importance in his gradual development, and are recognizable in the character of the man. Augustine and Schleiermacher can not be adequately understood without taking into account the pious mother of the former and the Moravian education of the latter. The influence of the same causes is discernible in the inspired authors. No interpreter worthy of the name can fail to remark the rustic images of the shepherd Amos or the sacerdotal coloring of the last chapters of Ezekiel. David,—successively shepherd, warrior, and king,—has sown his Psalms with images borrowed from nature and the battle-field.

§ 64. Degree of instruction and of natural intelligence.

Notwithstanding the infallibility of wisdom assured by the Holy Spirit to the sacred authors, their natural traits display themselves in their writings. Moses, "learned in all the wisdom of the Egyptians," was a chosen instrument to give to the Hebrews the legislation which should govern them. Among New Testament writers, Luke, "the beloved physician," gives evidence of his literary training, giving us the purest classical Greek in the New Testament (Gospel, Acts, and Hebrews (?), in the latter case, acting as the amanuensis of St. Paul).

The interpreter must be able to avail himself of these peculiarities in the natural thought of the sacred authors.

§ 65. Moral Character.

The heart as well as the mind of man is reflected in his writings.

No attentive reader of Isaiah and John can arise from the perusal of their writings without a definite idea of their emotional character. The key to the book of Deuteronomy is found in the patriotic ardor of Moses, in the consciousness of his mission, and in his constant solicitude as to its issue. No one can fail to discover the moral character of David in his Psalms. For the interpretation of the Epistles of St. Paul, the understanding of the moral character of the author is an important means.

§ 66—71. Social circumstances of the author.

§ 66. Geographical circumstances.

The geography of a country often exerts an indirect influence upon language. A knowledge of the geography of Palestine is particularly necessary in the interpretation of the Old Testament. Allusions to Lebanon, to Carmel, to the countries of Gilead and Bashan, and to the neighboring peoples and enemies of the Hebrews, are constantly met with.

§ 67. Natural and ordinary circumstances.

The general aspect of the country, its usages and customs exert a great influence upon the sacred writings. And in proportion as the writers are from a rural condition and of simple habits will this influence be marked. The interpreter, in order to appreciate the beauty of the Old Testament poetry, must employ this key to its treasures.

§ 68. Political Position.

A knowledge of the political circumstances of Palestine, at the time the New Testament was written, is of great importance to the correct understanding of it.

§ 69. Religious circumstances.

Nothing exerts such an influence on the language of a people as its national belief. The Bible abounds in allusions to the idolatrous ceremonials, religious aberrations, and false doctrines contemporary with the authors. These acted their part in the intellectual and moral sphere of the Apostles' times, and have left their impress upon the Bible language. This fact imposes serious duties upon the interpreter.

§ 70. Effects produced upon the writers, and traces left in the sacred writings, by these social circumstances.

1) The social circumstances gave rise to institutions, with which the interpreter ought to be acquainted.

2) They are the source of many images, allusions, and figures scattered through the poetical, oratorical, and even didactic portions of the divine Word.

3) The religious circumstances were the occasion of many direct or indirect polemics against idolatrous or dangerous theories. In order to comprehend that which was clear to the first readers of the Bible, we must know what they knew—the errors that the writers had in view.

4) The change of the social circumstances often alters the signification of the words they have created. (Compare the present use of the words **presbyter**, **deacon**, and **bishop**, with the original Greek words).

§ 71. Means to be employed by the interpreter.

There are three means of accomplishing this task, to which we desire to direct attention :

1) The study of Biblical Archæology. The necessity of this study cannot be insisted upon too strongly.

2) A philosophical method and critical talent are also essential in order to make use of this study with discernment.

3) The assiduous, complete and continued reading of the Bible is very essential. It furnishes to the interpreter all the facts and a knowledge of all the details favorable or unfavorable to each explanation.

§ 72—79. Philological habits of authors.

§ 72. Generally considered.

The philological circumstances, so far as they pertain to the sacred authors, may be summed up in two general facts :

1) Ancient authors generally use a language less precise, and possess a method less vigorous than modern writers.

2) Their language moreover abounds in figures.

§ 73—75. Language wanting in Precision.

§ 73. **A Priori.** Authors and language.

We must not forget that the sacred writers were :

1) Orientals. From this results almost necessarily that their language is highly colored rather than exact, more fervent than rigorous and formulated.

2) Jews, who were not a speculative people, addicted to philosophical research;

3) Uneducated men, as a general rule. This fact should cause us to expect a language more vivid and animated than exact and methodical.

§ 74. Style of the Bible.

1) We find no trace of labored style, no effort in the direction of artistic writing.

2) The Scriptures appear to be designed generally to operate upon the imagination and the heart rather than upon the intellect.

3) The abstract and dogmatic ideas are often expressed in the Bible by figures.

4) The grand object of divine truth is not to lodge systems in the mind, but to enkindle affections in the heart.

§ 75. Rules arising from the peculiar nature of the style.

1) The interpreter ought to proportionate, so to speak, the rigor of his interpretation to the more or less positive and didactic character of the book and passage before him.

2) The interpreter should seek as much aid as possible from the context.

3) He should study the Bible, not only with logic and erudition, but also and especially, with religious sensibility.

§ 76—79. Figurative Language.

§ 76. Facts.

The language of the Bible is, in many instances, highly figurative. This is no concession to those who deny the inspiration of the word of God, since a figure or parable may be just as much inspired as a rigid syllogism.

§ 77. Consequences to Hermeneutics.

The interpretation of the Bible is rendered difficult by its figurative language. The work of Hermeneutics is to bring back the figurative language of the Bible to positive ideas. There are two questions to be decided:

1) Whether the language is or is not figurative;

2) And if it is, to determine its true sense.

§ 78. The investigation of the figurative language.

This cannot be successfully accomplished by intellectual science alone. Judgment and good faith, critical tact and

impartiality, are also necessary. It is necessary to examine the passage in all its details, critically, exegetically, and faithfully. The figurative sense must be sustained by all these processes before it can be relied upon as the true interpretation.

§ 79. Investigation of the figurative sense.

1) The principle. The existence of figurative language in a given passage once determined, the task of the interpreter consists in unveiling the idea which is often obscured by the figure.

2) The facts. A careful examination of the biblical language, figures, and facts, will ordinarily be sufficient to prevent misconceptions.

3) Rules and applications. Too much stress ought not to be placed upon the details of a figure, or of a parable.

4) Practical counsels.

a) The context is as useful in discovering the figurative, as the didactic sense.

b) Nothing will better conduce to the formation of good sense and critical tact in the interpreter than the habitual reading of the Bible. This will qualify him for appreciating the figures which he so frequently meets in it.

§ 80—93. Circumstances peculiar to the Writings.

§ 80—86. Internal circumstances.

§ 80. Influence of the diversity of kinds of Writings.

The nature of a writing will necessarily exert an influence upon its interpretation. The historical, didactic, oratorical and poetical kinds of writings will be successively considered.

§ 81. The Historical Writings.

The Bible historians in most cases recount the facts simply, clearly, and without pretension. Hence the attention of the interpreter should be centered upon the facts related, and he should reproduce them as far as possible as the historian conceived them and desired them to be transmitted. This rule has been frequently disregarded with respect to the narratives of miracles. And many orthodox critics, with an apologetic intention, have often made too great a concession to rationalism. A comparison of

the four Gospels clears up many obscurities, and adds supplementary details to each independent account.

§ 82. Chronology.

The subject of historical chronology is a very difficult one. If one is determined to find a regular chronology in the Old Testament, he is doomed to disappointment. The same difficulties arise in the New Testament, though not in the same degree. It is very difficult to arrange all the details of the four Gospels into a regular harmony.

In all difficult cases we must be satisfied with an approximate chronology.

§ 83. Influence of the individuality of the Historians.

We must become convinced of each writer's modes of expression and style before we can successfully interpret his works. A knowledge of his intellectual and moral characteristics is required. In reference to the Old Testament, this investigation will be found peculiarly beneficial.

§ 84. The Didactic Writings.

In the didactic writings the revealed truths are principally to be found. In the interpretation of these the utmost caution and reserve are to be observed. The theologian is required to distinguish between the instruction and the arguments by which it is supported. Both are divinely inspired, but special attention must be paid to the former. The arguments are only a divine condescension to persuade men.

Again, in the Scriptures, the instruction is scarcely ever given in a form purely and clearly didactic. In order, therefore, to succeed in understanding the didactic portions of the New Testament, the theologian has need of great sagacity, clearness of mind, justness of judgment, and deep spiritual insight.

§ 85. Oratorical Writings.

In oratorical writings are found objects much more complex, more flowing styles, the employment of more numerous figures, and more personal arguments. The task of the interpreter is necessarily modified by these circumstances. A large portion of the biblical writings assumes this oratorical form. It is found in the legislative deliverances of Moses and in the chants of the prophets. The

latter part of Isaiah contains it, and it is found mingled with the poetical instructions in the book of Job. The interpreter's task consists in extricating the precise and exact thought from these oratorical passages.

§ 86. Poetical Writings.

The poetry of the Bible has a two-fold character.

1) Sometimes it is used in prophetic writings with the evident design of enveloping the details of a prophecy in a brilliant but thick veil, which can easily be removed when the fulfillment has arrived. Examples may be found in Isaiah, in Joel, and in the discourses of Christ, with reference to his future coming.

2) Sometimes the poetry is merely symbolical and didactic, and is thus designed to give pungency and life to the truth imparted. Examples of the didactic use of poetry may be found especially in the Psalms.

§ 87—93. External circumstances of the Writings.

§ 87. Persons to whom the writings were addressed. Influence upon the writing.

An author, addressing himself to a person of peculiar character, chooses his words with reference to the effect produced upon him. The consideration of the persons addressed is therefore an important resource. These circumstances may be external to the persons addressed, as for example, geographical, natural, and political circumstances; prosperity, wealth, industry, renown, origin of churches, and number of believers, or may relate more particularly to the inner life, such as the religious circumstances, deep-rooted prejudices, intellectual and moral characteristics. The Epistle to the Romans is strongly impressed by external influences, the Epistle to the Galatians and to the Colossians by internal influences, and the Epistles to the Corinthians by both.

§ 88. Circumstances of the Epoch.

It is universally conceded that the events and circumstances of the epoch in which a writing is produced modify its character.

§ 89. Occasion of the Writing.

The occasion of the writing may almost always be found, and from it great profit may be derived. This helps

us greatly in obtaining a proper understanding of 2 Thesalonians, Galatians, and 2 Corinthians.

