THEOLOGICAL PROPÆDEUTIC

A GENERAL INTRODUCTION TO THE

STUDY OF THEOLOGY

EXEGETICAL, HISTORICAL, SYSTEMATIC, AND PRACTICAL

INCLUDING

ENCYCLOPÆDIA, METHODOLOGY, AND BIBLIOGRAPHY

PART I.

A MANUAL FOR STUDENTS

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PREFACE.

THIS book is intended to be a guide for theological students in the first year of their course of preparation for the ministry of the gospel. It gives an outline of the various departments of theology, defines their nature and aim, their boundary lines and organic connection, their respective functions and value; it sketches their history, and indicates the best methods of prosecuting their study. It answers the purposes of a map for orientation. Formal Encyclopædia, Methodology and Bibliography are here combined.

The new title PROPÆDEUTIC, which I have chosen after a good deal of reflection, is more comprehensive and more appropriate than the usual title ENCYCLOPÆDIA, which does not necessarily include Methodology and Bibliography, and is almost exclusively understood among us in the sense of an alphabetical dictionary of the *matter* of knowledge.*

I beg the indulgence of the English reader for introducing a uniform terminology in the singular form for the several departments, as *Isagogic, Canonic, Patristic, Apologetic, Dogmatic, Ethic, Symbolic, Polemic, Statistic, Homiletic, Catechetic, Liturgic, Poimenic, Evangelistic.* Some of these terms are new and sound strange, but they are coined after analogy from the Greek, like most of our scientific designations. The singular form is shorter than the plural and more in accordance with Greek and German usage. The English usage is inconsistent almost beyond remedy; for while we have *Logic* (from λογική, sc. τέχνη, or ἐπιστήμη), *Rhetoric, Music, Arithmetic* (which are not likely

* When I was appointed, in 1869, "Professor of Encyclopædia and Symbolic," in the Union Theological Seminary, a doctor of divinity and editor of a leading religious periodical asked me, "Pray, tell me the name of your professorship." When I told him, he said with an expression of surprise: "As to Symbolic, I never heard of it in all my life; and as to Encyclopædia, if you are a professor of that, they need no other professor!"

ever to be changed into *Logics, Rhetorics, Musics, Arithmetics*), we have, on the other hand, *Mathematics, Metaphysics, Ethics, Statistics,* etc. (which are as unlikely to be changed into the singular form). I am no authority in such matters, but I had to choose a uniform system.

This is the first original work on *Propædeutic* in America. It aims to answer the same purpose for English-speaking students as the well-known *Encyclopädie und Methodologie* of the late Dr. Hagenbach of Basel (whom I knew very well) has served and still serves for German students (who prize it as a useful *Studentenbuch*). Although we have now a good translation of it by my Methodist friends, Dr. Crooks and Bishop Hurst, with valuable bibliographical supplements, yet it must be remembered that Hagenbach wrote from the German standpoint for German and Swiss students, and is constantly undergoing improvements at the hands of new editors. The twelfth edition by Professor Reischle, which appeared in 1889, is enlarged to 600 pages.

I have taught Propædeutic for many years, first at Mercersburg and later in New York, and have allowed the students to circulate imperfect copies of my lectures. These will now be superseded by the printed book.

The First Part contains about one half of the work. The Second Part will be enriched by a complete Manual of Theological Bibliography, brought down to the latest date.

Propædeutic is as yet a new study in this country, but it should be taught in every theological institution. No course is more necessary and useful for beginners. It is hoped that this manual will meet a growing demand of teachers and students.

PHILIP SCHAFF.

Union Theological Seminary,
New York, July 12, 1892.

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INTRODUCTION.

CHAPTER I.

EDUCATION.

1. *Nature and Object of Education.*

Education * is the harmonious development of all the faculties of man, or the training of head and heart, to the highest attainable degree of perfection and usefulness. This is the ultimate aim, though the ideal is never fully realized in this world.

The pursuit of knowledge is based on the inborn love of truth; it is an intense enjoyment and carries in it its own exceeding great reward. The possession of knowledge is still better; else God omniscient could not be perfect in bliss, and man's future state would not be an advance upon the present. Hence Lessing's preference for the search of truth to the possession of truth must be qualified.

2. *Kinds of Education.*

There are three kinds: moral, intellectual, and religious. These should be preceded and accompanied by physical education, *i.e.*, the healthy development of the body, as the organ of the mind, according to the maxim, "*Sana mens in corpore sano.*"

(a) Intellectual culture embraces all the knowledge, human and divine, which may be acquired by the cognitive faculty. It embraces in its widest sense æsthetic education as well, that is, the cultivation of the imaginative faculty, the sense of the beautiful, and the taste for art.

(b) Moral training is the cultivation of the will and the affections, and builds up character, which is even more important than knowledge.

* From *educere, educare,* to lead forth, to draw out, to bring up, to educate.

(c) Religious education develops the spiritual or God-ward nature of man, and trains him for holiness, which is the highest order of goodness, and connects his temporal with his eternal welfare. Piety is the soul of morality. Man feels and fulfils his duty to his fellow-men in proportion as he realizes his relation and duty to God.

3. *Value of Education.*

(a) The material value: Education stores the mind with useful information and sound principles.

(b) Formal value: Education strengthens and sharpens the various faculties to an easy and vigorous exercise, and practical efficiency.

Knowledge, next to virtue, is the greatest power, and far more desirable than material wealth. But it may be a power for evil as well as for good, according to its spirit and tendency. Hence the prime importance of connecting moral and religious culture with intellectual. No true culture without virtue, no virtue without piety, no love to men without love to God.

Beware of the pride of knowledge. Superficial knowledge puffs up (I. Cor. 8:1); thorough knowledge makes humble. Genuine scholarship is modest, and knows how little we do know and how much more might be known, and will be known hereafter. Sir Isaac Newton says: "I am but a little child, picking up pebbles on the shore of the vast ocean of truth." There is an humble and Christian as well as a proud and unchristian agnosticism. The former arises from a knowledge of the boundaries of the human capacity and a sense of the infinite depth, height, and breadth of the truth, which we can here know only in part and see in a mirror darkly, but which we may hope to see hereafter face to face (I. Cor. 13: 9); the latter starts in indifferentism or skepticism and ends in pessimism and nihilism. The one says: There *is* a God, and we know him as far as he has revealed himself in nature, in reason, and in history (including the Church and the Bible), but no further; the other says: There *may* be a God, but we do not know it; there is probably none, and we need not care for him.

4. *Means and Schools of Education.*

It is carried on and promoted through countless natural and social influences; the whole world of nature, the rising and set-

ting sun, the flowers of the field, the mountains and valleys, father and mother, friends and neighbors, books and newspapers, are educators. In the school, education is reduced to a system and methodical process under the superintendence of competent teachers, who devote their whole strength to this noble work, and who are the true philanthropists and benefactors of the race.

There are school-trained, self-taught, and God-inspired men; but the difference is relative. Most educated men belong to the first class; a few to the second (Shakespeare, Bœhme, Franklin, Lincoln); still fewer to the third class (Prophets and Apostles who were θεοδίδακτοι and θεόπνευστοι). Christ differs from all, being self-taught and God-taught, without any special inspiration, but by a permanent indwelling of the Father in him (Col. 2 : 9). He taught the world as one who owed nothing to it, who came directly from God as "the Light of the world" (John 8 : 12).

5. *Degrees of Education.*

It is a process which grows with our growth.

(*a*) Domestic Education or home-training is carried on under the supervision of the parents. The mother is the first and most impressive teacher of the child.

The fifth commandment—child's prayer—child's catechism—the spelling-book—Mother Goose—Grimm's Household Tales—Work and Play—The Infant Sunday School—The Kindergarten.

(*b*) Elementary or Common Education. Either in close connection with the parish (Parochial School); or under the supervision of the government (State School, Public School); or under private tuition.

The Common School—the Sunday School—Catechetical Instruction.

(*c*) Liberal or Classical Education begins in the Academy (in the American sense), or Preparatory Grammar School, and is carried forward in the College (Gymnasium, Lyceum).

Classical education embraces Latin and Greek, Geography and History, Mathematics, Natural Science, Mental and Moral Philosophy, Literature, and Poetry. All necessary for a professional scholar and an accomplished gentleman.

(*d*) Professional Education in the University (*Universitas Literarum*), where all knowledge, human and divine, is taught in the highest branches, or in special professional colleges and semi-

naries. The mediæval Universities distinguished four learned professions or faculties: Theology, law, medicine, philosophy. This division now requires enlargement corresponding to the growth of science, with a suitable multiplication of academic degrees in history, philology, natural sciences, mathematics, fine arts, and useful arts, etc.

(*e*) 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 (*regina scientiarum*), by far the noblest and sublimest branch of knowledge. "*A Deo docetur, Deum docet, et ad Deum ducit.*"

CHAPTER II.

THEOLOGICAL PROPÆDEUTIC.

Theological Propædeutic* is a general introduction to the scientific study of the Christian religion in its origin, progress, and present condition.

It embraces Encyclopædia (in the formal or systematic sense), Methodology, and Bibliography.

The first is the principal part, the other two are auxiliary.

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.

CHAPTER III.

ENCYCLOPÆDIA.

Encyclopædia (literally, instruction in a circle, or a circle of instruction)† is a general survey of the sciences and arts, or a summary of general knowledge.

* From *προπαιδεία*, preparatory or elementary teaching of a boy (*παῖς*); *προπαιδεύω*, to teach beforehand. Both words are used by Plato and Aristotle. *Προπαίδευσις*, *προπαίδευμα*, *ἐγκύκλιον προπαίδευμα*, occur in later writers. I have coined this term for theological use after the analogy of *logic*, *rhetoric*, *arithmetic*, etc. Other terms proposed, instead of the misleading term *Encyclopædia*, are: *Isagogic*, *Hodegetic*, *Theologic*.

† From *ἐν κύκλῳ*, or *ἐγκύκλιος παιδεία*, *ἐγκυκλοπαιδεία*, also *ἐγκύκλιος ἀγωγή*, instruction in general knowledge. Classical writers use: *ἡ ἐγκύκλιος*

It embraced originally the cycle of liberal arts and sciences (*artes liberales*, or *ingenuæ*), that is, the school learning which constituted a liberal education,* and which a free-born Greek or Roman youth had to acquire before he was fit for public life. These arts and sciences were gradually increased to seven; namely, grammar, dialectic (logic), rhetoric; music, arithmetic, geometry, and astronomy. In the middle ages, the first three were called *Trivium*, the other four, *Quadrivium*. Seven, three, and four were all regarded as sacred numbers.†

In modern times the cycle of sciences and arts is greatly enlarged, especially by the immense progress of the knowledge of nature, philology, ethnology, and history in all its ramifications.

Encyclopædic knowledge is a general knowledge of all that is worth knowing; but it is, of course, limited and fragmentary, even with the most comprehensive scholars. A universal genius is the greatest rarity. There is a difference between encyclopædic and polyhistoric knowledge. The former is systematic and comprehensive, the latter is disconnected and incoherent. The one digests, the other devours, books. Examples of a philosophic, well-ordered and unified universality of knowledge: Aristotle, Leibnitz, Alexander von Humboldt, Hegel, Goethe. Example of a chaotic universality of knowledge: Robert Burton, the anatomist of melancholy (well described by Taine, in his *History of English Literature*, I. 209).