§ 90. Object of the Writing.

The object of the writing is the effect that the writer wishes to produce. Each separate book of the Bible has its distinct object.

§ 91. Importance of the examination of the object.

The mind of the writer is constantly fixed upon the object he has in view, and therefore, the attention of the interpreter should be directed to the same. This object once discovered will complete the abridged phrases, throw light upon obscurities, and detect the true meaning when several interpretations are possible.

§ 92. Abuse of the consideration of the object.

Some have abused the general object by forgetting the special object, supposing that the entire book from the first to the last word should revolve around a single idea. This rigorous unity is seldom found in the biblical writings. Whatever may be the importance of the general object of the book, the special object of each section takes precedence in Hermeneutics.

§ 93. Means of determining the object.

The investigation of the object is a critical work, in which sagacity and good sense are of more avail than any logical process. A few practical rules are therefore given:

1) The traditions of ecclesiastical history upon the object of the New Testament writings should not be entirely ignored.

2) Sometimes an author himself indicates his object, as Luke in his prologue, John in the conclusion of his Gospel (John 20: 31), and Moses in the course of the book of Deuteronomy.

3) The study of the persons, the epoch, and the occasion will be found very useful in the determination of the object.

4) These suggestions are useful in solving the question of the external objects. The internal objects can only be revealed by the attentive reading of the book, and the comparative reading of the Bible combined with meditation upon the successive details.

PART FOURTH. SCRIPTURAL HERMENEUTICS.

§ 94. Generally considered.

Scriptural Hermeneutics is the complement of Historical Hermeneutics. The resources that Scriptural Hermeneutics furnish to the interpreter may be embraced under five different heads:

1) **The Context**, which has for its nature the logical and psychological character of the instruction.

2) **The Analogy of Faith**, which has for its principle the general unity of biblical instruction.

3) **The Parallels of Ideas**, which have for their principle the constant identity of instruction.

4) **The Special Study** of each sacred book, which has for its principle the individuality of each author.

5) **The Moral and Intellectual Character** of the Bible, which has for its principle the sanctity and wisdom of the instruction.

§ 95—102. Analogy of Faith.

§ 95. Its nature and principle.

The method of interpretation called Analogy of Faith, appeals to the general character of scriptural truth for the explanation of a special passage. This method rests upon the principle of the inspired unity of the revelation deposited in the sacred books. This unity is at once the result and a strong proof of the inspiration of Bible. The Analogy of Faith is therefore an inspired means of interpretation.

§ 96—98. Conditions.

§ 96. Superior degrees of Analogy of Faith.

In the Analogy of Faith there are, according as it is deduced more or less immediately from the sacred books, many different degrees as to force and value. It is possible to distinguish four of these degrees, two of which are superior and worthy of confidence, and two of which are inferior. The former may be called Positive Analogy and General Analogy, and the latter, Deduced Analogy and Imposed Analogy.

a) Positive Analogy. Thus we designate the analogy which is positively and immediately founded upon scriptural teachings. This superior degree is attainable only

by the collection of a large number of positive and unanimous passages, and is placed above all controversy.

b) **General Analogy.** This is the analogy which is deduced, not as the preceding degree, from the very letter of many unanimous passages, but from their object, their tendency, and the religious impression that they leave upon mankind. General Analogy, when it is supported upon the positive and constant tendencies of Scripture, has a real value as a hermeneutical instrument, nevertheless the evidence derived is inferior to that of Positive Analogy, because an element of reasoning must enter, and therefore error may creep in.

§ 97. Inferior degrees of Analogy of Faith.

The **Deduced** and **Imposed** Analogies are not without value, but they are much less influential than **Positive** and **General** Analogy.

a) **Deduced Analogy.** This method, having deduced, by a train of reasoning, the logical consequences of the universal and positive teaching of Scripture, demands for these consequences the same degree of authority as for the biblical instruction itself. But this takes for granted the infallibility of the reasonings which connect the consequences with their sources. These reasonings may be just or false, but are always human, and, as such, at least debatable. They are theological systems, but by no means the Analogy of Faith.

b) **Imposed Analogy.** This method has simply the value of a probability. It is probable that the antiquity, continuity and universality of an interpretation are sufficient guarantees of its justness. This method has a certain value, but it differs from the Analogy of Faith.

§ 98. Number, unanimity, clearness, distribution.

The Analogy of Faith, although immediate and scriptural, will not always have the same degree of evidence and the same authority. This evidence and this authority vary according to the number, unanimity, clearness, and distribution of the passages upon which they are founded. We will illustrate this in the case of **number**. There is no doubt that a divine certainty is attached to every positive and precise declaration of Scripture, but something more

is necessary to form the Analogy of Faith. A frequent and even constant repetition is necessary. It is evident that the Analogy of Faith is stronger for the existence of God than for the personality of the Holy Spirit. This is, however, no sufficient reason for doubting the latter truth, but the Analogy which supports it is not so strong.

§ 99—102. Real utility of the Analogy of Faith.

§ 99. General utility.

In the superior degrees it renders two general services, which could not be expected from any other resource.

1) It proves the true interpretation of a passage in a manner peculiarly satisfactory to the mind, by using the whole Bible as a commentary.

2) Analogy of Faith, moreover, enables the student to arrange the teachings of Scripture as to their relative importance. While all the deliverances of the Bible are equally inspired there seems to be a difference in the mind of the Spirit as to their relative value to the wants of man.

§ 100. Special Utility.

There are among others, two particular advantages gained by the Analogy of Faith.

1) The mistakes which spring from biblical anthropomorphisms and expressions which are foreign to our present customs are thus removed.

2) The Analogy of Faith enables us to subordinate certain historical facts, certain mysterious dispensations of providence, to the incontestable purity of the Divine attributes.

§ 101. Hermeneutical Consequences.

1) A doctrine clearly supported by the Analogy of Faith, cannot be contradicted by a contrary and obscure passage. The seeming disagreement between the two can be reconciled only by careful study; but the preference must always be given to the truth supported by the Analogy of Faith. See 1 John 3: 6. The literal sense here is contradicted by the Analogy of Faith, as also by a passage in the same epistle (1 John 1: 8—10; 2: 1).

2) An isolated passage if it is neither supported nor contradicted by the Analogy of Faith can, according to the

circumstances of clearness, precision, and the context, be understood as positively teaching a doctrine.

3) When a doctrine is supported only by an isolated passage, and meets with no countenance from the Analogy of Faith, it ought to be suspected, and very probably the passage should be otherwise interpreted. Thus the Roman Catholic Church has no right to found upon James 5: 14—16, two new sacraments, absolutely foreign to the rest of the New Testament.

§ 102. Doctrinal Consequences.

The Analogy of Faith sometimes supports doctrines which are seemingly contradictory. What shall an interpreter do in such a case? From the principles that have been laid down, the two following conclusions may be deduced:

1) The interpreter should recognize the existence of two opposite doctrines supported by exegesis and the Analogy of Faith.

2) It is proper to admit that there is but a seeming contradiction, and the solution must be sought in exegesis, in the general spirit of Scriptural teaching, and in the study of the human heart. This solution may almost always be found with time, labor, and good faith. But if it is not found it is our duty to wait, meditate, and labor still.

§ 103—111. Parallels of Ideas.

There is noticeable in the Bible a progress of Revelation from the earlier books of the Old Testament, to the fully developed writings of the apostles. But in spite of this progress, there is a fundamental unity in the teaching of the Bible, which is thus proved divine.

The parallels of ideas pertain strictly to the fundamental truths, which are woven into the whole texture of Revelation. The value of this method of interpretation, therefore, is made up of two facts: **a)** the universal occurrence of certain great truths in Scripture, and **b)** the greater and clearer development of these truths in some portions of the Bible than in others.

The task to be attempted in this connection is threefold:

1) To classify and graduate the several categories of parallels.

- 2) To appreciate the real utility to be derived therefrom.
- 3) To indicate the rules to be employed and the precautions to be taken in studying parallels of ideas.

A. Classification and graduation of the parallels of ideas.

§ 103. Necessity and principle of this classification.

It is probable that two biblical passages, possessing a certain analogy as to form, language, and matter, express the same idea; it is right consequently to deduce from the clearer passage the sense of the more obscure. This is the essence of parallels of Ideas. This probability must vary evidently, a) according to the number and nature of the passages, and b) according to their distribution throughout the Bible.

§ 104. Attempt at graduation.

1. The lowest degree of parallels will be composed of the passages taken at random from the Bible, without reference to the kinds of writings, their epochs, or authors.

2. A somewhat superior degree will be composed of the parallel texts which have been taken from the Old Testament alone; but still with no reference to the writings, epochs, and authors.

3. A superior category will include contemporaneous writers, similarly situated.

4. Still higher are the parallels taken from the different writings of the same author.

5. The highest degree of probability may be attached to parallels taken from the same writings.

B. Appreciation of the utility of parallels.

§ 105. Considered generally. The comparison of parallel passages is singularly attractive to the interpreter. To avoid the great danger of mistake in the usage of parallels, the interpreter must carefully examine each parallel with the aid of the several contexts.

§ 106. Particular cases of utility.

1. Obscure passages may be explained.

2. Historical facts are frequently confirmed and completed, e. g. the three distinct accounts of the conversion of St. Paul (Acts 9, 22, and 26),

3. The teachings of the Bible are completed and developed.

4. Parallels of ideas, moreover, enable us to estimate the certainty of the teachings of the Bible.

C. Rules and cautions (§ 107—111).

§ 107, 108. In the choice of parallels.

§ 107. Avoid the parallels of words.

The parallels of words possess a certain utility, and even a great philological value. But their object, method, and use, differ entirely from those of the parallels of ideas.

§ 108. Avoid seeming but false parallels.

The true interpreter should not be contented with slight appearance nor with vague relations. He should conscientiously assure himself of the separate sense of each, studying them analytically, carefully, and with reference to the context.

§ 109—111. In the use of parallels.

§ 109. Logical use.

The more obscure passage should be explained by the more perspicuous. Although this principle seems self-evident, it has often been forgotten and even systematically opposed.

§ 110. True nature of doctrinal clearness.

There are some necessary obscurities in religion, pertaining to the unknown and mysterious nature of revealed truth.

There are, however, certain obscurities, which arise from the incomplete, confused, complex, and figurative character of the biblical language, and these may in a measure be explained. This explanation should be derived from other analogous passages which possess the desirable clearness by reason of the positive, exact and uniform language in which they are couched.

§ 111. Careful and judicious use.

Special care must be taken not to be misled by the references found in our Bibles. They must all be verified critically and judiciously before they may form the basis of any interpretation.

§ 112, 113. Special study of each of the Sacred Books.

§ 112. Principle of this study.

The individuality of the authors is the principle upon which this study is based. It is very easy to discover that

the sacred writers have preserved their human characteristics to a certain degree, and these of necessity exert an influence a) upon the language, b) the method, and c) the doctrine of the Bible.

§ 113. The subject developed.

1. Method of each sacred author. An author's mode of reasoning and his poetry, the outbreaks of his piety and the transports of his imagination, the nature of his deductions and polemics, are all influenced by his individuality. In the study of the Old Testament prophets, for example, the interpreter who knows how to analyze their diversities and resemblances can derive much light from the comparison.

2. Instruction and doctrine. The individuality of the sacred author exerts an influence also upon the doctrines he expounds. The grand theme of Paul is faith, Peter dwells largely upon the grace of hope, while John, the loving and loved disciple, is the apostle of love. This influence of individuality upon the doctrine is clearer and more positive in the New Testament than in the Old.

§ 114—123. Moral and Intellectual character of the Bible.

§ 114. Introduction.

A revelation from God must participate of His wisdom and holiness. The attempt should be made to find in the Bible the moral and intellectual character which it displays.

A. Nature of the principle.

§ 115. Its nature explained.

The interpreter ought to be convinced of the sanctity and divinity of the Bible, and he dare not admit any interpretation contrary to this character of sanctity and inspiration.

B. Application of the principle.

§ 116. General application.

There are five elements in this intellectual and moral character of the Bible, and these form five phases of the divine work.

1. The grandeur and beauty of the conceptions. This statement includes two distinct and important points: a) the interpreter must expect things worthy of God, by reason

of their grandeur and beauty, and b) things superior to the conceptions of man.

2. Harmony. We ought to expect the harmony of the Bible with itself, since, in spite of the variety of forms, all its portions proceed from the same source. We should expect, moreover, the harmony of the God of the Bible with the God of nature. This harmony is one of the most profound and undeniable evidences of the divine character of the Bible.

The three following principles result from the harmony between the Bible and nature.

3. The progress of man toward his destination.

Man is at once imperfect and perfectible, mortal and immortal. Every interpretation, therefore, that would confine man to the present and attach him too much to the earth, ought to be suspected by the interpreter.

4. The sanctity of morality.

5. The happiness of man by obedience to God. This is the result of divine goodness and of divine wisdom.

The interpreter ought to mistrust every interpretation which would contradict, or be out of harmony with, these elements in the moral and intellectual character of the Bible. He should be willing to leave without solution the rare and but slightly important enigmas present here and there in the Bible.

§ 117. Modified application.

The accommodation of the divine instruction to the infirmities of men will detract somewhat from the intellectual character of the Bible. That is to say, we will observe that the whole truth was not delivered to the Jews, that certain questionable practices were permitted in the infancy of the race. Still these results will not detract in the least degree from the inspiration of the Bible.

§ 118. Special application to the New Testament.

When the Saviour makes a change in his plans previously arranged, the interpreter will not transform this action into local and contracted views, or into an evidence of his mere humanity, as rationalists have done. The apparent indifference of the Master to the pleadings of the Canaanitish woman will not, from this point of view, be regarded as hardness of heart.

In the writings of the Apostles individuality and occasionality are everywhere visible.

§ 119. Spécial application to the Old Testament.

The student ought not to be shocked by beholding moral and intellectual imperfections in the Old Testament, which are not the result of any lack of inspiration on the part of the sacred writers, but have been permitted by God in order that his Word may be placed at the very door of those whom he desires to enlighten and save.

C. Appreciation of the principle.

§ 120. Objections.

The principles which have been stated are exposed to dangers, and may become disastrous if they are not carefully limited. But if employed judiciously they will prove productive of great good in the interpretation of the Bible.

Three objections may be made:

1. That this principle is *a priori*, and the interpreter is no longer impartial.

2. That this principle is itself doubtfully and dangerously founded. In fact, we are told, this principle is rationalism pure and simple.

3. That this principle has the extreme inconvenience of being neither uniform nor comparable. Each interpreter has a peculiar idea of moral and intellectual excellence.

§ 121. Value of these objections.

First objection answered. Impartiality should not be confounded with indifference. In order to be a good interpreter, there is necessary, at least, a certain degree of religious conviction and faith. In other words, he needs a conviction of the sanctity, the moral and intellectual excellence of the Bible, and a belief in the divinity of Jesus Christ. This conviction is the key to the Bible; and without it the hidden treasures of divine truth are never unlocked.

Second objection answered. There is danger of rationalism to one who adopts this principle; but there is no less danger in neglecting it. You must not desert the path because quicksands are upon every side.

Third objection answered. We admit there is an inconvenience in the application of this principle, but as a matter of fact, this principle must be used, and is used uni-

formly by all Christian interpreters. The objection is not true that there will be as many interpretations as consciences, since all Christian minds and hearts coincide in one appreciation of this principle. The moral and intellectual character of the Bible is recognized in the same way, although with a difference of degree, by all. No Christian writer can be found who would seriously pretend that Jesus sanctioned a course of deception and unbelief in Luke 16: 8.

§ 122. Limits of the principle.

By way of summation, let us determine the limits of the principle, and seek the means to which the interpreter should have resource. Three will be mentioned which have already been indicated.

1. The conviction of the weakness and fallibility of man. The interpreter must recognize this human fallibility, and learn to mistrust himself, to proceed with caution and diligence, and to esteem himself in fault before charging the Bible with inaccuracy.

2. The divine authority of revelation imposes strong restrictions upon the exercises of the human reason in applying this principle.

3. The Analogy of Faith, which is the purest and most certain expression of the authority of the Bible. Whenever the interpreter is in perplexity, whenever there is an apparent want of harmony between his reason and the Bible, the Analogy of Faith will cause the right decision to be made.

§ 123. Consequences of the principle.

Two important consequences may be deduced from the preceding discussion.

1. The moral and intellectual character of the Bible must be taken account of by every reader of that book, whether he is conscious of it or not. He has the right to study the Bible with the aid of his individual conscience. Therefore the diversity of religious views is a necessity of the very nature of our intelligence.

2. One of the prominent and necessary characteristics of the Bible is its harmony with the laws, the plans, and the benefits of the God of nature. The moral and intellectual character of the Bible is simply a corollary of this

harmony and causes its importance, beauty and reality to be known.

PART FIFTH. DOCTRINAL HERMENEUTICS.

§ 124—127. Introduction.

§ 124. Exposition of the subject.

In the thought of the human authors of the Bible we must endeavor, if possible, to discover the thought of God. Here the question of inspiration presents itself, and three topics naturally arise, **a**) the reality of inspiration, **b**) its extent, and **c**) the mode of inspiration. The proper understanding of the first two is essential for the interpreter, but the consideration of the third element, the mode of inspiration belongs more properly to Dogmatics.

§ 125. Critical Question.

The true way of stating the questions pertaining to the authority and inspiration of the Canon is this:

- 1) Were the authors of the sacred book inspired?
- 2) Is each of these books actually inspired?

As for ourselves we believe in the authenticity and inspiration of all the books which the Protestant churches receive as canonical, and there are abundant opportunities of proving the authenticity and inspiration of each book of the Canon, but this is not the place for the evidence. It can be found in special works on the Canon.

§ 126. Different methods of answering the question.

Are the sacred writings really inspired, and to what extent?

The true answer is:

The sacred writings are inspired, and their inspiration is **plenary**. The Bible as a whole is the Word of God, so that in every part of Scripture there is both infallible truth and divine authority.

False views are held by many at the present day.

1) Natural Inspiration. Many theologians, rationalistic in their views, find as they suppose, errors of detail in the sacred writings, and so since their infallibility is not complete, affirm that they are not inspired, or at least are only willing to speak of **Natural** inspiration, which they allow also to such men as Milton, Shakespere, Homer, Plato and Socrates. They are willing to recognize Chris-

tianity as a religion, but simply as **one** of the great religions of the world (Kuenen, F. W. Newman, Theodore Parker).

2) Universal Christian Inspiration. This identifies the Inspiration of the Bible with the illumination common to every believer. (So in substance Schleiermacher, Neander, Farrar and others).

3) Partial Inspiration. This view limits Inspiration to certain parts of the Bible; either to the doctrine, or to special revelations, or to things naturally unknown to the writer, or to the **ideas** in general. This is the popular view of the present day, and the watchword is "The Bible **contains** the Word of God." They are not willing to accept the true view, "The Bible **is** the Word of God." (So Ladd and others).

4) Different Degrees of Inspiration. This may be called the **illumination** theory, for those who hold it maintain that the Bible is not equally inspired, but that there are at least **four** degrees of inspiration: 1) superintence, 2) elevation, 3) direction, and 4) suggestion. In the lower degrees those who hold this view think there is considerable room for imperfection and error.

5) **Mechanical Inspiration**. This view has also been known as the **Dictation** theory, as if man was merely a mechanical instrument, and all things in the Bible were suggested by the Holy Spirit to the sacred writers in the very act of writing, and were dictated as if unto a pen, in a certain definite mode and order. (View of the older Dogmaticians).

§ 127. The true method of answering the Question.

That the sacred writings are inspired, and that their inspiration is plenary can be shown:

1) From the testimony of the sacred writers as to their own inspiration.

2) From the traces of inspiration which the Bible presents.

3) From the effects produced by the books which we hold to be inspired.

§ 128—136. Proofs of inspiration.

§ 128. Definition and Exposition.

We must distinguish between **Revelation** and **Inspiration**, for they differ as to their objects, and as to their effects. The object of Revelation is the communication of knowl-

edge; of inspiration, to secure infallibility in teaching. The effect of Revelation is to render its recipient wiser; that of Inspiration is to preserve him from error in teaching.

We must also sharply distinguish between **Revelation**, **Inspiration** and **Illumination**. For Illumination is that act of the Holy Spirit by which the believer is enlightened by the Word of God, and differs from Revelation and Inspiration in various particulars:

- 1) It is promised to all believers.
- 2) It is conditioned upon the proper use of God's appointed means, the Word of God and faith.
- 3) It admits of degrees.
- 4) It is closely connected with personal character.
- 5) It leads to salvation.

In 1 Cor. 2: 10—14, Paul sharply distinguishes between Revelation, Inspiration and Illumination.

§ 129. Arguments **a priori**.