παιδεία, τὰ ἐγκύκλια μαθήματα, or *τὰ ἐγκύκλια*, and somewhat later the compound word *ἐγκυκλοπαιδεία, orbis doctrinæ*. Quintilian (*Inst.* I. 10, 1): "*Orbis ille doctrinæ quem Græci ἐγκύκλιον παιδείαν vocant.*" To this Turnebus adds the remark: "*Quæ ostendit, inter omnes artes esse conjunctionem quandam et communionem.*" The compound *ἐγκυκλοπαιδεία* (a barbarism) was first used perhaps by Galenus (d. c. 201). An "*encyclical* letter," or *encyclical*, is a letter intended for a certain number of persons or congregations, and addressed to all at once or in turn; at present it is confined to letters of the Pope to all the bishops of the Roman church.

* *ἐλευθέρα* or *ἐλευθερία παιδεία*, the liberal education of a boy or youth (*παῖς*).

† The division is derived from St. Augustin (*De Ordine* II. 12 sqq.) and Cassiodorus (*De Artibus ac Disciplinis Liberalium Artium; Opera*, ed. Migne II. 1150–1218). Augustin connects *poëtica* with *musica*. (See Schaff, *Hist. of the Chr. Church*, IV. 611 sqq.) The division is expressed in the verse:

"*Grammatica loquitur, Dialectica verba docet, Rhetorica verba colorat;*
Musica canit, Arithmetica numerat, Geometria ponderat, Astronomia colit astra."

CHAPTER IV.

FORMAL AND MATERIAL ENCYCLOPÆDIA.

Encyclopædia is either formal or material (real), according as it is treated with reference chiefly either to the form, or to the matter of knowledge. To avoid confusion, the former might be called "Encyclopædia" proper, the latter "Cyclopædia." But the terms are used indiscriminately.

1. Formal Encyclopædia is a general outline of human knowledge in all its branches, showing the organic unity and universality of knowledge, and proceeding from a common central principle which is constitutive and regulative. All branches of knowledge have their origin and unity in God. Science is the investigation and knowledge of truth; and truth is one in origin, essence, and aim, but involves infinite variety.

The different sciences must, therefore, agree and form a living unit or an organic whole. They are related to each other as the branches of a tree, or as the members of the human body. None can be thoroughly understood and perfected without the rest. As they all proceed from God, they must ultimately return to him, that he may be "all in all." Science and philosophy superficially tasted may lead away from God, but thoroughly exhausted, they lead back to him. (Bacon.)

2. Material Cyclopædia is a summary of human knowledge as to its matter or contents. It may be arranged either in the systematic order of subjects according to their logical connection, or lexicographically in alphabetical order for convenient reference. A good alphabetical Cyclopædia is a necessity for every educated man. (*Encyclopædia Britannica;* Chambers, Johnson, Appleton, Pierre Larousse, Brockhaus, Meyer, Ersch and Gruber.)

CHAPTER V.

GENERAL AND SPECIAL ENCYCLOPÆDIA.

Encyclopædia may be further divided into general and special, according to its extent.

1. General Encyclopædia embraces all sciences and arts, or all branches of human knowledge. It is a condensed reference library.

2. Special Encyclopædia embraces one or more departments of human knowledge. Thus we have Encyclopædias of theology, law, medicine, philosophy, philology, physical sciences, biography, history, poetry, music, architecture, sculpture, painting, the mechanical arts, general and particular literature, etc.

CHAPTER VI.

THEOLOGICAL ENCYCLOPÆDIA.

In Theological Encyclopædia we must likewise distinguish between formal and material.

1. The formal Theological Encyclopædia is a general introduction to the study of theology and its various departments. It is an outline of the science of theology, giving an idea of its general character and aim, and showing the number, unity, variety, order, and connection of its different branches. It is, so to speak, a theological map, and furnishes a standpoint (δός μοι ποῦ στῶ) from which the student may survey the whole field for preparatory orientation.

It is impossible to avoid entering to some extent into the concrete contents of the science itself and to anticipate much positive information, but the main object must be always to bring out the organism of theology and to present a clear view of the nature, aim, and limits of the parts which constitute the whole. We must take our stand in the vestibule, rather than in the interior of the temple, and, looking from without, we shall be better able to sketch the architectural design and structure of the whole building.

Formal Encyclopædia stands related to theology in general, as Biblical Introduction is related to exegetical theology. It embraces in one connected whole all the introductory information which precedes the several departments of theology, as Biblical Introduction comprehends the introductory chapters to the several books of the Old and New Testaments and weaves them into a literary history of the Bible.

2. The material Theological Cyclopædia gives the matter of information in all departments of theological science. It may either follow the systematic or the alphabetical method. The latter is the more convenient for use.

Works of this kind a student ought to have for constant

reference. A general theological Encyclopædia and a Bible Dictionary are—next to the Bible itself, with Grammar, Lexicon, and Concordance—the most indispensable and useful books of a working library and a pastor's study. (General Theological Encyclopædias: Herzog, Schaff-Herzog, Wetzer & Welte, McClintock & Strong, Jackson. Bible Dictionaries: Winer, Schenkel, Riehm, Kitto, Fairbairn, Smith, Schaff. See the Bibliography at the end of this volume.)

CHAPTER VII.

METHODOLOGY AND BIBLIOGRAPHY.

Methodology gives directions how to study to the best advantage. Bibliography indicates the best helps to study.

It is a good part of 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. A judicious distribution of hours and objects of study facilitates it. Books are to a student what tools are to a mechanic, what furniture is to a housekeeper, what arms are to a soldier. Every student ought to acquire a library of standard works for constant use, and this can be done only gradually and under proper direction.

It is the object of this book to combine Encyclopædia, Methodology, and Bibliography. Methodology accompanies Encyclopædia by giving hints and suggestions as to the best way of pursuing the study of the several branches. Bibliography constitutes a separate department, and is put at the end of the volume for more convenient reference.

CHAPTER VIII.

DIVISION AND ARRANGEMENT.

The method and arrangement must correspond to the division of theological study, or the several parts which compose the organic whole of theology. But before the parts can be examined, we must have a general idea of the whole.

* *"Scire ubi aliquid possis invenire, magna pars eruditionis est."*

We purpose to divide the work into five parts, or books, as follows:

BOOK I. RELIGION AND THEOLOGY IN GENERAL.

Nature, character, value, and aim of religion and theology; their relation to philosophy, to the Church, and to the ministry.

BOOK II. EXEGETICAL (BIBLICAL) THEOLOGY.

Christianity in its origin and authentic records. This includes also the Scriptures of the Old Testament as a preparation for Christianity.

BOOK III. HISTORICAL (ECCLESIASTICAL) THEOLOGY.

Christianity in its past history down to the present time.

BOOK IV. SYSTEMATIC (PHILOSOPHICAL) THEOLOGY.

Christianity in its present state: apologetic, dogmatic, ethic, etc.

BOOK V. PRACTICAL THEOLOGY.

Christianity in its aim and action for the future.

CHAPTER IX.

HISTORY AND LITERATURE.

Manuals for the use of theological students and ministers are almost as old as theology itself, and were known under different names, such as *Studium theologicum; Ratio* or *Methodus studii theologici; Doctrina Christiana; Enchiridion; Introductio in theologiam universam; Isagoge historico-theologica*, etc. They were at first confined to Biblical and patristic studies, and gradually enlarged in topics with the growth of history and theological science. They embrace miscellaneous information and directions, without system or order, and without any idea of the extent and organic unity of the theological sciences. Many of the older works, however, have still a historical and practical value, and deserve to be studied as mirrors of the theological education of their age and for the influence they have exerted.

The term "Encyclopædia" in the sense here used was first applied to theology towards the end of the eighteenth century

by S. Marsinna, Professor of Reformed Theology at Halle (d. 1795).*

A systematic and scientific treatment began with Schleiermacher, who is the founder of the modern theological Encyclopædia.

Since his time it has been specially cultivated in Germany by Hagenbach, Pelt, Räbiger, and others; since 1884 also in England by Drummond and Cave. America has not yet produced an original work on the subject, but has made Hagenbach accessible to American students.

CHAPTER X.

A SELECT LIST OF WORKS INTRODUCTORY TO THE STUDY OF THEOLOGY.†

The most important are marked by a *.

I. Patristic and Scholastic Works. They are mostly confined to Biblical studies and the duties of the clergy.

*Chrysostom (d. 407): *De Sacerdotio* (Περὶ ἱερωσύνης). Best English translation, with notes, by Stephens, in Schaff's "Nicene and Post-Nicene Library," First Series, vol. IX. (New York, 1889).

Ambrose (d. 397): *De Officiis Ministrorum.*

*Augustin (d. 430): *De Doctrina Christiana.* Translated by Shaw, in Schaff's "Nic. and P.-Nic. Libr.," First Series, vol. II. (1887).

Cassiodorus (d. 562): *De Institutione Divinarum Literarum* (for the training of monks).

Gregory I. (d. 604): *Regula Pastoralis.*

Isidor of Seville (d. 636): *Originum S. Etymologiarum libri XX.* (embracing all the knowledge of his age).

Rabanus Maurus (middle of the ninth cent.): *De Institutione Clericorum.*

Hugo of St. Victor (d. 1141): *Didascalion.*

Vincentius de Beauvais (Bellovacensis, d. 1264): *Speculum Doctrinale.*

II. Works from the Reformation to Schleiermacher, 1519–1811.

*Erasmus (d. 1536): *Ratio seu Methodus * * * * ad veram theologiam* (1519, 1522, etc.).

Melanchthon (d. 1560): *Brevis Ratio discendæ Theologiæ.* Only a few pages recommending the study of the New Testament before the Old, and

* In his *Primæ Lineæ Encyclopædiæ*, Halle, 1784; second ed., 1794. The term had been used before in reference to legal and medical sciences.

† For a fuller list of literature see Pelt, *Encyklopädie*, 47 sqq.; Hagenbach, *Encuklopädie*, Appendix to § 33 (92–114 of the 12th ed.); Räbiger, *Theologik*, 2–91 (a critical digest); Cave, *Introd. to Theol.*, 32–37.

in the New Testament the Epistle to the Romans first, and the Gospel of John last, so that the doctrines of faith and of justification might be the beginning and end of theology.

BULLINGER (d. 1575): *Ratio studii theologici.* Very practical, and going into the details of the daily life of the student.

Similar works by THAMER, CHYTRÆUS, WELLER, HYPERIUS, JOHN GERHARD, ALSTED, CALIXTUS, BUDDE, PFAFF, J. G. WALCH, SEMLER (the father of rationalistic criticism), MURSINNA.

*HERDER'S *Briefe über das Studium der Theologie* (2d ed., 1785, in 4 vols.) marks an epoch as an inspiring work of genius with universal sympathies, and is full of useful suggestions (especially on Hebrew poetry), but neither systematic nor complete.

Works which more nearly approach the modern idea are the Encyclopædias of NÖSSELT (1786), PLANCK (1794), TITTMANN (1798), KLEUKER (1800), NIEMEYER (1803).

Roman Catholic works by ANT. POSSEVINUS (*Bibliotheca selecta de Ratione Studiorum*, 1607); *L. ELLIES DU PIN (*Methode pour étudier la théologie*, 1716, translated into several languages); OBERTHÜR (*Encyclopædia et Methodologia*, 1786, German edition, 1828); J. SEB. DREY (*Kurze Einleitung in das Studium der Theologie*, 1819).