A revelation once admitted, the necessity of authority seems to us to result from its very nature.

1) When we speak of a truth communicated by God, the notion of authority is inseparable from the notion of revelation. Suppose a revelation without authority: no more value, or certainty, can be attached to it than to a philosophy, and it would become, so far as it is a supernatural communication, utterly worthless.

2) The acceptance of divine revelation on the part of man supposes an acknowledged authority, established by evidence—an authority which can touch the heart and conscience, affect the imagination, and appeal to the intelligence of mankind. Without such an authority, revelation cannot satisfy the three great wants of men:

- a) To give man a firm and well grounded faith.
- b) To strengthen and raise feeble, sinful, irresolute, and suffering man.
- c) To prescribe a rule to regulate his conduct and govern his passions.

3) There is a third consideration which seems to us to attach authority to revelation. It is its efficacy, not only upon men at the time when it was given, but also upon men in the future ages of the world.

We conclude, therefore, that he who admits a revelation, implicitly admits an authority.

To recapitulate: the efficacy of the Bible is inseparably connected with its authority. Its authority is as inseparably connected with its inspiration; and this inspired, efficacious, divine authority does not deprive reason of its legitimate use as an instrument. Reason is admissible as an instrument, but not as a rule and a judge.

§ 130. Biblical argument, or the argument drawn from the testimony of the Scriptures.

The study of the testimony warrants us in affirming four facts fully attested.

1) The Old Testament represents its authors as men who professed to have received a mission from heaven, for the purpose of transmitting to men a revelation from God. No one can deny this of Moses and the prophets. (Ex. 4: 10—12; Isa. 59: 21; Jer. 1: 4—9; Isa. 1: 2).

2) On the authority of the New Testament we can affirm the following propositions, which form five elementary facts:

a) Jesus Christ promised to the apostles the aid of the Holy Spirit. See Matt. 10: 19, 20; Luke 21: 14, 15; John 14: 16—16: 13.

b) He promised this aid as an extraordinary and special gift intended for the extraordinary and special times of the primitive Church. See especially John 15: 26—16: 4.

c) This promise was fulfilled in an extraordinary and special manner on the day of Pentecost.

d) The extraordinary and special gifts of the Holy Spirit, were either given directly to the fellow-laborers of the apostles, or transmitted to them by the apostle themselves. See 1 Cor. 12: 4—11, 28; Rom. 12: 4—6; Eph. 4: 11, 12; 1 Tim. 4: 14; Eph. 3: 5.

e) The Christians of all ages, since the time of the apostles, have never laid claim, when in the possession of sound reason, to divine inspiration, and to an authority like that of the apostles. They expect and receive aid from the Holy Spirit, but not revelation and the gift of inspired teaching.

3) The writers of the New Testament declare plainly and boldly that they were inspired. No one can ask proof

more positive than is given in Gal. 1: 11, 12; Acts 15: 28; and Eph. 3: 3—5.

4) The claim of the sacred writers of the Old and New Testaments to a real inspiration and to an authority which flows from it, was admitted by their contemporaries and successors, and since the completion of the Canon of the Bible, the general admission of the doctrine of its inspiration, by the Church, is incontestable.

The argument from testimony furnished by these four facts, has great force.

§ 131. Historical argument.

If the sacred writers were not inspired, there were certain circumstances attending their ministry which appear to us inexplicable. This argument though not much used in recent discussions of this subject seems of a nature to impress impartial and considerate minds. It results from the four following elements:

1) The first is of great moral force. It is the change produced upon the minds of the apostles from and after the day of Pentecost.

These men, whose slowness and stupidity sometimes grieved the Saviour, and astonish us when reading the Gospels, became almost, in an instant, the authoritative teachers of the human race, not only for their own age, but of all ages. There is but one way to explain so strange and so complete an intellectual transformation—they were inspired of God.

2) The second element, is the union of enthusiasm with calm judgment and good sense, the complete absence of fanaticism in men who devoted themselves to suffering and death. It is sufficient to mention St. Paul. There is but one solution of the wonderful history of his life,—that he was under the special teaching and guidance of the Holy Spirit.

3) A third element of the historical proof is the success of the ministry of the divine ambassadors. Sometimes, men the most obscure, and, humanly speaking, the least capable, were God's chosen instruments. The establishment of Christianity, in the midst of persecutions and struggles, is a fact historically inexplicable without divine intervention. This divine intervention to which the sacred writers

appeal was a gift of power and of knowledge, which was given to them from heaven.

4) The last element is the impossibility of admitting the general proofs of revelation, without concluding from them, at the same time, the inspiration of the men who were its organs. This is particularly evident in regard a) to miracles, b) prophecies, c) the marvelous establishment of Christianity, and d) the sublimity of revealed truths.

§ 132. Critical Argument.

We thus designate the proofs derived from the nature of the Sacred Books. We will indicate four.

1) The holy grandeur, the profound truth of the thoughts and precepts, and the lofty aims of these books; also their eloquent, vehement, poetical, and pathetic sublimity. The fact, too, that a harmony subsists between the doctrines of the sacred writers and the necessities of the heart, that the most mysterious and most profound needs of the soul are satisfied in the Scriptures, is a proof of great weight.

2) In the Bible we perceive a harmony, which, notwithstanding individual and temporary diversities, continued during centuries without any special institution designed to maintain it. This is not a proof logically or mathematically rigorous, but it is a phenomenon without a parallel, especially on so vast a scale.

3) The numerous biblical prophecies, whose fulfillment has been, or is still visible and certain. It is unnecessary to refer to any examples, as the fulfillment of the prophecies relating to the Jews, to Jerusalem, to Babylon, to Assyria, and to Christ, is familiar to every reader of the Bible and of history.

4) We may mention finally, not as a decisive proof, but as a striking and interesting fact, the struggle which seems sometimes to exist in the sacred writings, between the divine superiority of the thoughts and the relative incapacity of the language. We find examples of this in certain prophecies.

§ 133. Argument from the testimony of the Holy Spirit.

The proof that the Sacred Scriptures are inspired, and consequently possess full authority in matters of faith, is required only for those who are yet without the Church, or who, if within her pale, are not confirmed in the faith.

But it lies in the nature of the case, that no proof can be given to those, which they cannot, in an unbelieving frame of mind, evade; for the only absolutely stringent proof lies in the fact, that the Holy Spirit bears witness in the heart of each individual, and thus convinces him of the divinity of the Word of God, by the mighty influence which it exerts upon him. For the grand reason by and through which we are led to believe with a divine and unshaken faith that God's Word is God's Word, is the intrinsic power and efficacy of that Word itself, and the testimony and seal of the Holy Spirit, speaking in and through Scripture.

§ 134. General Indetermination.

The proofs which have just been considered sufficiently attest inspiration, but they determine neither its nature nor its degree. To determine these is of great importance, and this last will now claim our attention.

§ 135. Consequences from the proofs adduced.

Three propositions seem to us to result from the proofs exhibited, inasmuch as they are logical and necessary corollaries of the very idea of inspiration.

1) The sacred books written by inspired men, possess an authority sufficient for everything that pertains to the object of revelation.

2) The Holy Scriptures, written by inspired men, and intended to teach men the way of salvation, their duty to God and to one another, cannot contain errors in regard to these matters.

3) The different parts of the Holy Scripture cannot have opposite aims. There must be harmony among them; and taken together they must constitute a regular plan.

§ 136. Questions to be determined.

Many questions relative to the mode of inspiration can probably not be solved. But this is not the case with those questions that pertain to the nature and degree of inspiration. The solution of these questions is very important to a system of Hermeneutics, but their discussion properly belongs to **Dogmatics**. We, however, hold the doctrine of plenary inspiration, and believe that all the facts of Scripture are consistent with it. The divine and

the human, employed in its composition, are so combined as to produce one undivided and indivisible result.

§ 137—149. The Nature of Inspiration. The sacred writers preserve their individuality.

§ 137. Inspiration was imparted sometimes successively and by degrees.

This is clearly shown in the New Testament. The Holy Spirit and His gifts were given on many different occasions and in different degrees to the same individuals. Christ sent forth the Twelve with miraculous gifts (Matt. 10: 1—11; Mark 6: 7—13; Luke 9: 1—6), and later sent out the Seventy with the same power (Luke 10: 1—20). On another occasion Jesus breathed on His disciples and said, "Receive ye the Holy Ghost" (John 20: 22), and still, notwithstanding this last act, the Apostles were not yet fitted to accomplish their work; the great and miraculous effusion of the day of Pentecost was still necessary. This does not imply, however, that after the day of Pentecost there were different degrees of Inspiration, but there was a progress in Revelation, and some truths were only gradually revealed to the Apostles, as the calling of the Gentiles (Acts 10: 1—18, 44—48; Acts 15: 1—29).

§ 138. The Religious Knowledge of Inspired men was sometimes acquired by Human means.

But this cannot be affirmed of the Prophets and of St. Paul, but of some of the sacred historians. Portions of the O. T. history are extracts from historical archives, and contain genealogies and official acts carefully collected. In the N. T., both St. Matthew and St. Luke copied their genealogies from existing documents, and St. Luke in his Gospel professes to have based his history of Christ's life upon careful research (Luke 1: 1—4).

§ 139. Inspired men retained their mental activity and liberty.

They were not passive machines, but intelligent voluntary agents. They were not pens, but writers. We see the Apostles at the very moment in which they declare themselves inspired, examining, comparing, discussing, and deciding as ordinary men. The Council of Jerusalem, after deliberation, prefaced their decree with the solemn formula: "It seemed good to the Holy Ghost, and to us" (Acts 15:

28), a formula worthy of attention, since it unites in the same affirmation the inspiration of the Apostles with their individuality.

§ 140. Inspiration did not make the Apostles sinless.

Inspiration is that act of God by which he preserved man from error in proclaiming the will of God by word of mouth, or in committing to writing the original Scriptures. It does not change the personal character of the men, for inspired men were liable to errors of conduct. It is sufficient to refer to the rebuke which St. Paul administered to St. Peter at Antioch (Gal. 2: 11). St. Paul's own conduct may not have been free from blame in the case of Mark (Acts 15: 36—39).

§ 141. The Writings of Scripture exhibit human affections, emotions, and motives.

The authors sometimes write and speak as feeble and limited beings. Witness the Psalms of David, and the strongly marked individuality of Paul.

§ 142. Influence left upon the Sacred Writings by the intellectual and moral character of the writers.