III. WORKS FROM SCHLEIERMACHER TO THE PRESENT TIME, 1811–1890.

*FRIEDRICH SCHLEIERMACHER (Prof. of Theology in Berlin, 1768–1834): *Kurze Darstellung des theologischen Studiums zum Behuf einleitender Vorlesungen.* Berlin, 1811, 2d ed., 1830. (English translation by William Farrer: *Brief Outline of the Study of Theology, with Lücke's Reminiscences of Schleiermacher.* Edinburgh, T. & T. Clark, 1850.)

This is a mere sketch, but the sketch of a master architect. It struck the key-note for his successors. Schleiermacher defines theology as a positive and practical science for the service and government of the Church, and divides it into three parts—*philosophical, historical,* and *practical.* In the first he includes apologetic and polemic, 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. Schleiermacher was the Origen of German Protestantism, neither orthodox nor heretical, but independent, original, emancipating, and stimulating in different directions. Those systems are gone, but the inspiration remains.

KARL ROSENKRANZ (Hegelian philosopher, d. 1879): *Encyclopädie der theologischen Wissenschaften* (*Encyclopædia of Theological Sciences*), Halle, 1831; 2d ed., 1845, much altered. This book enters more into the concrete contents, while Schleiermacher dwells exclusively on the form. 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. It is, in fact, a material encyclopædia in systematic form, and condensed into a compend.

F. A. STAUDENMEIER (Rom. Cath.): *Encyclopädie der theologischen Wissenschaften.* Mainz, 1836, 2d ed., 1840. He divides theology into speculative, practical, and historical, and dwells mainly on the first. Very prolix.

Jo. Clarisse: *Encyl. theol. Epitome.* Lugd. Batav., 1832, ed. II., 1835. Very full in the bibliographical department, including English books which are unknown to the majority of German divines.

G. C. Ad. Harless (Orthodox Lutheran, d. 1879): *Theologische Encyklopädie und Methodologie vom Standpunkte der protestantischen Kirche (Theological Encyclopædia and Methodology from the Standpoint of the Protestant Church)*, Nürnberg, 1837. With copious literature and valuable sketches of the history of the theological sciences.

Ant. F. L. Pelt (Prof. in Kiel, d. 1861): *Theol. Encyklopädie als System, etc. (Theological Encyclopædia as a System)*, Hamb. and Gotha, 1843. Valuable for much historical and literary information, Christian spirit, and sound judgment. Three parts: I. Historical Theology (including Biblical Exegesis and Church History). II. Systematic Theology. III. Practical Theology.

*K. R. Hagenbach (Swiss Reformed, Prof. of Church History, School of Neander, d. 1874): *Encyklopædie und Methodologie der theologischen Wissenschaften (Encyclopædia and Methodology of Theol. Sciences)*, Leipzig, 1833; 9th ed., 1874 (the author's last, with a very modest preface); 10th ed., revised by *E. Kautzsch* (then Prof. at Tübingen, now at Halle); 11th ed., by the same, 1884 (544 pp.); 12th ed., again revised and enlarged by Prof. *Max Reischle*, 1889 (600 pp.). Follows independently in the track of Schleiermacher, but is more full, popular, and practical, and includes extensive lists of books (mostly German). A most useful handbook for German and Swiss students (*"ein rechtes Studentenbuch"*), written in excellent Christian spirit, and kept alive by constant improvements. Divided into General and Special Encyclopædia, and the latter subdivided into Exegetical, Historical, Systematic, and Practical Theology.—A Hungarian translation by *J. Revesz*, Pest, 1857. An English translation and transformation by *Crooks* and *Hurst;* and an abridgment by *Weidner* (see below).

H. G. Kienlen: *Encyclopédie des sciences de la theologie chrétienne*, Strasbourg, 1842; enlarged by the author in the Germ. ed., Darmstadt, 1845. On the basis of Schleiermacher.

Hofstede de Groot and L. G. Pareau: *Encyclopædia Theologi Christiani*, Groningen, 3d ed., 1857. Represents the Groningen school, which stands between the orthodoxy of Utrecht and the rationalism of Leiden.

John M'Clintock (d. 1872): *Lectures on Theological Encyclopædia and Methodology*, ed. by *John T. Short*, Cincinnati and New York, 1873. A posthumous publication and imperfect outline of lectures freely delivered, but never elaborated for publication by the author.

John Bapt. Wirthmüller (R. Cath. Prof. at Würzburg): *Encyclopädie der kathol. Theologie. Eine propädeutische Einleitung in ihr Studium.* Landshut, 1874 (pp. 975). Divided into three parts: I. *Realencyclopädie der Theologie;* II. *Idealencyclopädie der Theologie;* III. *Systematische Encyclopädie der Theologie.*

I. T. Doedes (Prof. of Theol. in Utrecht): *Encyclopedie der Christlelijke Theologie*, Utrecht, 1876; 2d ed., 1883 (272 pp). Divided into Exegetical, Historical, Dogmatic, and Practical Theology. Important for Dutch literature.

J. P. Lange (d. 1884): *Grundriss der theologischen Encyklopädie mit*

Einschluss der Methodologie, Heidelberg, 1877 (pp. 232). Original and suggestive. Divided into General and Special Encyclopædia, and the latter again into Historical and Didactic Theology. Intended as a supplement to Hagenbach, with constant reference to his lists of literature.

Richard Rothe (Prof. in Heidelberg, d. 1867): *Theologische Encyclopädie. Aus seinem Nachlasse herausgegeben von Hermann Ruppelius*, Wittenberg, 1880 (pp. 158). Posthumous lectures of one of the greatest speculative divines of the 19th century, full of valuable thoughts, but not elaborated for publication. He divides theology, somewhat like Schleiermacher, into Speculative, Historical (including Exegetical), and Practical.

J. K. von Hofmann (Prof. at Erlangen, d. 1877): *Encyklopädie der Theologie nach Vorlesungen und Manuscripten*, Nördlingen, 1879. A posthumous work, ed. by Bestmann. A compendium of the author's own theology, in three divisions, systematic, historical (including Biblical), and practical.

*J. F. Räbiger (Prof. in Breslau): *Theologik oder Encyklopädie der Theologie*, Leipzig, 1880 (pp. 554). With an Appendix: *Zur Theologischen Encyklopädie. Kritische Betrachtungen* (on Hofmann and Rothe), Breslau, 1882. A material as well as formal encyclopædia, representing theology itself in a nutshell (like Rosenkranz's work); combines the Schleiermacherian and Hegelian modes of thought. Substitutes the term Theologie for Encyclopædia. Divided, like Hagenbach's, into General and Special Encyclopædia, and the Special into Exegetical, Historical, Systematic, and Practical. Literature is omitted, except in the Introduction. English translation by Rev. John Macpherson, Edinburgh (T. & T. Clark), 1884–85, 2 vols., with notes and additions to literature.

*Geo. R. Crooks (Prof. in Drew Seminary, Madison, N. J.) and Bishop John F. Hurst (both Methodists): *Theological Encyclopædia and Methodology. On the basis of Hagenbach.* New York, 1884 (pp. 596). A useful adaptation of Hagenbach's book to the Anglo-American student, with additions of English and American literature. The translators do not state the edition of Hagenbach on which their work is based, nor distinguish between the original and the additions.

Revere Franklin Weidner (Prof. in the Swedish Lutheran Seminary at Rock Island, Ill.): *Theological Encyclopædia and Methodology. Based on Hagenbach and Krauth* (his unpublished lectures in the Luth. Seminary of Philadelphia). Rock Island, Augustana Book Concern, 1885–90, in four parts. The title sufficiently indicates the character of this compilation.

James Drummond, LL.D. (Unitarian, Prof. of Theol. in Manchester New College, London): *Introduction to the Study of Theology.* London (Macmillan & Co.), 1884 (pp. 262). Deals with the scientific form, not with the matter, of theology, and sets forth "the nature, method, and mutual relations of the various branches of theological study, so that the student 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." The first clear definition, in English, of formal Encyclopædia. Drummond distinguishes six departments: I. Philosophy; II. Comparative Religion; III. Biblical Theology; IV. Ecclesiastical History; V. Systematic Theology; VI. Practical Theology.

*Alfred Cave (Independent, Principal, and Professor of Theology, of Hackney College, London): *An Introduction to Theology: its Principles, its Branches, its Results, and its Literature*, Edinburgh (T. & T. Clark), 1886 (pp. 576). The best original work on the subject in the English language; with select lists of books, Continental, English, and American. Sixfold division of Theology: I. Natural Theology; II. Ethnic Theology; III. Biblical Theology; IV. Ecclesiastical Theology; V. Comparative Theology; VI. Pastoral Theology.

E. Martin: *Introduction à l'étude de la théologie protestante.* Genève, 1883. An attempt at an independent reconstruction.

A. Gretillat (Prof. of Theol. in the Independent Faculty of Neuchâtel, and colleague of F. Godet, the commentator): *Exposé de Théologie systématique. Tome I. Propédeutique.* Neuchâtel, 1885 (pp. 356).

*Otto Zöckler (Prof. of Church History in Greifswald, representing a mild and irenic type of evangelical Lutheran orthodoxy): *Handbuch der theologischen Wissenschaften in encyclopädischer Darstellung.* Nördlingen, 1883, 3d. ed., 1890, 4 vols. A useful work of a number of specialists under the editorial care of Zöckler. Combines formal and material Encyclopædia, and consists of a series of manuals on all the departments of theological science by eighteen writers—Cremer, Grau, Harnack (Theodosius), Hölscher, Kübel, Lindner, Luthardt, von Orelli, Schäfer, von Scheele, Fr. W. Schultz, Viktor Schultze, L. Schulze, Strack, Volck, von Zezschwitz, Plath, P. Zeller. Zöckler prepared the introductory part (*Grundlegung*), the general church history, and, in part, dogmatic. He follows the fourfold division of Hagenbach, with departures in subdivisions.

BOOK I.

It expresses both the subjective side, or religion in the heart of man (like our corresponding terms piety, godliness, holiness, etc.), and the objective aspect, namely, religion in its outward manifestation as an institution, or organization, or form of worship. It is the most general designation of the relation of man to God. The Bible terms are more concrete and specific.*

The meaning of religion does not depend on its etymology, which is uncertain. The most popular and significant, though perhaps not the correct, derivation is that of Lactantius from *religare*, to re-bind, re-unite—viz., man to God.†

This derivation gives the precise idea of religion as actualized in Christianity. It implies:

1. An original union of God and man—state of innocence.
2. A separation in consequence of the fall—state of sin and death.
3. A reconciliation by the atonement of Christ, the God Man and Mediator, and a consequent reunion of God and man—state of redemption.

Other derivations from *relegere* (to reflect, to meditate)‡; *reëligere* (to re-elect, viz., God whom we lost); *relinquere* (to forsake, viz., the world, a monkish derivation), are less significant, or liable to philological objections.

We treat of religion first objectively, then subjectively.

* Such as "fear of God," "love of God," "godliness" (*εὐσέβεια* and *εὐσεβής*, several times), "faith," "righteousness," "holiness," "worship," "service." These terms represent various aspects and states of religion or piety.