1) The four principal Dogmatic writers of the N. T.—Peter, James, Paul, and John—present four different individualities of style, tendencies, and methods. Paul, as well as the other three, grasped the doctrines of their common Master, but he did not learn them by conversing with Him upon earth. He was taught them by revelation (Gal. 1: 12).

2) There are also great differences between the writings of the prophets of the O. T. This can only be attributed to the special intellectual and moral character of each. Compare the writings of Hosea, Joel, Amos, and Isaiah, who were nearly all contemporary. A still greater contrast is shown by Isaiah and Ezekiel, who although not contemporary, were both of high social position, both of brilliant imagination, full of pathos, and of high poetic talent.

§ 143. Prominent diversities among the Sacred Writers.

Their differences are perhaps best illustrated in the Gospels. Each of the four evangelists has brought into prominence special elements of the character of the God-man.

- § 144. The Individuality of the Sacred Writers is every where manifest.

It is sufficient to refer in this connection to the four following passages: John 3: 31; 1 Cor. 14: 32; 2 Cor. 11: 6; 1 Pet. 1: 10, 11. These passages abundantly demonstrate the individuality of the sacred writers.

- § 145. The two elements and the two factors in the Bible.

The Bible contains two elements—a divine and a human. The writers expressly assert that the Holy Spirit spake by them (Matt. 10: 20; Acts 2: 4; 2 Pet. 1: 21), and at the same time assert as expressly that they spoke and wrote as independent writers (John 12: 38, 39, 41; Gal. 5: 2; etc.), and each author has his own manner of expressing his thoughts. These facts prove the existence of two factors, whose mysterious union produced the Holy Scriptures. These two factors are the Holy Spirit and the minds of the sacred writers.

- § 146. Inspiration did not destroy the conscious self-control of the sacred writers.

This is evident from the fact that they preserved their individuality (1 Cor. 14: 32). They all spoke and wrote like men in the full possession of their faculties; they spoke and wrote, it is true, under divine influence and guidance, but their conscious self-control was perfectly consistent with supernatural inspiration.

- § 147. The Union of the divine and human produces one indivisible result.

Notwithstanding the human agency in writing the Bible, it is all alike divine; and notwithstanding the divine agency employed in its composition, it is all alike human. The divine and human elements together constitute a theanthropic book.

- § 148. The Union of these two elements inexplicable.

Although we cannot explain how this operation of the Holy Spirit upon the mind of man takes place, it does not follow that there is here a contradiction or incompatibility. There are many things which we cannot understand, or explain, which are not only possible, but actual facts, and which, upon sufficient evidence, we unhesitatingly believe.

- § 149. Analogies.

However inexplicable the union of the two elements in Scripture may be, it is not a fact that stands alone in the world.

1) It has an analogue in the person of Christ. The analogy between the Written Word and the Incarnate Word is sufficiently indicated in Scripture, for both are called the Word of God. This analogy is real and not fanciful. In the Word of God, the Bible, the Holy Spirit is, as it were, incarnate, as in Christ Jesus, the Son of God is incarnate.

2) Another analogy is seen in the gracious work of the Holy Spirit upon the mind and heart of the believer. Regeneration, conversion, and sanctification are the work of the Holy Spirit, but He works in our hearts in such a way that we are not conscious of force or violence.

3) The providence of God, both in nature and in history, "upholding all things by the word of his power" (Heb. 1:3), furnishes another illustration. The divine and human agencies co-operate without any interference of the one with the other.

4) Other analogues are furnished by the co-operation of the minds of teacher and pupil, in the solution of problems, in which the former directs the latter; and by the controlling influence which a superior mind has over another, that feels this controlling influence, yet acts with perfect freedom.

Although these analogies do not explain the mode of inspiration, they show that inspiration does not interfere with the freedom of the sacred writer. The Holy Spirit controls and directs, while the human agent retains his freedom and individuality.

§ 150—154. The Influence which the occasion, the times, and the persons addressed, exercised upon the Sacred Writings, is perfectly compatible with their Inspiration.

§ 150. General Facts.

Facts prove that the Scriptures are not exempt from an occasional character. We have already seen in Historical Hermeneutics, how the times, occasion, and the persons addressed, influenced the form of the sacred writings. The Bible was not given to the world complete at once, but "by divers portions and in divers manners" (Heb. 1:1). Each book has its special object, its peculiar relation to

its own time, which may be defined as the occasionality of a book, but this does not in any way affect its inspiration.

§ 151. Special Facts.

An Epistle is a letter of instruction addressed at a certain time to certain persons, placed in certain circumstances, for the purpose of producing upon them a certain effect. After having read Galatians, and the Epistles to the Corinthians, can any one have any doubt of their occasionality?

§ 152. Intention and Method of Revelation.

This fact of occasionality sheds light upon the general method of revelation.

The O. T. is much more occasional than the New, not only so in details, but also when taken as a whole.

It is only by a sustained intellectual activity that the Christian can receive and apply the revelation contained in the Bible to himself. This activity, however, will be of a different nature in the common believer and in the theologian who is called to instruct others. The ordinary Christian studies the Bible for himself, not for others; he seeks for those things which will influence his thoughts, his affections, and his will, and furnish nourishment for his faith. If he is wise, he will pass over things which are obscure to his mind, and over things which were for the most occasional; he leaves what is occasional to theologians.

It is different with the theologian who is called to teach. First of all, as a Christian, he must use the Bible for his own spiritual good. But as a teacher he must explain all the difficulties, unveil all obscurities, and bring out the truth in its full light. He must proceed by analysis and end by synthesis.

§ 153. Certain Portions of the Bible have a relative character.

This has often been overlooked and forgotten. The Bible as a whole is of inestimable value, but portions of it are relative to certain men and to certain times. This latter is especially true of certain parts of the O. T., for we are not now to preserve its institutions.

§ 154. Necessary reunion of the different biblical elements.

It is the duty of the religious teacher and of the ordinary believer not to separate any of the biblical elements, but to combine them. To exclude voluntarily from our studies and from our means of edification any portions of the Bible, would be to substitute in place of the whole volume which God has given us, another of our choice. But although both the Old and the New Testaments reveal the same plan of grace, the believer should place the New Testament upon a plane higher than that of the O. T. But this does not imply that the Old Testament is not of great importance. We dare not disunite the sacred volume, as some do, who confine themselves altogether to the reading of the N. T., or to the reading of St. Paul's Epistles, or to the reading of the Evangelists. There are even those who seem to concentrate the whole of revelation in 2 Thessalonians and in the Apocalypse. All this is wrong, pernicious to faith, and destructive of true piety.

§ 155—163. The Fact that God condescended to adopt Revelation to our comprehension does not exclude Inspiration.

§ 155. State of the Question, and definition.

In God's manner of conveying His revelation to man, concession was made to man's imperfect and finite nature. The term of **accommodation** is here most generally used, but as employed by some, it has given rise to well-grounded objections. There are many who hold the false view that Christ and His apostles accommodated themselves to the modes of thought of the times in such a manner as to admit error into their instruction in respect to the interpretation of the O. T., or in respect to articles of faith. But such a position is incompatible with inspired wisdom. All we can say is that God condescended to adapt His revelation to human capacity so that man could understand and accept it. The most natural illustration is that furnished by a parent in the instruction of his child.

§ 156. General Necessity of such a Condescension.

The necessity arises from the very nature of God as the Infinite One, and of man as finite and imperfect. It is not the truth as it exists in its fullness and exactness in the Divine mind, that God imparts to the human mind, but intelligible, saving truth, proportionate to our faculties and our needs, truth clothed in a form fitted to bring

it within the grasp of the understanding. The employment of human language itself is an act of condescension, for human language made to express human ideas is necessarily incapable of rendering exactly the infinite will and counsels of God.

§ 157. Special Necessity of such a Condescension.

This necessity will appear still stronger if we consider the people to whom revelation was, at first, more directly addressed.

1) It was addressed principally to the poor and despised ones of the world, who have always formed the great majority of the human family.

2) It was addressed particularly to the Hebrew people—a people not addicted to metaphysical speculation and philosophical deduction. Although the O. T. Covenant was provisional and incomplete, it was adapted to their spiritual wants.

3) Christianity itself, the perfect revelation, and intended for all, was addressed first to the Jews.

4) A little later, Christianity was preached to the heathen nations.

5) In nearly all these cases it was necessary to adopt the revealed doctrines and the teaching of them to the faculties, the wants, and the miseries of man.

§ 158. General Statement.

We have shown the necessity of Condescension on the part of God. We come now to the examination of the facts. These facts can be arranged under two heads:

1) A Condescension in the General plan of Revelation;

2) A Condescension in the discourses of Christ and in the writings of His Apostles.

§ 159. A Condescension in form.

All the anthropomorphisms of Scripture and all its figures are condescensions in form, and we have no need of proving that the Bible is full of them. They belong to the general plan of revelation. Such examples as “before my face,” “written with the finger of God” (Ex. 31: 18), are sufficient for illustration.

§ 160. Condescension in Matter.—Old Testament.

Christ teaches that in the Mosaic Law there was a

moral condescension on account of the hardness of the hearts of the Jews (Matt. 19: 8).

§ 161. Condescension in Matter.—New Testament.

Nowhere in the N. T. do we find that Christ and His Apostles accommodated themselves to the ignorance and prejudices of the Jews, and there is not at any point a compromise between truth and error. But there was a condescension in the form of teaching, and in the manner in which doctrines were taught. The use of parables was a prudent adaptation to the wants of the hearers, just as every wise instructor suits his lessons to the capacities of the learner.

§ 162. Condescension in the Discourses of Christ and in the Writings of His Apostles.

The language of Christ is almost constantly marked by such condescension, and everywhere we can trace the local coloring. Compare, as an example, Matt. 8: 11. So also Paul. Compare 1 Cor. 9: 19—22.

§ 163. Concluding Remarks.

We hold the doctrine of plenary inspiration, and believe that all the facts of Scripture are consistent with it. Some of the writers of Scriptures were deficient in education, in literary capacity, and in social refinement, but these things had nothing to do with inspiration. Inspiration did not change a single faculty of the mind, nor did it supply information on any subject beyond its range—for this belongs to the province of revelation. It did not make grammarians, rhetoricians, nor logicians. In these things it left the man as it found him.

Statements in the Bible which do not come from God, and which are not sanctioned by His authority, are consistent with plenary inspiration. The sacred writer merely records them; and the record, not the statements, in such a case, is infallible. Not all that is in the Bible has been directly revealed to man. It contains history and the language of men, even of wicked men. But there is absolutely nothing in the Bible which is not inspired. The history recorded in the Bible is true; the language and deeds of good and evil men, even of Satan himself, though they may be evil, are faithfully recorded. The Sacred Writers were so guided and influenced by the Holy Spirit, that they

have been preserved from every error of fact and of doctrine. The history remains history; things not sanctioned by God, recorded in the Bible, are to be shunned (2 Tim. 3: 16); nevertheless all these things were written under the guidance and influence of the Holy Spirit, and therefore inspired. The Bible is the Word of God, and not simply contains the Word of God. We may say the Bible **contains** the Revelation of God, but the exact idea of inspiration is that all that is in the Bible is inspired of God. The **dynamical** theory of inspiration, which has been presented in this synopsis is the one that best explains all the facts presented in the Bible.

§ 79. Select Literature of Biblical Hermeneutics.

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2. ***CELLERIER, J. E.** *Manuel d' Hermeneutique*. Translated by **ELLIOTT** and **Harsha** under the Title, **Biblical Hermeneutics**. New York, 1881. Pp. 282.

3. ***DOEDES, J. J.** *Manual of Hermeneutics* for the Writings of the New Testament. Translated from the Dutch. Edinburgh, 1867. An excellent little work.

4. **FAIRBAIRN, PATRICK.** *Hermeneutical Manual*, or Introduction to the Exegetical Study of the Scriptures of the N. T. Phila, 1859. Dr. Fairbairn's works on **Typology** and on **Prophecy**, are also very valuable.

5. **FARRAR, F. W.** *History of Interpretation*. Bampton Lecture for 1886. New York, 1887.

6. †**IMMER, A.** *Hermeneutics of the New Testament*. Translated from the German by Albert A. Newman. Andover, 1877.

7. **KEIL, K. A. G.** *Lehrbuch der Hermeneutik der N. T.* Leipsic, 1810.

8. ***LANGE, J. P.** *Grundriss der biblischen Hermeneutik*. Heidelberg, 1878.

9. **PAREAU, J. H.** *Principles of interpretation of the O. T.* Translated from the Latin by Patrick Forbes. 2 vols. Edinburgh, 1835, 1840.

10. **PLANCK, G. J.** *Introduction to Sacred Philology and Interpretation*. Translated from the German by S. H. Turner. New York, 1834.

11. †**TERRY, MILTON S.** *Biblical Hermeneutics*. A Treatise on the Interpretation of the Old and New Testaments. New Edition. New York, 1894.

§ 80. The Problem of Biblical Exegesis.

Biblical Exegesis is the exposition or interpretation of the Bible. The science of Hermeneutics gives the theory of interpretation; Exegesis reduces the theory to practice.

There are three principal ways in which the contents of Scripture may be reproduced: by a translation, by a paraphrase, and by a commentary. In a translation the aim is to transfer the original into another language, with exactly the same meaning. To do this faithfully and accurately is very difficult. As model idiomatic reproductions we may mention Luther's German Bible, the Authorized English Version, and the Revised English Version. In a paraphrase the aim is to give the sense of the original in other words, and more at length. Clearer and simpler terms are often substituted for more difficult ones. This also requires great skill. The Commentary is an explanation of the text, distinct from the words of the Bible itself, and may be brief or exhaustive. It is the easiest form of interpretation. In a good commentary all three modes of interpretation may be used.

There are three kinds of Commentaries: philological, theological, and practical.

1) Philological and grammatico-historical exegesis brings out simply the meaning of the writer according to the laws of language, and the *usus loquendi* at the time of composition, and according to the historical situation of the writer, irrespective of any doctrinal or sectarian bias. It implies a thorough knowledge of Greek and Hebrew, and familiarity with contemporary literature.

2) Theological exegesis develops the doctrinal and

ethical ideas of the writer in organic connection with the whole teaching of the Scriptures, and according to the analogy of Faith.

3) Homiletical or practical exegesis is the application of the well-ascertained results of grammatical and theological interpretation to the wants of the Christian congregation, and belongs properly to the pulpit.

In training men for exegetical work two methods must be followed, the cursory and the more detailed. For exegetical beginners, it may be recommended to spend at least one hour weekly in the reading of the Hebrew and Greek text simply with the help of the lexicon and grammar in order to gain a general acquaintance with the language, contents, and spirit of the Bible. A brief grammatical commentary, like that of Ellicott on the Greek text of the Pauline Epistles may be used by the student, but in this course, it would not be necessary to attend to every word, or enter into a learned investigation of each proposition. But along with this must be joined the detailed examination of some particular books, with the consultation of the best commentaries, in order to attain a thorough understanding of certain parts of Scripture, and so gradually to reach the scientific exegetical knowledge of the Bible. But whether the beginner read the Bible in the original, cursorily or in detail, he ought by all means not to read carelessly, but analyze each chapter, and note the principal contents of each book.

In addition to what has been said under the science of Hermeneutics, the theory of Interpretation, we may give the following hints with reference to **Exegesis**.

1) It is self-evident that **exegesis** cannot be accomplished without **helps**; but the exegete must not be dependent on them. The right method is to accustom oneself to examine every thought of the

author first **without a Commentary**, and by exerting oneself to the utmost, to understand these thoughts. Then exegetical help consulted, will really afford information.

2) We are never to investigate the subject-matter, before the **grammatical** sense has been ascertained. Grammatical and lexical means are to be first applied, before it is attempted to approach the author from another side.

3) The different kinds of investigations — the grammatical, the historical, the scriptural and the doctrinal, should not be mixed with each other. There must be **order** in the investigation.

4) Not unfrequently one may be led away into more extended investigations of a critical, a linguistic, an historical or archaeological character. Such investigations are not to be avoided, and may be of great value at another time, but the principal matter is to be kept always in view.

5) All single investigations must labor towards the goal of the most perfect possible understanding of the whole.

All such exegetical study has for its principal object exegetical **impartation** to others. This is a skill to be attained only through practice.

Before an exegete can communicate the result of his study to others:

1) He ought to have as clear and transparent an understanding of the meaning as possible.

2) He must have all his exegetical knowledge **arranged** in his mind, at his disposal, in the right place.

3) He must know the nature of the **public** to whom he is to communicate the understanding of the writing.

4) He will therefore present the matter in one way to an illiterate public, where the great object is the practical one of edification; in another way to young men just entering upon the science of exegesis, where the principal aim is to introduce the hearers into exegetical praxis and methods, and in another way to the learned who have had much experience in exegesis.

5) But be the audience what it may, the interpreter is only to impart that which ministers to his main object.

6) Nor is it necessary that the exegete present all that the exegetical helps furnish.

7) The ideal of the explanation is this, that the hearer be led step by step to the understanding of the author, so that he may believe, as it were, that he has himself found out the meaning. It

must be shown not only **what** the right sense is, but also **why** it is so.

8) The exegete can never dispense with, at least, what is essential to previous investigation of his own, *i. e.*, textual criticism, verbal explanation, explanation of the subject-matter, together with religious comprehension of the thought.

Dr. Schaff gives some excellent hints (§ 142):

‘1) Read first the Scripture in the original text, with nothing but grammar, dictionary, concordance, and a good version.

2) Ascertain the meaning for yourself as nearly as you can.

3) Then use the best grammatico-historical commentary within reach, to aid you in the solution of difficulties. Too many commentaries are embarrassing and misleading to the beginner.

4) Consult other commentaries, doctrinal and homiletical, as you have need, but do not make yourself the slave of any.

5) Apply your whole self to the text, and the whole text to yourself. (‘Te totum applica ad textum: rem totam applica ad te.’ **Bengel**).

6) Never lose sight of the practical and spiritual aim of the Bible.

7) ‘He rightly reads Scripture who turns words into deeds.’ (St. Bernard).”

One of the most important helps for a pastor’s thorough preparation for the pulpit is the daily habit of a practical reading of Scripture. But on this we cannot here dwell. We here refer to practical Application of Scripture in our public ministrations—and more especially our own **public commenting** upon the Scripture read during certain Services. We must not forget that preaching in the olden time consisted very much more of exposition than it does now. Spurgeon has an interesting lecture on the subject of **Commenting**,* an outline of which is here given.

1) The Public reading of the abstruser parts of Scripture is of exceedingly little use to the majority of people listening.

2) Brief comments upon Scripture in our ordinary services are most acceptable and instructive to our people.

3) If you are in the habit of commenting, it will give you an opportunity of saying many things which are not of sufficient importance to become the theme of a whole Sermon.

*See Spurgeon, C. H. **Commenting and Commentaries**. Lectures, etc., with a list of the best Biblical Commentaries and Expositions, etc. New York, 1876.

4) In order to execute it well, the commenting minister will at first have to study twice as much as the mere preacher, because he must prepare both his **sermons** and his **expositions**.

5) A man to comment well should be able to read the Bible in the original. The Hebrew Old Testament and the Greek New Testament will give him a library at a small expense, an inexhaustible thesaurus, a mine of spiritual wealth.

6) Fail not to be expert in the use of your **Concordance**.

7) Be careful in the study of your Commentaries.

8) In your public commenting, point out very carefully wherever a word bears a special sense.

9) Explain obscure and involved sentences. Seek to make God's Word plain.

10) The chief part of your commenting should consist in applying the truth to the hearts of your hearers.

11) Avoid prosiness.

12) Avoid pedantry.

13) Never strain passages when you are expounding.

14) Use your judgment more than your fancy.

15) Be not carried away with new meanings.

16) Do not needlessly amend our English Version.

17) Be careful in the reading of God's Word, to bring out the sense. See Neh. 8: 8.

18) Commentaries, expositions, interpretations, are all mere scaffolding; the Holy Ghost himself must edify you and help you to build up the Church of the Living God.

§ 81. The History of Exegesis.