† Lactantius, called "the Christian Cicero" on account of his elegant Latinity, *Inst. Div.*, IV. 28: "*Hoc vinculo pietatis obstricti Deo religati sumus; unde ipsa religio nomen accepit, non, ut Cicero interpretatus est, a relegendo.*" The objection that this derivation would require *religatio* does not hold; for we have *rebellio* from *rebellare*, *optio* from *optare*, *postulio* from *postulare*, etc. Most theologians accept the etymology of Lactantius. The word might be derived from an obsolete verb, *ligere* (comp. the Sanscrit *lok*, the Latin *lucere*, *lux*, the Swiss-German *lugen*, the English *look*), like *diligere*, *intelligere*, *negligere* (*dilexi*, *intellexi*, *neglexi*, not *dilegi*, etc.), and would convey the fundamental idea of looking back with *respect*, *reverence*, which underlies all religion. "The fear of God is the beginning of wisdom."

‡ This is Cicero's derivation, *De Natura Deorum*, II. 28, where he draws a line of distinction between *superstitio* (*nomen vitii*) and *religio* (*nomen laudis*), and says: "*Qui omnia quæ ad cultum deorum pertinerent, diligenter retractarent et tamquam relegerent, ii dicti sunt religiosi ex relegendo, tamquam ex intelligendo intelligentes.*" Grammatically not impossible; comp. *legio* from *legere*, *regio* from *regere*, *contagio*, *oblivio*, and other nouns in *io* from the verbs of the third conjugation. Nitzsch (in the "*Studien und Kritiken*," Vol. I., No. 3, and again in his "*System der Christl. Lehre.*" 6th ed., § 6, p. 8) defends this derivation, but in the sense of *respectus*, *observantia*. So also A. Peip, *Religionsphilosophie* (1879), p. 83.

PART I.

OBJECTIVE RELIGION.

CHAPTER XII.

THE SCIENCE OF RELIGION.

Recent discoveries and the study of comparative philology have brought all the religions of the world within the reach of our knowledge. The architectural and sculptural monuments and hieroglyphic inscriptions of Egypt, the ruins and cuneiform literature of Assyria and Babylonia, the study of Sanscrit and the sacred books of India and Persia, the opening of the immense empire of China and the writings of Confucius, the contact with Japan, the explorations of the interior of Africa and acquaintance with its savage tribes—have enormously enlarged the field of observation.

It is the aim of the Science of Religion to work up the results of these discoveries and researches into a connected whole. This may be done historically, or philosophically. Hence we have two branches of the Science of Religion, both of recent growth and great importance—History of Religion, and Philosphy of Religion. They supplement each other: one gives the facts, the other a rational explanation of the facts.

CHAPTER XIII.

HISTORY OF RELIGION.

The History of Religion is an account of the origin, development, and characteristic features of all religions, from those of the lowest savage tribes to those of the most cultivated nations. The historian deals with facts as an accurate observer and impartial judge. He may be purely objective, or com-

parative in his treatment. Comparative History of Religion corresponds to Comparative Geography, Comparative Philology, Comparative Anatomy, all of which are of recent origin. It also resembles Symbolic or Comparative Dogmatic, with this difference: the science of Comparative Religion has to do with all religions, including Christianity as one of them; Symbolic is confined to the Christian religion, and discusses only the doctrinal controversies within the Church.

CHAPTER XIV.

PHILOSOPHY OF RELIGION.

The Philosophy of Religion rests upon the History of Religion, and reduces its facts and phenomena to general principles. It goes to the root of the matter, explains the religious nature of man and the essential character of religion, shows the relationship, the virtues and defects of the various religions, traces the laws of development from the lower to the higher forms, and ends with a vindication of Christianity, as the most rational and universal religion.

The Philosophy of Religion forms the connecting link between Philosophy and Theology, and approaches the domain of Apologetic and Dogmatic.

Schleiermacher was the first to make the psychological nature of religion the subject of a keen scientific analysis; while Hegel first attempted a philosophical classification of religions on the basis of historical development or evolution. To English travellers and writers we owe most of our information about the religions of Asia and Africa.

CHAPTER XV.

VALUE OF THE SCIENCE OF RELIGION.

The study of the Science of Religion, both in its historical and philosophical aspects, is of great value to the theologian, and especially also to the missionary in heathen lands. It enlarges and liberalizes the vision and furnishes the best proof for the following important facts:

1. That religion forms the deepest current of the world's his-

tory. It shapes public and private morals and controls more or less the course of government, science, art and civilization. In ancient times, and in the middle ages, religious and secular history were inseparably interwoven; in modern times they are more distinct in proportion as the separation of Church and State and the principle of religious freedom advance; nevertheless they everywhere act and react upon each other.

2. That Christianity is immeasurably superior to all other religions and is all the time progressing, with the certainty of ultimate supremacy. Comparison and contrast teach full knowledge. We cannot fully understand the English language without knowing the Saxon, Norman, Celtic and other elements of which it is composed; nor can we fully understand and appreciate Christianity till we compare it with the heathen, Jewish and Mohammedan religions.

3. That the best elements in the other religions are combined and perfected in the Christian, but remain an unfulfilled prophecy without it. Christianity meets and satisfies the noblest tendencies and deepest wants of the human mind and heart. It is true in the broadest sense that Christ came "not to destroy, but to fulfil."

In the history of religion, heathenism may be compared to the starry night, Judaism to the full moon and early dawn, Christianity to the bright sun.

CHAPTER XVI.

THE RELIGIOUS WORLD.—STATISTICS.

The religious world is divided into Christian, Jewish, Mohammedan, and heathen. The entire population of the globe numbers now (in 1891), in round figures, 1,467,600,000. The Christian religion embraces about 450,000,000; that is, more than one-fourth of it. Among heathen religions, Confucianism, Buddhism, and Brahmanism count the largest following. Then comes Mohammedanism, and last, though not least, the Hebrew religion, the most tenacious of all.

It should be kept in mind that numerical estimates usually refer only to nominal membership, without regard to internal condition. Only in the United States a distinction is made between communicant members and nominal members or hearers.

The Christian religion prevails all over Europe and America, and is the only religion of these two continents (with the exception of the Jews scattered over both, the followers of Islam in Constantinople and the Balkan States, and the remnant of heathen Indians in America). It has also a large following in the other three continents, without distinction of race and language. It is divided into three great sections: the Greek Church in the East; the Roman Church in the South of both hemispheres and all other parts of the world; and the Protestant Churches, chiefly among the Northern and Western nations.

The total number of Christians in the year 1891 probably exceeds 450 millions, and may be thus divided: Roman Catholics, about 220 millions; Protestants, 140 millions; Orientals or Greeks (including the Eastern Schismatics), 90 millions.

The comparative statistics of this century are in favor of Protestantism. According to the statement of Dr. Zöckler, the Protestants have, from 1786 to 1886, increased 230 per cent., the Greek Church 207 per cent., the Roman Catholic Church 192 per cent. It should be remembered, however, that Protestantism is divided into a large number of denominations and sects; while the Roman Catholic Church is one compact and centralized organization. The progress of the Greek Church is due chiefly to the growth and conquests of the Russian Empire; the progress of Protestantism, to the superior intelligence, energy, enterprise, and westward spread of the Protestant nations, especially the English and American.

The Jews are scattered among all Christian and Mohammedan nations, and prosper most in Germany, England and the United States.

Mohammedanism, or Islam, controls the Turkish Empire, and is widely spread in Persia, India, Egypt, and among the negroes in the interior of Africa, but has no hold on Europe (except in Constantinople), and no followers in America and Australia.

Brahmanism is the dominant religion of India, but is honeycombed by Christian ideas and influences. Buddhism extends over Thibet, the Burmese Empire, China, Japan, Siam, Ceylon, etc. Confucianism is the state religion of China. None of these three Asiatic religions has any foothold in Africa, Europe, or America. Christianity is the only religion which by its omnipresence on earth betrays its universal adaptation to men.

STATISTICAL TABLES.

The following statistical tables represent the latest estimates, varying from 1880 to 1890.*

THE WORLD'S POPULATION IN 1890.

From Petermann's *Mittheilungen, Ergänzungsheft No.* 101. *Die Bevölkerungder Erde,* ed. by Wagner & Supau. Gotha, 1891.

Europe	357,379,000
Asia	825,954,000
Africa	163,953,000
Australia	3,230,000
America	121,713,000
Oceanic Islands	7,420,000
Polar Regions	80,400
Total	1,479,729,400

GENERAL RELIGIOUS STATISTICS, 1885.

Christians, total number, about	†430,284,500
Jews	7,000,000
Mohammedans	230,000,000
Heathen	794,000,000
Total	1,461,284,500

STATISTICS OF THE CHRISTIAN RELIGION ACCORDING TO ITS THREE CHIEF DIVISIONS, 1885.

	R. Catholics.	Protestants.	Orientals.	Christians in all.
Europe	154,479,500	78,875,000	71,405,000	304,759,500
America	49,780,000	45,200,000	10,000	94,097,000
Asia	8,829,000	2,866,000	9,402,000	21,097,000
Africa	2,148,000	1,092,000	3,200,000	6,440,000
Australia	702,000	2,296,000	....	2,998,000
Total	215,938,500	130,329,000	84,017,000	429,391,500

* I have used the last issues of the best statistical authorities, viz., *The Statesman's Year Book* for 1891, edited by J. Scott Keltie (London, Macmillan & Co.); *Whitaker's Almanack* for 1891 (London); *Boehm und Wagner's Die Bevölkerung der Erde* (Gotha); Wagner's *Geographisches Jahrbuch* (Gotha, 1888 and 1889); *Statistisches Jahrbuch des Deutschen Reichs* (Berlin, 1887); Zöckler's statistical tables in his *Handbuch der Theol. Wissenschaften,* 3d ed., 1889, Bd. II. 820 sqq. The statistics of the United States are drawn from the official *Census Bulletin* of Washington (1890 and 1891), as far as published, and from a summary of the *New-York Independent,* as quoted below.

† This was a low estimate; the latest estimates count about 450,000,000 Christians.

STATISTICS OF DIFFERENT COUNTRIES.

RUSSIA, 1888.

Orthodox Greek Catholics, without army and navy	69,808,497
United Church and Armenians	55,000
Roman Catholics	8,300,000
Protestants	2,950,000
Jews	3,000,000
Mohammedans	2,600,000
Pagans	26,000

FRANCE, CENSUS OF 1881.

Roman Catholics	29,201,703	— $78\frac{5}{10}$ of total population.
Protestants	692,800	— $1\frac{8}{10}$ "
(as compared with	584,757	in 1872)
Jews	53,436	
Non-declarants of religious belief	7,684,906	
Various creeds	33,042	

SWITZERLAND, 1888.

Protestants	1,724,257
Roman Catholics	1,190,008
Jews	8,386

GERMAN EMPIRE, 1880 AND 1885.

	1880.	Per cent. of Pop.	1885.	Per cent. of Pop.
Protestants	28,331,152	$62\frac{6}{10}$	29,369,847	$62\frac{1}{10}$
Roman Catholics	16,232,651	$35\frac{9}{10}$	16,785,734	$35\frac{8}{10}$
Other Christians	78,031	$\frac{2}{10}$	125,673	$\frac{27}{100}$
Jews	561,612	$1\frac{2}{10}$	563,172	$1\frac{2}{10}$
Others and unclassified	30,615	$\frac{1}{100}$	11,278	$\frac{2}{100}$

Total population in 1885, 46,855,704; in 1890, 49,424,135.

Adherents of the Greek Church are included in "Roman Catholics"; but the Old Catholics are reckoned among "Other Christians." Certain changes were introduced in 1885 in the grouping of "Other Christians" and "Others," which explain the differences between the returns for these groups for 1880 and 1885.

ENGLAND AND WALES, 1887.*

Established Church (Episcopal)	13,500,000
Dissenters of all descriptions	12,500,000
Roman Catholics (in 1887)	1,354,000
Jews (estimated in 1883)	70,000

* *Whitaker's Almanack* for 1892, p. 249, makes the extraordinary statement that the number of religious denominations in England is 254. The *Statesman's Manual*, p. 50, speaks of 180. This is about as misleading as Voltaire's frivolous remark that England had fifty religions and only one kind of soup. In the table of Religious Statistics in *Whitaker's Almanack*, p. 387, we find the following societies counted as separate "denominations": Christian Soldiers, Blue Ribbon Gospel Army, British Israelites, Church of Islam, Crusade Mission Army, Hosanna Army, Nazarenes, Open Brethren, Polish Jews, Psalms of David Society, Woman's Mission, Worshippers of God, etc., etc.

SCOTLAND, 1889.

Presbyterians:	1. Established Church (1889) ...	587,954
	2. Free Church (1890)	1,165,000
	3. United Presbyterian Church .	184,354
Roman Catholic Church		326,000
Episcopal Church		80,000

IRELAND, 1881.

Roman Catholics.....	3,960,891	Independents	6,210
Episcopalians.....	620,000	Baptists	4,879
Presbyterians.....	470,734	Quakers	3,645
Methodists.....	48,839	Jews	472

ESTIMATED NUMBERS OF RELIGIOUS DENOMINATIONS AMONGST ENGLISH-SPEAKING COMMUNITIES THROUGHOUT THE WORLD, 1890.

[From *Whitaker's Almanack* for 1892, p. 387.]

Episcopalians.....	23,000,000
Methodists of all denominations.....	16,960,000
Roman Catholics.....	15,200,000
Presbyterians of all descriptions	11,100,000
Baptists of all descriptions.....	8,600,000
Congregationalists	5,500,000
Free Thought, various	3,500,000
Unitarians, under several names.....	1,250,000
Minor religious sects	4,000,000
German, or Dutch, Lutheran, etc.	1,750,000
Of no particular religion	13,500,000
English-speaking population	104,360,000

RELIGIOUS STATISTICS OF THE UNITED STATES.

[From an elaborate article in *The Independent*, New-York, July 31, 1890.]

GENERAL SUMMARY BY FAMILIES.

	1889			1890		
	Chs.	Min.	Com.	Chs.	Min.	Com.
Adventists.....	1,575	840	100,712	1,773	765	58,742
Baptists	46,624	32,017	4,078,589	48,371	32,343	4,292,291
Christian Union.....	1,500	500	120,000	1,500	500	120,000
Congregationalists ..	4,569	4,408	475,608	4,689	4,640	491,985
Friends.....	763	1,017	106,930	763	1,017	106,930
German Evangel. Ch.	675	560	125,000	850	665	160,000
Lutherans	6,971	4,151	988,068	7,911	4,612	1,086,048
Mennonites	420	605	100,000	563	665	102,671
Methodists.....	50,680	29,770	4,723,881	54,711	31,765	4,980,240
Moravians	98	111	11,219	101	114	11,358
New Jerusalem	100	113	6,000	100	113	6.000
Presbyterians.....	13,349	9,786	1,180,113	13,619	9,974	1,229,012
Episcopalians.....	5,159	4,012	459,642	5,227	4,100	480,176
Reformed.....	2,058	1,378	277,542	2,081	1,379	282,856
Roman Catholics....	7,424	7,996	*7,855,294	7,523	8,332	*8,277,039
Salvation Army	....	...	....	360	1,024	8,771
Unitarians.....	381	491	20,000	407	510	20,000
Universalists	721	691	38,780	732	685	42,952
Grand Total	142,767	98,436	20,667,318	151,261	103,303	21,757,171

* Catholic population (nominal). This applies also to Lutherans.

STANDING ACCORDING TO NUMBERS.

BY FAMILIES.

	Chs.	Min.	Com.
1 Methodists	54,711	31,765	4,980,240
2 Roman Catholics*	7,523	8,332	4,676,292
3 Baptists	48,371	32,343	4,292,291
4 Presbyterians	13,619	9,974	1,229,012
5 Lutherans	7,911	4,612	1,086,048
6 Congregationalists	4,689	4,640	491,985
7 Episcopalians	5,227	4,100	480,176

BY DENOMINATIONS.

	Chs.	Min.	Com.
1 Roman Catholics	7,523	8,332	4,676,292
2 Regular Baptists†	33,588	21,175	3,070,047
3 Methodist Episcopal	22,103	13,279	2,236,463
4 Methodist Episcopal South	11,767	4,862	1,161,666
5 Presbyterian (Northern)	6,727	5,936	753,749
6 Disciples of Christ	7,250	3,600	750,000
7 Congregationalists	4,689	4,640	491,985
8 Protestant Episcopal	5,118	3,980	470,076
9 African M. E. Zion	3,500	3,000	412,513
10 African M. E.	3,800	3,000	400,000
11 Lutheran Synodical Conference	1,811	1,291	365,620
12 " General Council	1,557	899	264,235
13 United Brethren	4,265	1,455	199,709
14 Reformed (German)	1,535	813	194,044
15 Colored Methodist Episcopal	2,100	1,800	170,000
16 Presbyterian (Southern)	2,321	1,145	161,742
17 " Cumberland	2,689	1,595	160,185
18 German Evangelical	850	665	160,000
19 Lutheran General Synod	1,423	951	151,365
20 Methodist Protestant	2,003	1,441	147,604
21 Evangelical Association	1,958	1,187	145,703

ACCORDING TO POLITY.

We do not claim that the following classification is perfect. It is difficult to know where to place the Lutherans. They claim to be Congregational in polity; but they give to Synod a function which pure Congregationalism does not permit. Therefore we classify them as Presbyterian.

Episcopal.	Chs.	Min.	Com.
Methodists	50,924	29,318	4,780,406
Roman Catholics	7,523	8,332	4,676,292
Episcopalians	5,227	4,100	480,176
Moravians	101	114	11,358
Total Episcopal	63,775	41,864	9,948,232
In 1889	61,507	39,958	9,433,196

* "We estimate the number of Catholic communicants on the basis of 8,277,039 Catholic population, using the ratio which Lutheran statistics has established between souls and communicants in the Synodical Conference, viz., 1.77."—Ed. of *The Independent.*

† Really three denominations.

Congregational.	Chs.	Min.	Com.
Baptists	48,371	32,343	4,292,291
Christian Union	1,500	500	120,000
Congregationalists	4,689	4,640	491,985
Friends	763	1,017	106,930
Adventists	830	546	31,000
Methodists	85	130	9,000
Miscellaneous	1,239	1,308	63,952
Total Congregational	57,477	40,484	5,120,158
In 1889	56,478	39,719	4,928,619

Presbyterian.	Chs.	Min.	Com.
Presbyterians	13,619	9,974	1,229,012
Lutherans	7,911	4,612	1,086,048
Reformed	2,081	1,379	282,856
Methodists	3,702	2,317	191,104
German Evangelical	850	665	160,000
Mennonites	563	665	102,671
Church of God	525	491	33,000
Adventists	943	218	27,742
Total Presbyterian	30,194	20,321	3,112,433
In 1889	25,722	19,065	2,888,228

AS TO MEMBERS.

Episcopal polity	9,948,232
Congregational polity	5,120,158
Presbyterian polity	3,112,533

AS TO MINISTERS.

Episcopal polity	41,864
Congregational polity	39,484
Presbyterian polity	20,321

AS TO CHURCHES.

Episcopal polity	63,875
Congregational polity	57,477
Presbyterian polity	30,094

CATHOLIC STATISTICS OF THE UNITED STATES.

[From the third *Census Bulletin*, No. 101, issued at Washington, D. C., July 23, 1891.]

This represents all the bodies calling themselves "Catholic." The Roman Catholic Church has congregations in every State and Territory of the Union, including Alaska and the District of Columbia. It is divided into 13 provinces, which embrace 13 archdioceses, 66 dioceses, 5 vicariates apostolic, and 1 prefecture apostolic. The other "Catholic" bodies are confined to one or more States. The statistics were gathered under the care of Henry K. Carroll, LL.D. (one of the editors of *The Independent*).

Churches.	Number of organizations.	Church edifices.	Seating capacity.	Value of church property.	Communicants or members.
Roman Catholic	10,221	8,765½	3,366,633	$118,381,516	*6,250,045
Greek Catholic (Uniates)	14	13	5,228	63,300	10,850
Russian Orthodox	12	23	3,150	220,000	13,504
Greek Orthodox	1	1	75	5,000	100
Armenian	6	....	....	....	335
Old Catholic	4	3	700	13,320	665
Reformed Catholic	8	....	....	....	1,000

* This figure differs from the one given in *The Independent* in the preceding table, which gives the total number of Roman Catholics 8,277,039, and the number of communicants 4,676,292.

ADDITIONAL RELIGIOUS STATISTICS OF THE UNITED STATES IN 1892.

The Religious Statistics of the Eleventh Census are in course of preparation under the care of Henry K. Carroll, LL. D., and will show the number of congregations, ministers, church edifices, and communicants of each denomination, with the seating capacity and value of all houses of worship.

The number of denominations is stated to be over 140, besides many independent congregations.

We give the official figures for some of the minor denominations not mentioned in the preceding pages:

Denominations.	Number of organizations.	Church edifices.	Seating capacity.	Value of church property.	Communicants or members.
United Presbyterian Church	866	831½	264,298	$5,408,084	94,402
Church of the New Jerusalem	154	87¾	20,810	1,386,455	7,095
Catholic Apostolic Church	10	3	750	66,050	1,394
Salvation Army	329	27	12,055	37,350	8,662
Advent Christian Church	580	294½	80,286	465,605	25,816
Evangelical Adventists	30	22⅔	5,855	61,400	1,147
Life and Advent Union	28	7½	2,250	16,790	1,018
Seventh-day Baptists	106	78½	21,467	264,010	9,123
Seventh-day Baptists (German)	6	3⅔	1,960	14,550	194
General Six Principle Baptists	18	13½	3,600	19,600	937
Christian Church, South	143	135	46,005	137,000	13,004
Schwenkfeldians	4	6	1,925	12,200	506
Theosophical Society	40	1	200	600	695
Brethren in Christ	63	34	13,605	57,750	2,080
Cumberland Presbyterian Church	2,791	2,008 7/10	662,807	3,515,511	164,940
Church of Jesus Christ of Latter-day Saints (Mormons)	425	265⅜	92,102	825,506	144,352
Reformed Episcopal Church	83	84	23,925	1,615,101	8,455
Moravian Church	94	114	31,615	681,250	11,781
German Evangelical Synod of North America	870	785½	245,781	4,614,490	187,432
German Evangelical Protestant Church of North America	52	52	35,175	1,187,450	36,156
Plymouth Brethren, I	109	....	.....	.....	2,279
" " II	87	1	.....	1,265	2,364
" " III	....	1	.....	200	1,081
" " IV	....	....	.....	.....	446
Seventh Day Adventist	995	418⅓	94,627	644,675	28,891
Church of God (Seventh Day)	29	1	200	1,400	647
Christian Connection	1,281	962⅝	301,692	1,637,202	90,718
Cumberland Presbyterian Church, (Colored)	238	192⅝	53,914	202,961	13,439
Reorganized Church of Christ of Latter-day Saints	431	122½	30,790	226,285	21,773
Dunkards (Old Order)	720	854 23/50	353,586	1,121,541	61,101
" (Conservative)	57	31⅕	6,250	24,970	2,088
" (Progressive)	128	95 17/50	32,740	145,770	8,089
Jewish, Orthodox	316	122	46,837	2,802,050	57,597
Jewish Reformed	217	179	92,397	6,952,225	72,899
Welsh Calvinistic Methodist	187	139½	44,445	625,875	12,722
Spiritualists	334	30	20,450	573,650	45,030
Free Methodist	....	1102	.....	805,085	22,113
Social Brethren	20	11 1/12	8,700	8,700	913
Christian Scientists	7	7	.....	40,666	7,889
Christian Reformed	99	106	33,755	428,500	12,470
Shakers	15	16	5,650	36,800	1,728
United Zion's Children	25	25	3,100	8,300	525
Independent Churches of Christ in Christian Union	294	183½	68,000	234,450	18,214
Friends (Hicksite)	201	213	72,568	1,661,850	21,992
" (Wilburite)	52	52	13,169	67,000	4,329
" (Primitive)	9	5	1,050	16,700	252

CHAPTER XVII.