The history of Exegesis is of the greatest importance for the exposition of Scripture. He who writes a commentary on a particular book of Scripture must consult existing commentaries, and in every difficult passage he must examine the interpretations given by earlier expositors. In his own commentary, he must enumerate and name the most useful written in the past, and briefly characterize them according to their value. Every exhaustive commentary must contain a brief history of the exegesis of the most difficult

passages. The history of Exegesis may be divided into three periods, that of the Church Fathers, of the Reformation Period, and of Modern Times. Among the Latin Church Fathers, three take high rank as exegetes, *Ambrose* (d. 397), *Jerome* (d. 420), and *Augustine* (d. 430). *Chrysostom* (d. 407) was the greatest commentator among the Greek Fathers. All four of these writers are often quoted by *Wordsworth* in his *Commentary* on the Bible. *Luther* (d. 1546) and *Calvin* (d. 1564) are the great exegetes of the Reformation period. Among the Lutheran exegetes of the eighteenth century we may especially mention *Starke* (d. 1744) and *Bengel* (d. 1752), and among the German Reformed exegetes *Wetstein* (d. 1754) takes the highest rank, on account of his famous edition of the Greek Testament, which is pre-eminent for its classical, patristic, and rabbinical quotations, a quarry for commentators ever since. Among the English exegetes of this period, whose commentaries have come down to us, and are still largely circulated, we may mention *Matthew Poole* (d. 1679), *Matthew Henry* (d. 1714), and somewhat later *Thomas Scott* (d. 1821), and *Adam Clarke* (d. 1832). Henry's *Commentary* has justly been regarded as the best English Commentary for devotional purposes. It has, however, no critical value. Clarke's *Commentary* is the great favorite of the Methodists; Scott was formerly much used by the Episcopalians. Of exegetes having their origin in the Roman Catholic Church, we may mention *Cornelius a Lapide*, a learned Jesuit, died 1637, whose commentaries are being now translated into English, and *Quesnel*, a half-evangelical Jansenist, died 1719.

The present century is noted for its excellent commentaries, both on single books and on the whole

Bible. Among Lutheran exegetes of the more conservative character we may especially mention Caspari, Delitzsch, Haevernick, Hengstenberg, Hofmann, Keil, Luthardt, Philippi, Stier, and Zöckler. Of a less conservative, but still evangelical type, on the continent of Europe, we may name Ebrard, Godet, Lange, Lechler, Meyer, Olshausen, Riehm, Strack, Tholuck, Van Oosterzee, and Weiss. In Great Britain among the more conservative commentators we may mention Alford, Beet, Blunt, Cook, A. B. Davidson, Elliott, Farrar, Fausset, Gloag, Lightfoot, Moule, Murphy, Perowne, Plummer, Plumptre, Pusey, Sadler, Salmon, R. Payne Smith, Westcott, and Wordsworth. Among the less conservative we may place Bruce, Dods, Cheyne, Driver, Kirkpatrick, Sanday, and Stanley. Among American exegetes of the conservative school we may place Alexander, Barnes, Boise, Broadus, Cowles, Green, Hackett, Hodge, Hovey, Jacobus, Tayler Lewis, Robinson, Schaff, Shedd, Moses Stuart, Terry, and Whedon.

§ 82. Select Literature of Exegesis.

1. *Commentaries on the Whole Bible.*

1. **Cambridge Bible for Schools and Colleges.** General editors, J. J. S. Perowne and A. F. Kirkpatrick. Some 40 volumes have already appeared.

Excellent and scholarly, and some of these little works are of greater value than many of the larger and more elaborate commentaries. The commentaries are however of unequal merit, and some volumes are tinged by the negative Higher Criticism. Among the contributors to this series we find such names as Maclear, Lias, Lumby, Ryle, A. B. Davidson, Kirkpatrick, Plumptre, Cheyne, Farrar, Plummer, Moule, and Simcox.

2. **ELLICOTT, C. J.** (Editor). **The Old Testament Commentary for English Readers.** 5 vols. **The New Testament Commentary for English Readers.** 3 vols. Also in 10 vols. New York.

Conservative and scholarly, incorporating all the latest results of criticism and exploration. Among the writers on the O. T. we

may mention Payne-Smith, Ginsburg, Farrar, Sinkler, Leathes, Salmon, Reynolds, Jennings, and Lowe, and on the N. T. Plumtre, Sanday, Barry, Spence, Moulton, Plummer, and Sinclair.

3. **JAMIESON, FAUSSET, and BROWN, Critical and Experimental Commentary.** Various editions, with text and without text.

An excellent commentary at a comparatively cheap price.

4. **LANGE, J. P. Commentary on the Holy Scriptures.** 25 vols. This well-known work presents the united scholarship of Germany and the United States, and will not soon be superseded.

5. **POOLE, MATTHEW. Annotations upon the Holy Bible.** 3 vols. 1856. First printed in 1683, and very valuable. A marvel of erudition and expository tact.

6. **The Pulpit Commentary.** General editors, H. D. M. Spence and J. S. Exell. Some fifty vols. 1880—1896.

The most comprehensive and suggestive commentary published, containing the labors of over 100 contributors. We cannot recommend this work too highly.

7. Society for promoting Christian Knowledge. **The Old Testament with a brief Commentary. The New Testament with a brief Commentary.** 7 volumes. London, 1876.

Prepared by some of the most conservative scholars of the Church of England, and a marvel of cheapness.

8. **Speaker's Commentary. The Holy Bible, etc.** Edited by F. C. Cook. 10 vols. 1871—1881.

Prepared by some of the best exegetes of the Church of England, conservative, and a standard work.

9. **STRACK-ZÖCKLER. Kurzgefasster Kommentar, etc.** Nördlingen, 1885—1894. Very compact, moderately conservative. Some parts have already appeared in English, as **ORELLI** on Isaiah, on Jeremiah, and on the Twelve Minor Prophets. **STRACK** has written on the first four Books of the Pentateuch, **LUTHARDT** on the Gospel of John and his Epistles, and **KUEBEL** on Hebrews, Pastoral Epistles and Revelation.

10. **VILMAR, A. F. C. Collegium Biblicum. Praktische Erklärung der heiligen Schrift.** 6 vols. 1879—1883.

A work that cannot be too highly recommended to the theological student.

11. **WORDSWORTH, CHRISTOPHER. The Holy Bible, etc.** 6 vols. London.

The New Testament contains the Greek text. Very valuable for its patristic citations.

12. **Weimarische Bibelwerk.** St. Louis, 1877.

Reprinted from the edition of 1768, and especially valuable as it incorporates the views of the older Lutheran theologians, especially those of John Gerhard.

2. *Commentaries on the whole of the Old Testament.*

1. **KEIL and DELITZSCH.** *Biblical Commentary on the Old Testament.* 25 vols. Edinburgh.

The best critical conservative commentary on the O. T. published. Keil treats the Historical Books, Jeremiah, Ezekiel, Daniel, and the Minor Prophets, and is at his best in his commentary on Joshua, and the Minor Prophets. Delitzsch writes on the remaining books, and for deep spiritual insight and richness of oriental learning takes the very highest rank as an exegete.

3. *Commentaries on special books of the Old Testament.*¹

Genesis.

1. **DELITZSCH, FRANZ.** *A New Commentary on Genesis.* 2 vols. 1888, 1889. Edinburgh.

The best commentary on Genesis.

2. **DILLMANN, AUGUST.** *Genesis critically and exegetically expounded.* 2 vols. Edinburgh, 1897.

3. **JACOBUS, MELANCHTHON W.** *Notes on the Book of Genesis.*

4. **MURPHY, J. G.** *A Critical and Exegetical Commentary on the Book of Genesis, etc.* 1866.

5. **SPURRELL, G. J.** *Notes on the Hebrew Text of the Book of Genesis.* Oxford, 1887. 2nd ed. 1896.

Exodus.

6. **MURPHY, J. G.** *Exodus, with a new Translation.* 1866.

Leviticus.

7. **BONAR, ANDREW A.** *Leviticus, with a Commentary, Expository, and Practical, with Critical Notes.* 1859.

8. **MURPHY, J. G.** *Leviticus, with a new Translation.* 1872.

Deuteronomy.

9. **DRIVER, S. R.** *A Critical and Exegetical Commentary on Deuteronomy.* New York, 1895.

Dr. Driver is one of the best representatives of the modern Critical School, and this commentary is marked by all the merits and defects of that School.

Judges.

10. **MOORE, GEORGE F.** *A Critical and Exegetical Commentary on Judges.* New York, 1895.

Ruth.

11. **WRIGHT, C. H. H.** *Book of Ruth in Hebrew, with Grammatical and Critical Commentary.* London, 1864.

¹We will not refer to any Commentary already mentioned, but only cite the best separate monographs on the more important books of the O. T.

Samuel.

12. **DRIVER, S. R.** *Notes on the Hebrew Text of the Books of Samuel*, with an introduction on Hebrew Palæography and the Ancient Versions and facsimiles of inscriptions. Oxford, 1890.

Esther.

13. **DAVIDSON, A. B.** *Lectures, Expository, and Practical, on the Book of Esther.* 1859.

14. **HALEY, JOHN W.** *The Book of Esther.* By the Lowell Hebrew Club. Andover, 1885.

Job.

15. **COX, SAMUEL.** *A Commentary on the Book of Job.* With a Translation. Second ed. London, 1885.

16. **CURRY, DANIEL.** *The Book of Job, etc.* New York, 1886.

17. **DAVIDSON, A. B.** *Commentary on Job, Grammatical and Exegetical, with a Translation.* Vol. I. 1862.

This able work was never completed, but Dr. Davidson has written an excellent commentary on *Job* in the *Cambridge Bible for Schools*, already referred to.

18. **GREEN, W. H.** *The Argument of the Book of Job unfolded.* New York, 1874.

Psalms.

19. **ALEXANDER, J. A.** *The Psalms, translated and explained.* 2 vols. New York, 1873.

20. **BONAR, ANDREW A.** *Christ and His Church in the Book of the Psalms.* New York, 1860.

21. **CHEYNE, T. K.** *The Book of Psalms: or, the Praises of Israel.* A new Translation, with Commentary. New York, 1888.

22. **DeWITT, JOHN.** *The Psalms.* A new Translation, with introductory Essay and notes. New York, 1891.

23. **JENNINGS, A. C.** and **LOWE, W. H.** *The Psalms, with Introductions and Critical Notes.* 2 vols. Second ed. 1885.

24. **MURPHY, J. G.** *A Critical and Exegetical Commentary on the Psalms, with a new Translation.* Andover, 1875.

25. **NEAL, JOHN MASON** and **LITLEDALE, R. F.** *A Commentary on the Psalms, from the Primitive and Mediaeval Writers; etc.* 4 vols. London, 1860—74.

26. **PEROWNE, J. J. S.** *The Book of Psalms.* A new Translation, with Introduction and Notes, critical and explanatory. 2 vols. Sixth ed. 1886.

27. **SHARPE, JOHN.** *The Student's Handbook to the Psalms.* Second ed. London, 1896.

28. **SPURGEON, C. H.** *The Treasury of David.* 6 vols. New York, 1882.

Proverbs.

29. **ARNOT, WILLIAM.** *Laws from Heaven for Life on Earth.* Illustrations of the Book of Proverbs. 1869.