CLASSIFICATION OF RELIGIONS.

The most popular classification of the religious world is: Christianity, Judaism, Mohammedanism, and Heathenism.*

But Heathenism implies an indefinite number of distinct religions which demand more specific classifications. These vary according to the principle of distinction and the standpoint from which the religions are viewed.

The religions may be classified according to their origin, or the controlling idea of God, or their relation to culture and literature, or their moral character and aim, or the predominant psychological faculty, or the prevailing race and nationality, or the extent of influence and destination.

In every one of these aspects, Christianity stands first, without a rival, and derives from comparison and contrast a new evidence for its divine origin and character. The sacred books of the non-Christian religions—the King of Confucius, the Vedas of the Brahmans, the Tripitaka of the Buddhists, the Koran of the Mohammedans, and the Talmud of the Jews—contain many germs of truth and lessons of wisdom, but bear no comparison with the Bible, which outshines them all as the sun outshines the moon. It is the only book of religion adapted to all races, nationalities, classes, and conditions of men, and is constantly making conquests in all countries and languages of the globe.

CHAPTER XVIII.

NATURAL AND REVEALED RELIGIONS.

In regard to origin, the religions are divided into two classes: natural and revealed. This is the most important distinction, and determines all other differences.

1. Natural religions: all forms of heathenism and idolatry.

They grow wild in the soil of human nature and produce wild fruits. Man, though fallen, weak and corrupt, still remains a

* James Freeman Clarke counts *Ten Great Religions*. See his two popular works under this title. Boston, 1871 and 1883. Several editions.

religious being and gropes in the dark for the true religion, under the guidance of God, who "suffered all the Gentiles to walk in their own ways, and yet left not himself without witness" (Acts 14: 16, 17), who "made of one every nation of men . . . that they should seek God, if haply they might feel after him and find him." (Acts 18: 26, 27.) The heathen religions are the prodigal children who waste their inheritance, but remember their father's house and will penitently return to it in their own appointed time. They are essentially false, but with glimpses of truth. No error can live without some element of truth, of which it is the caricature and the perversion. Of all forms of paganism, Buddhism makes the nearest approach to the truth; and yet in its final issue (Nirvâna) it is farthest from the truth.

2. Revealed religions: Christianity and Judaism.

They proceed from God, and teach the truth and the way of salvation. They are recorded in the Holy Scriptures and exemplified in the history of Israel and the history of the Christian Church. They rest on the testimony of divinely called and inspired prophets and apostles and on the supreme authority of Jesus Christ.

Judaism, or the religion of the Old Covenant (from Abraham to John the Baptist), is the preparatory revelation, the truth in its genesis, Christianity in shadowy anticipation.* It becomes false by becoming anti-Messianic or anti-Christian. Christianity, or the religion of the New Covenant, is the full and final revelation of the will of God concerning our faith and duty and the way of life. Judaism is relatively true, Christianity is absolutely true. The Old Covenant has the truth in the form of promise and type; the New Covenant has the truth in the form of fulfilment and substance. "The New Testament is concealed in the Old; the Old Testament is revealed in the New" (St. Augustin.) "The law was given by Moses; grace and truth came by Jesus Christ." (John 1: 17.)

No higher religion than the Christian can be expected, but its apprehension and application are gradual and progressive, like the revelation itself; for God deals with men as a wise educator who adapts himself to the differences of age, capacity and condition.

Mohammedanism is a mixture of heathen, Jewish and Chris-

* *Das werdende Christentum*, or *das Christentum im Werden.*

tian doctrines and practices. It has greater force and tenacity than Paganism because it involves more truth, especially the sublime truth of one omnipotent, omnipresent and all-merciful God, the Maker and Ruler of all things.

CHAPTER XIX.

DUALISM, POLYTHEISM, PANTHEISM, MONOTHEISM.

The idea of the Godhead, or a supreme, superhuman and supernatural power upon which all creatures depend, underlies and controls all religions. It is in one form or other as universal as the human race. Hegel says: "The idea of God constitutes the general basis of a people." It shapes its fundamental laws and institutions, and is the bond of society.

Making this idea the principle of distinction, we have dualistic, polytheistic, pantheistic and monotheistic religions.

1. Dualism: Zoroastrianism, Manichæism (old and new) and nearly all the schools of Gnosticism. Two coëternal principles, God and Matter, or Good and Evil in antagonism. Evil is eternalized (*ab ante*), and redemption is made impossible. Annihilation of matter is substituted for redemption.

2. Polytheism: a plurality of gods (hence idols), without fixed limits. The Athenians were not sure whether they had exhausted the number, and built an altar to "an unknown god." Here belong the various forms of idolatry. The most cultivated are the mythologies of Greece and Rome. The gods are fictitious men and women exaggerated and intensified both in their virtues and vices. The plurality of gods destroys the absoluteness, therefore, the very essence, of God.

3. Pantheism or Atheism: Brahmanism and Buddhism. Brahmanism connects an ideal pantheism with gross idolatry. Buddhism begins apparently in Atheism and ends in nihilism. Its *summum bonum* is Nirvâna, that is absorption, annihilation, the absolute nothing. Yet Nirvâna means also the highest stage of spiritual liberty and bliss. Atheism may be only a negative expression for pantheism or a denial of the personality of the Godhead, and not of the Godhead itself. Strictly speaking, Atheism, as a negation of the supernatural, is incompatible with the idea of religion, for it denies the existence of one of its two factors. Burnouf's conclusion as to the meaning

of Nirvâna is: "For Buddhist theists, it is the absorption of the individual life in God; for atheists, the absorption of this individual life in the nothing; but for both it is deliverance from all evil, it is supreme affranchisement." Buddhism is pessimistic, Christianity is optimistic; so far they are antipodes.

4. Monotheism: Judaism, Mohammedanism, Christianity.

But there is considerable difference in their conception of the Divine unity. The monotheism of the Old Testament admits distinctions in the Divine being and moves towards the triunity of the New Testament; the post-biblical or Talmudic, and especially the Mohammedan monotheism is abstract, monotonous, unitarian and antitrinitarian; while the Christian idea of the Divine unity implies fulness of life, an internal intercommunion of Father, Son and Spirit, and an external self-revelation of the Godhead under these three aspects in His works of creation, redemption and sanctification. Hence the doctrine of the Trinity is the most comprehensive of Christian dogmas, but most offensive to Jews and Moslems, who regard it as a species of idolatry.

CHAPTER XX.

CIVILIZED, SEMI-CIVILIZED, AND BARBARIAN RELIGIONS.

Looking at the grade of culture, or want of culture, we may divide the religions into civilized, semi-civilized and barbarian.

1. Religions of civilized and semi-civilized nations still living: Christianity, Judaism, Mohammedanism, Confucianism, Brahmanism, Buddhism. These religions have a more or less elaborate ritual, and are recorded in sacred books. They have also a vast body of literature in poetry and prose. The Christian literature is by far the most extensive and important.

2. Religions of civilized and semi-civilized nations which have passed away and live only in history: Zoroastrism, the Egyptian, Babylonian, Phœnician, ancient Greek, Roman, and Teutonic (Scandinavian) religions. The most important of these are the religions of ancient Greece and Rome on account of their classical literature and close contact with early Christianity and higher education.

3. Religions of savage and barbarian tribes are found among the aborigines in Africa, America and Australasia. The lowest form is Fetichism.

CHAPTER XXI.

SENSUAL, ASCETIC, AND ETHICAL RELIGIONS.

In regard to moral character, we may distinguish three classes.*

1. Sensual and immoral religions are controlled by passion for self-indulgence and the gratification of the natural instincts and appetites. Some forms of heathenism ascribe all human vices to the gods, and sanction even lewdness as a part of worship. Mohammedanism also has a sensual element; for, while it commands total abstinence from intoxicating drinks and is so far ethical, it legalizes polygamy on earth and carries it into paradise.

2. Ascetic religions are characterized by penal self-mortifications based upon a dualistic view of the antagonism between matter and spirit, and aim at a destruction of nature rather than its transformation. The Buddhist and Parsee religions belong to this class, and several schools of Gnosticism and Manichæism, which influenced the mediæval sects of the Paulicians, Bogomiles and Albigenses.

3. Ethical religions start from the idea of the holiness and love of God and aim at the salvation of the whole man, body, soul and spirit. Regeneration and sanctification are the leading ideas. Here again Christianity and Judaism stand first. The moral code of the gospel is the purest that can be conceived, and is practically embodied in the perfect life of Christ. Confucianism is also an ethical religion, but of a lower order, with its face turned to earth rather than to heaven, and enjoining simply a secular morality, without poetry and spirituality.

CHAPTER XXII.

DIVISION ACCORDING TO PSYCHOLOGICAL FACULTIES.

If we look to the mental faculty which dominates religion, we get a psychological division, which was developed by Hegel

* This division is an improvement on Schleiermacher's distinction between æsthetic and teleological religions. *Der Christliche Glaube*, § 9 (vol. I, 53 sg.).

and his followers. They distinguish, in a rising scale, religions of feeling or desire; religions of imagination (the Indian and the Greek); a religion of the understanding (the Roman); and the religion of reason (the Christian). But Christianity acts upon all the intellectual, moral and emotional faculties of man.

CHAPTER XXIII.

TURANIAN, SEMITIC, AND ARYAN RELIGIONS.

Max Müller, one of the foremost writers on this subject, applies his principles of comparative philology to the science of comparative religion, and suggests a classification corresponding to the three great divisions of languages—the Turanian, Aryan, and Semitic. He assumes a primitive religion in each before their separation into various ramifications.

1. The Turanian branch: the old religion of China and of the cognate Turanian tribes, such as the Mandthus, the Mongolians, the Tartars, the Finns or Lapps. But of their religion we know very little, and that is not enough to justify us in speaking of a Turanian religion.

2. The Semitic (or Shemitic) family:

(*a*) The polytheistic religions of the Babylonians, Phœnicians, Carthaginians, Moabites, Philistines, and Arabs before Mohammed.

(*b*) The monotheistic creeds of Judaism, Mohammedanism, and Christianity.