30. **STUART, MOSES.** *A Commentary on the Book of Proverbs.* New York, 1870.

31. **THOMAS, DAVID.** *The Practical Philosopher, etc.* Second edition. London, 1885.

Ecclesiastes.

32. **GINSBURG, CHRISTIAN D.** *Cohemoth or Ecclesiastes, translated with a Commentary, etc.* London, 1861.

33. **STRONG, JAMES.** *A Complete Hermeneutical Manual on the Book of Ecclesiastes, consisting of a corrected Hebrew text, etc.* New York, 1893.

34. **STUART, MOSES.** *A Commentary on Ecclesiastes.* New York, 1851.

35. **WRIGHT, C. H. H.** *The Book of Koheleth, with a critical and grammatical commentary, etc.* London, 1883.

Song of Solomon.

36. **GINSBURG, CHRISTIAN D.** *The Song of Songs, translated from the Original Hebrew, with a Commentary, Historical, and Critical.* London, 1857.

37. **STUART, A. MOODY.** *Exposition, with Critical Notes on Song of Solomon.* Philadelphia, 1869.

38. **WITHINGTON, LEONARD.** *Solomon's Song, Translated and explained.* Boston, 1861.

Isaiah.

39. **ALEXANDER, J. A.** *The Prophecies of Isaiah. Translated and explained.* 2 vols. New York, 1878.

40. **BIRKS, T. R.** *Commentary on the Book of Isaiah, Critical, Historical, and Prophetical including a Revised English Translation.* Second edition. London, 1878.

41. **CHEYNE, T. K.** *The Prophecies of Isaiah. A new Translation with Commentary and Appendices.* 2 vols. in one. Third edition. 1888.

42. **DOUGLAS, G. C. M.** *Isaiah One and His Book One. An essay and an Exposition.* London and New York, 1896.

43. **STRACHEY, EDWARD.** *Jewish History and Politics in the Times of Sargon, etc.* Second edition. London, 1874.

Ezekiel.

44. **FAIRBAIRN, PATRICK.** *Ezekiel and the Book of his Prophecy. An Exposition.* Edinburgh, 1851.

45. **HENDERSON, E.** *The Book of the Prophet Ezekiel. Translated from the original Hebrew, with a Commentary, Critical, Philological, and Exegetical.* Andover, 1870.

46. **HENGSTENBERG, E. W.** *The Prophecies of Ezekiel elucidated.* Edinburgh, 1869.

Daniel.

47. **BARNES, ALBERT.** *Notes, Critical, Illustrative, and Practical, on the Book of Daniel, with an Introductory Dissertation.* New edition, 1881.

48. **BEVAN, A. A.** *A Short Commentary on the Book of Daniel.* London and New York, 1892.

49. **MURPHY, JAMES G.** *The Book of Daniel, etc.* Andover, 1885.

50. **PUSEY, E. B.** *Daniel the Prophet. Nine Lectures, etc.* New York, 1885.

51. **SMITH, R. PAYNE.** *Daniel, an Exposition.* London, 1886.

52. **STUART, MOSES.** *A Commentary on the Book of Daniel.* Boston, 1850.

Minor Prophets as a whole.

53. **COWLES, HENRY.** *The Minor Prophets. With Notes, Critical, Explanatory, and Practical.* New York, 1876.

54. **HENDERSON, E.** *The Book of the Twelve Minor Prophets.* Translated from the original Hebrew, etc. Andover, 1868.

55. **PUSEY, E. B.** *The Minor Prophets. With a Commentary, etc.* 2 vols. New York, 1885.

Zechariah.

56. **ALEXANDER, R. LINDSAY.** *Zechariah, his Visions and Warnings.* London, 1885.

57. **LOWE, W. H.** *The Hebrew Student's Commentary on Zechariah, Hebrew and Septuagint, etc.* London, 1882.

58. **WRIGHT, C. H. H.** *Zechariah and his Prophecies, etc.* London and New York, 1879.

4. Commentaries on the whole of the New Testament.

1. **ALFORD, HENRY.** *The Greek Testament, with a critically revised text, a digest of various readings, etc.* For the use of theological students and ministers. 4 vols. Boston.

A valuable work, not easily superseded. Alford's digest of the labors of German exegetes has permanent value.

2. **BENGEL, JOHN ALBERT.** *Gnomon of the New Testament.* There are three editions in English, all of which are good. Bengel is noted for his conciseness and suggestiveness.

3. *Cambridge Greek Testament for Schools and Colleges, Cambridge.* 1881. Eleven volumes have already appeared (1898).

4. *Lutheran Commentary.* 12 vols. New York, 1895—1898.

5. **MEYER, H. A. W.** *Critical and Exegetical Commentary on the New Testament.* 11 vols. New York, 1883—1885.

6. **SADLER, M. F.** *Commentary on the New Testament.* 12 vols. London, 1882—1893.

7. **SCHAFF, PHILIP.** *A Popular Commentary on the New Testament.* 4 vols. New York, 1879—1883.

8. **WEBSTER, WILLIAM and WILKINSON, W. F.** *The Greek Testament, with Notes, Grammatical and Exegetical.* 2 vols. London, 1855—1861.

5. *Harmonies of the Four Gospels.*

1. **CADMAN, J. P.** *Christ in the Gospels. The Four in One.* In the words of the Evangelists. Revised Version. Second edition, 1885.

2. **DAVIES-ROBINSON.** *Harmony of the Four Gospels.* New York and Chicago, 1880.

3. **GARDINER, FREDERICK.** *A Harmony of the Four Gospels in Greek, according to the Text of Tischendorf, etc.* Andover, 1873.

4. **GARDINER, FREDERICK.** *A Harmony of the Four Gospels in English, etc.* Andover, 1885.

5. **HUCK, A.** *Synopse der drei ersten Evangelien.* Freiburg, 1892.

6. **ROBINSON, EDWARD.** *A Harmony of the Four Gospels in Greek.* Boston, 1888.

7. **STEVENS, W. A., and BURTON, E. D.** *A Harmony of the Gospels for Historical Study.* In the Version of 1881. Boston, 1894.

6. *Commentaries on Separate Books of the New Testament.*¹

Matthew.

1. **ALEXANDER, J. A.** *The Gospel according to Matthew explained.* New York, 1867.

2. **BROADUS, JOHN A.** *Commentary on the Gospel of Matthew.* Philadelphia, 1886.

3. **MORISON, JAMES.** *A Practical Commentary on the Gospel according to St. Matthew.* 7th ed., 1890. 9th ed. London, 1895.

Mark.

4. **ALEXANDER, J. A.** *The Gospel according to Mark explained.* New York, 1870.

5. **GOULD, EZRA P.** *A Critical and Exegetical Commentary on the Gospel according to St. Mark.* New York, 1896.

6. **MORISON, JAMES.** *A Practical Commentary on the Gospel according to St. Mark.* Third ed. London, 1882. 7th ed. 1894.

Luke.

7. **GODET, F.** *A Commentary on the Gospel of St. Luke.* Second ed. New York, 1881.

8. **PLUMMER, ALFRED.** *A Critical and Exegetical Commentary on the Gospel according to St. Luke.* New York, 1896.

9. **VAN DOREN, W. H.** *A Suggestive Commentary on St. Luke.* With critical and homiletical notes. 2 vols. New York, 1881.

John.

10. **GODET, F.** *Commentary on the Gospel of John.* With an Historical and Critical Introduction. 2 vols. New York, 1886.

¹We name only the best monographs on separate books, not referring to any commentaries included on the whole Bible, or on the whole New Testament.

11. **LUTHARDT, C. E.** *St. John's Gospel*, described and explained according to its peculiar character. 3 vols. Edinburgh, 1876-78.

12. **VAN DOREN, W. H.** *A Suggestive Commentary on the Gospel according to St. John.* New York, 1870.

General Works on the Four Gospels.

13. **BRUCE, A. B.** *The Training of the Twelve.* Fifth ed. Edinburgh, 1895.

14. *Expositor's Greek Testament.* The Synoptic Gospels by **A. B. BRUCE.** The Gospel of John by **MARCUS DODS.** New York, 1897.

15. **CASPARI, C. E.** *A Chronological and Geographical Introduction to the life of Christ.* Edinburgh, 1876.

16. **EBRARD, J. H. A.** *The Gospel History, etc.* Edinburgh, 1869.

17. **McCLELLAN, J. B.** *The New Testament, etc.* A new Translation from a critically Revised Greek Text, etc. Vol I. The Four Gospels with the chronological and analytical Harmony. London, 1875.

18. **TRENCH, R. C.** *Notes on the Miracles of our Lord.* New York. Many editions.

19. **TRENCH, R. C.** *Notes on the Parables of our Lord.* New York. Many editions.

20. **WESTCOTT, BROOKE FOSS.** *An Introduction to the Study of the Gospels.* 6th ed. London, 1895.

21. **WEISELER, KARL.** *A Chronological Synopsis of the Four Gospels.* Second ed. London, 1878.

Acts.

22. **ALEXANDER, J. A.** *The Acts of the Apostles explained.* 2 vols. New York, 1875.

23. **BAUMGARTEN, MICHAEL.** *Apostolic History.* A Commentary on the Acts of the Apostles. 3 vols. Edinburgh, 1854.

24. **GLOAG, P. J.** *A Commentary, Exegetical and Critical, on the Acts of the Apostles.* 2 vols. Edinburgh, 1870.

25. **HACKETT, H. B.** *A Commentary on the original Text of the Acts of the Apostles.* Andover, 1877.

26. **LINDSAY, THOMAS.** *The Acts of the Apostles, with Introduction, Notes, and Maps.* 2 vols. Edinburgh, 1885. Each 60 cents.

Pauline Epistles in General.

27. **BOISE, JAMES ROBINSON.** *Notes, Critical and Explanatory, on the Greek Text of Paul's Epistles.* Edited by N. E. Wood, New York, 1896. Price \$2.00.

Thessalonians.

28. **EADIE, JOHN.** *A Commentary on the Greek Text of the Epistles of Paul to the Thessalonians.* London and New York, 1877.

29. **ELLICOTT, C. J.** *A Critical and Grammatical Commentary on St. Paul's Epistles to the Thessalonians, with a Revised Version.* Andover, 1865. 4th ed. London, 1880.

30. **LIGHTFOOT, J. B.** *Notes on Epistles of St. Paul from unpublished Commentaries.* London, 1895.

Nearly the first half of the volume is devoted to notes on 1 and 2 Thessalonians.

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