3. The Aryan family embraces the Hindoo, Persian, Græco-Roman, and the old Teutonic religions. But these are too different to be classed under one head.

The Semitic family has produced the highest forms of religion —the monotheistic, because it was chosen to be the bearer of the worship of the only true and living God. "Japheth dwells in the tents of Shem." (Gen. 9: 27.) This old prophecy of Noah is literally fulfilled in Europe and America. The West lives on the religious ideas of the East.

But Christianity, while it is Semitic in origin, lives in all languages and in all nationalities, and has found a more congenial home among the Latin, Celtic and Germanic races than in the land of its birth.

CHAPTER XXIV.

DIVISION ACCORDING TO THE RULING IDEAS AND AIMS.

Confucianism is built upon reverence for parents and superiors, and is the most conservative religion in its influence upon society and the state. Buddhism represents the idea of self-mortification and final extinction of passion and desire (Nirvâna).

Ancient Zoroastrism and Manichæism are ruled by a deep sense of an irreconcilable antagonism between light and darkness, good and evil. Ancient Egypt had a religion of mystery, with a strong belief in immortality and resurrection. The religion of Greece is a religion of beauty and art. The Roman religion was one of policy and conquest. Judaism aims at holiness or conformity to God's law.

Christianity is essentially gospel, or the religion of salvation. But it embraces at the same time the virtues of all other religions, without their vices and errors, and supplements their defects. It has a higher morality than Confucianism and Judaism, and is progressive as well as conservative; it inspires more heroic self-denial than Buddhism, and secures eternal happiness instead of extinction; it feels and solves, by redemption, the antagonism of good and evil, which Zoroastrism could not solve; it gives, on the ground of Christ's resurrection, a certain hope of immortality and bliss, which Egypt could not give; it produces the highest and purest works of art, excelling the masterpieces of Greece and Rome; it aims at the redemption, sanctification and perfection of the whole human race.

CHAPTER XXV.

TRIBAL, NATIONAL, AND UNIVERSAL RELIGIONS.

As regards extent and destination, we may distinguish three classes of religion.

1. Tribal religions. Here belong the lowest forms of worship by savage tribes who are not yet organized into national life, have no literature or architecture or music.

2. National or ethnic religions, which are confined to one nation or cognate nations: Confucianism in China, Brahman-

ism in India, Zoroastrism in Persia, the Assyrian and Babylonian, the Egyptian, Greek, Roman, Celtic, Teutonic and Slavonic religions. Judaism is likewise limited to one nation, but cherished the Messianic hope of converting all the Gentiles.

3. Missionary religions which aimed at universal dominion, but failed: Buddhism and Mohammedanism. The former spread over Thibet, Ceylon, China, Japan and other countries; the latter converted Arabs, Turks, Persians, Egyptians, Hindus, and Negroes, and was for several centuries a dangerous rival of Christianity, aiming at universal dominion. But both have been arrested in their progress and have no hold on the Western nations in Europe, America and Australasia, and consequently no prospects for the future.

4. The universal religion: Christianity. It is as wide as humanity. It started with the claim of universality, and is realizing it more and more by its missionary operations in all countries and among all the races and nations of the earth.

CHAPTER XXVI.

DESIGNATIONS OF ETHNIC RELIGIONS.

The ethnic religions are designated by the terms idolatry, paganism, and heathenism.

"Idolatry" means image-worship, or worship of false gods.* The most common designation in the Scriptures and patristic writings. An "idolater" is a worshiper of false gods (1 Cor. 5:10; Rev. 22:8).

The term "Paganism," or Peasant Religion,† dates from the end of the fourth century, when Christianity was already triumphantly established in the cities of the Roman empire, and idolatry lingered only in remote country places.

"Heathenism"‡ is of similar import: a "heathen" is one living on the heaths or moors, and not in a walled town, an ignorant backwoodsman. In the English Scriptures the "heathen," or "Gentiles,"§ mean all nations except the Jews,

* *εἰδωλολατρεία* from *εἴδωλον, idolum*, an image of the Divinity as an object of worship. Comp. *εἶδος*, that which is seen, form, figure. Gal. 5:20; 1 Cor. 10:14.

† From *pagus*, village; *paganus*, villager, peasant, rustic.

‡ From *heath*, as the German *Heidentum* from *Heide*.

§ *τὰ ἔθνη, ἐθνικοί, haggojim, gentes, gentiles*, in the O. T., and Matt. 4:15; 6:32; Rom. 3:29; 9:24; Gal. 2:8.

who were "the people" of God, the chosen people of the covenant.*

We now exempt from the heathen all who worship one God, or all Monotheists, *i.e.*, Jews and Mohammedans, as well as Christians. The Mohammedans hate and abhor idolatry as much as the Jews.

CHAPTER XXVII.

THE ORIGIN OF IDOLATRY.

The different theories on the origin of the heathen theomythologies may be divided into two classes: those which maintain, and those which deny, the reality of the false gods.

I. The gods are real beings:

1. Demons, fallen angels under the lead of the Devil, the father of idolatry. So the Church fathers, on the ground of Gen. 6:2; Ps. 96:5; 1 Cor. 10:20.

2. Kings, heroes, sages, navigators, discoverers; in one word, great men, who were idealized and idolized after their death. So Euhemerus, an Epicurean philosopher of the Alexandrian age. Epicurus himself held that the gods were higher beings, but idle and unconcerned about the world, which he thought was governed by chance.

3. Scripture characters perverted: Saturn derived from Adam, Vulcan from Tubal-cain, Apollo from Jabal, Venus from Naamah (Gen. 4: 22), Hercules from Samson.—G. J. Voss, a Dutch divine (d. 1649).

4. A theogonic process which has its ultimate ground in ante-historic, transcendental relations, or real divine powers which successively took possession of the human consciousness. This view is pantheistic, and involves God himself in a gradual process of development.—Schelling, in his "Introduction to the Philosophy of Mythology," assumes an objective and subjective evolution of the idea of God from a primitive monotheism through polytheism to absolute monotheism.

II The gods are unreal and imaginary:

1. The invention of priests and lawgivers for selfish ends. A very low view.

* ὁ λαός (for the Hebrew *am*), often with the addition τοῦ θεοῦ, the peculiar people of God whom he has chosen for himself, Matt. 2:6; Luke 1:68; Heb. 11:25, and very often in the Septuagint.

2. The innocent creations of poets, especially Homer and Hesiod. But the poets made only the theogony (as Herodotus says), not the gods themselves. They gave poetic shape and form to the popular belief which preceded them and which they shared.

3. Personifications of the powers of nature.—The view of Empedocles, Aristotle, and the Stoics.

4. Deifications of men; impersonations of human passions, virtues and vices reflected from the mind of man.

5. A poetic cosmogony, astronomy, chronology and philosophy of nature, invented by philospohers. Dionysos = wine; Phoibos = light, etc.—G. Hermann (1817).

6. The production of human hope and fear, especially of fear. —Hume.

7. The broken fragments of a primitive and underlying monotheism, which arose after the division of nations.—Creuzer regards polytheism as a disorganized and scattered monotheism.

8. A development of man's religious and moral consciousness in its departure from the worship of the true God, and a successive deterioration to the grossest creature-worship and corresponding unnatural immorality.

This is the true view, suggested by Paul (Rom. 1 : 19–32). He gives a fearful picture of the heathen world, which is abundantly confirmed by the testimony of contemporary writers, as Seneca, Tacitus, and Juvenal. But he assumes, at the same time, an original knowledge of God from the outward and inward manifestation of God, which leaves the heathen without excuse, if they do not live up to the light of nature. His view does not exclude, on the one hand, the agency of evil spirits, nor, on the other, the elements of truth and beauty which remained under the rubbish of perversion. For fallen human nature is a strange compound of good and evil; it is the battle-ground between God and his great adversary. Religion reflects this double nature of man in its most intense form.

CHAPTER XXVIII.

THE BIBLE VIEW OF THE HEATHEN WORLD.

In the Old Testament idolatry is represented as a worship of demons or evil spirits (Gen. 6 : 2; Ps. 96 : 5; comp. 1 Cor. 10 :

20), and as the greatest sin, because it robs God of the honor and glory which is due to him alone, as the only true and living God. It was a political as well as a religious offence; it was a violation of the sacred covenant of Jehovah with his people, and therefore rebellion and high treason against his majesty. The first and second commandments are directed against idolatry in every form. The idolater was devoted to destruction and stoned to death (Ex. 22: 20; Deut. 13: 2–10; 17: 2–5). The Canaanites were exterminated in punishment of their abominable idolatry (Ex. 34: 15, 16; Deut. 12: 29–31).

In the Christian Church, after the union of Church and State in the fourth century, heresy came to be regarded in the same light as idolatry among the Jews, both as a religious and civil crime, and was made punishable by death. Theodosius I. introduced the penal legislation against idolatry and heresy into the Roman code, from which it passed into all the countries of Catholic Europe. Under these laws Hus was burned at Constance in 1415, Servetus at Geneva in 1553, and Giordano Bruno at Rome in 1600.

But the denunciation of heathen idolatry is not a condemnation of all the heathen. The Old Testament recognizes worshipers of the true God outside of the Mosaic dispensation. Melchisedek and Job are the chief types of these holy outsiders. The book of Jonah is a rebuke to Jewish bigotry, and teaches the great lesson that the working of the Spirit of God was not confined to Israel. The Wise Men from the East, Matt. 2: 1, represent the nobler heathen who, in the darkness of error, are longing for the light of truth.

Our Saviour rebuked the bigotry of the Jews in the parable of the good Samaritan, who, though a heretic and schismatic in their eyes, put to shame the priest and the Levite by the exercise of the chief of virtues (Luke 10: 33). He told them that the only grateful leper of the ten whom he healed was a Samaritan (Luke 17: 16). He expressed astonishment at the faith of the heathen centurion at Capernaum and said: "Verily I say unto you, I have not found so great faith, no, not in Israel" (Matt. 8: 10). The Syro-Phœnician woman whose daughter he healed, is another instance of that "great faith," which smouldered beneath the ashes of a false worship (Matt. 15: 28). Christ warned the unbelieving Jews that the men of Nineveh, of Tyre and of Sidon shall rise up in the day of judgment against them (Matt. 11: 21–24; 12: 41, 42). He pointed to his

"other sheep" outside of the Jewish fold, who shall hear his voice (John 10 : 16).

John teaches, in the prologue to the fourth Gospel, that the Divine Logos before his incarnation shone "in the darkness," and that he "lighteth every man that cometh into the world" (John 1 : 5, 9, 10).

According to the teaching of Paul, God has never left himself "without witness" (Acts 14 : 16, 17). He revealed himself even to the heathen; externally, in the works of nature, where the reflecting mind may discern "his eternal power and divinity, so that they are without excuse" (Rom. 1 : 19–21); and internally, in their reason and conscience, so that the Gentiles, having not the written law of Moses, "are a law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them" (Rom. 2 : 14, 15). Hence the same apostle, when proclaiming to the Athenians the "unknown God," to whom they had built an altar in testimony of their unsatisfied religious wants, hesitates not to quote, with approbation, a passage from the heathen poet (Aratus), on the indwelling of God in man, and to adduce it as proof of the possibility of seeking and finding God (Acts 17 : 27, 28).

Peter discovered in Cornelius the marks of prevenient grace, and acknowledged that there are in every nation such as "fear God and work righteousness" and are "acceptable to him" (Acts 10 : 35). He does not mean by this that man can at all fulfill the divine law and be saved without Christ (which would contradict his own teaching, Acts 4 : 12); but he does mean that there are everywhere Gentiles with honest and earnest longings after salvation, who, like Cornelius, will readily receive the gospel, as soon as it is brought within their reach, and will find in it satisfaction and peace.

It was just among such God-fearing heathen, like Cornelius and Lydia, that Christianity made most progress in the Apostolic age.

CHAPTER XXIX.

FETICHISM.

Fetichism* is the lowest form of idolatrous superstition. It is found among the savage tribes in all countries, especially among the Negroes, Zulus and Hottentots in Africa. It consists in the worship of any material, dead or animate, object of nature (as a stone, a tree, a stream, or a serpent), supposed to be bewitched and inhabited by good or evil spirits. It is connected with cruel practices, such as burning widows, the slaughter of servants in honor of their chief, to keep him company in the other world. It has little force of resistance, and is easily swept away by the approach of Mohammedanism or Christianity.

Remnants of Fetichism survive even in Christian lands (especially among the Negroes in the Southern States), in the popular superstitions of witchcraft, sorcery, enchantments, fortune-telling, necromancy, the wearing of amulets and charms as a protection against harm, and the worship of dead relics and belief in their wonder-working power.

CHAPTER XXX.

CONFUCIANISM.

Confucianism is the state religion of the immense empire of China. It has its name from Kong-fu-tse, "the prince of wisdom," who lived five hundred years before the Christian era, a king without a kingdom, who yet rules in the hearts of millions of men. He was, however, not "a maker," but "a transmitter" of an older religion. Some parts of the sacred books which he collected and improved are dated back eighteen hundred years before his time.

These sacred books, called the "King," contain the ancient history of China from B.C. 2357–627, poems, rites and ceremonies, laws and maxims of conduct, and the table-talk of Confucius and his disciples. They are the text-books in all institutions of learning, and the substratum of the vast Chinese litera-

* *Fetich*, or *fetish*, is derived from the Portuguese *feitiço*, sorcery, charm; as this is derived from the Latin *facticius*, artificial, factitious.

ture. A knowledge of them is necessary for any promotion in the competitive examinations. China is governed by an aristocracy of scholars.

The Confucian system is based upon filial piety or reverence for parents and superiors. It is a worship of ancestors. It holds the living in bondage to the dead. Every house has its ancestral tablets, before which the members of the family bow down with tapers and burning incense, the head acting as priest. There are more dead gods in China than living men. The Chinese worship also heaven and earth, as the father and mother of all things. This is an approach to the worship of a supreme deity, but the deity (Tî and Shang Tî) is confounded with the material heaven (Thien). Christian missionaries find it difficult to translate the words "God" and "sin" into the Chinese language, because the ideas are wanting.

Confucianism illustrates the beauty and power of the fifth commandment, but also the weakness of a morality that is not based on religion or the love of God. It teaches the golden rule, but only in its negative form, and furnishes no unselfish motive for its exercise. It produces a colorless, prosy, monosyllabic, utilitarian, and materialistic morality. It is intensely conservative and stationary. It excludes progress as a kind of treason.

For more than two thousand years China kept aloof from the rest of the world, and looked down upon all foreigners as outside barbarians; but is now open to Christian missions and Western civilization. It is humiliating that Christian England, in breaking down the walls of China, forced the curse of the opium traffic upon a heathen land; but the Christian religion is innocent of national and political crimes, and God overrules even the wrath of men for the progress of his kingdom. The bad treatment of the Chinese on the Pacific coast, and the causeless war of France against China in 1885, have stirred up resentment and retarded the progress of the gospel. On the other hand, many Chinamen are educated and converted in Europe and America for future work in their native land. Christianity will assume a peculiar type in that intellectual, frugal, industrious, and utilitarian race. It will be intellectual and ethical rather than emotional and spiritual. The respect for parents is a good foundation, although in other respects also a hindrance.

Besides Confucianism, there are two other heathen religions

in China, Buddhism and Taoism. The latter was founded by Laotse, a contemporary of Confucius, and has a pantheistic character, teaching that the Tao (way) is one and all from which all things have proceeded and to which they will return. Taoism combines the worship of ancestors with the worship of a multitude of idols.

CHAPTER XXXI.

BRAHMANISM.

Brahmanism (Brahminism) or Hinduism is the ruling religion of East India. It has its name from "Brahm" or "Brahma" (neuter), which means worship, prayer, hymn, and also the impersonal deity, the ineffable, absolute essence.* It arose a thousand or fifteen hundred years before Christ. Its sacred books are chiefly the Vedas, which issued like a breath from the deity, the Laws of Manu, and the two great epics, Mahabharata and Ramayana (the former numbering about two hundred and twenty thousand lines, the latter about fifty thousand). These books contain hymns, prayers, incantations, the laws, customs, and morals of the Hindus. Veda means knowledge.† There are four Vedas, the Rigveda (which contains the oldest Aryan hymns, addressed to Brahm and the lesser gods), the Samaveda (the book of penitential chants), the Yarulveda (the book of sacrificial rites), and the Atharvaveda (the book of spells and incantations). To the Vedas are attached the Aranyakas, and especially the Upanishads,—prose-writings which contain comments on the Vedic hymns, ritualistic precepts, and mystical speculations on the problems of the universe. The Vedic books are the foundation of the literature of India. They are a strange compound of beautiful poetry, wise maxims and precepts with gorgeous fancies, absurdities, and impossibilities. They are written in Sanskrit.

Brahmanism is both pantheistic and polytheistic. Brahm is the absolute essence, the universal, self-existent soul, and unfolds

* "Brahma" in the masculine gender means a worshiper, a priest, or composer of hymns; in the later Hindu literature also the personified Brahm, or the ineffable essence conceived as God. A "Brahman" or "Brahmin" is a member of the sacerdotal caste.

† From the same Sanskrit root are derived the Greek *οἶδα*, the Latin *videre*, the German *wissen*, the English *wit*.

itself in infinite self-manifestations. It is the light in the sun, the brilliancy in the fire, the sound in the air, the fragrance in the flowers, the life and light in all life and light. Nothing really exists except Brahm. All things are Maya or illusion. Men are emanations of Brahm, sparks from the central fire, separated for a season, and absorbed at last. "Our life," says a Brahman proverb, "is as a drop that trembles on the lotus-leaf, fleeting and quickly gone."

But if God is all, then every thing is a part of God. Pantheism is thus consistent with Polytheism. The gods are portions of Brahm, like men, only higher in degree. There are said to be three hundred and thirty millions of gods in the Hindu pantheon, chiefly personifications of the forces of nature. The Hindus worship sacred cows, monkeys, serpents, stones, trees and rivers. The Ganges is the holiest of rivers, which washes away all sins and is lined with thousands of temples and priests to aid the ablutions of penitent bathers.

The Hindu Trimurtti, or the three-faced god, often represented in sculpture and painting, is a triple impersonation of the deity, and expresses the creation, preservation, and destruction of the universe. This triad consists of Brahma (a personification of Brahm), the Creator; Vishnu, the Preserver; and Siva, the Destroyer. Their functions are interchangeable, so that each may take the place of the other, and be "first, second, third among the blessed three."

The gods undergo for the benefit of mankind many avatars or incarnations. The chief are the ten avatars of Vishnu, who appeared successively as fish, tortoise, boar, and man, and will at last appear for the tenth time to destroy all vice and wickedness.

Brahmanism teaches the emanation of the world from Brahm, the transmigration of the soul, a priestly hierarchy, and a severe asceticism, as a means of self-redemption. The Brahmans are the hereditary priests and mediators between god and men, and are worshiped as demi-gods. Their occupation consists in studying and teaching the Vedas, offering five daily sacrifices, acting as physicians, giving alms, and sitting in judgment. Theoretically, the life of the Brahmans is divided into four stages, those of student, householder, anchorite, and ascetic. Final perfection is attained by abstraction of the mind from external objects, intense meditation, total extinction of sensual

instincts, complete knowledge of the divine essence, and absorption into the universal soul.

Hinduism has its saints, the Yogi or Fakirs. They are vagabond hermits, and carry austerity and self-torture to the highest degrees of eccentricity: going about naked, or wearing filthy rags, with hair uncombed, nails uncut, the body and face besmeared with ashes, begging on the road-side, sleeping on cow-dung, delighting in filth and obscenity with great show of sanctity, hoping to be absorbed at last in Brahm.

Hindu society is based upon a rigorous system of hereditary caste, sanctioned by religion. There are four distinct castes: the Brahmans, the Warriors, the Merchants and Farmers, and the Sudras or Servants. The first class emanated from the mouth of Brahma, the second from his arms, the third from his side, the fourth from his feet. This system prevents the lower classes from rising, and is the greatest obstacle to the progress of Christianity.

Hinduism is honeycombed by Western ideas and doomed to collapse. A remarkable phenomenon produced by this contact is the society of Brahmo-Somaj, a theistic form of Brahmanism in its movement towards a Unitarian Christianity. Its chief advocate, Keshub Chunder Sen, a Brahman, weary of his ancestral faith, said that Jesus is the power which will conquer and hold the bright and precious diadem of India. Other Brahmans have embraced the evangelical type of Christianity, and their number is increasing.

CHAPTER XXXII.

BUDDHISM.

Buddhism arose in India, but was expelled from its native land and spread rapidly over a large part of Asia. It has more followers than any heathen religion, with the exception, perhaps, of Confucianism.* That a religion, apparently atheistic

* Max Müller, Rhys Davids, and Sir Edwin Arnold estimate the number of Buddhists as high as 450,000,000, or even 475,000,000, which would equal or exceed the number of Christians. But this is probably a great exaggeration, and seems to include many millions of Confucianists. Professor Monier Williams reduces the number of Buddhists to 100,000,000, and Dr. A. P. Harper (an American missionary in China, who wrote to me on the subject) to 90,000,000.

and nihilistic in its issue, should command such a long and widespread influence is a mystery, but it is confined to one continent. It may be called "the light of Asia," but it certainly is not and never can be "the Light of the world."

It is divided into two great schools: Southern Buddhism in Ceylon, Burmah, and Siam, and Northern Buddhism in Thibet, Mongolia, China, and Japan.

The sacred books of Buddhism are the legendary life of Buddha, and collections of didactic poems, rites and ceremonies, and maxims of wisdom. They form the basis of the two great schools just mentioned. The books of the Southern Buddhists are written in the Pali language, and are more reliable and complete. The Dhammapada, or "Path of Life," is believed to contain the utterances of Buddha himself (in four hundred and twenty-four verses). The books of the Northern Buddhists are written in Sanskrit, and abound in absurd and miraculous legends. The date of this literature is uncertain. For centuries the Buddhist religion was transmitted by oral tradition before it was reduced to writing.

The name of this religion is derived from "Buddha," that is, the Sage, the Enlightened (not a personal name, but an official title, like "Christ"). It was founded by Gautama, the Buddha, also called Sakya-Muni, that is, the Hermit or Sage of Sakya. He lived about five hundred years before Christ (between B.C. 556 and 477, or, according to another conjecture, between B.C. 622 and 543).

Gautama was a moral reformer and philanthropist. The story of his life bears a striking resemblance to that of Jesus, as recorded in the apocryphal Gospels, and is interwoven with the wildest legends and incredible marvels. He left a royal throne, and devoted himself in poverty and self-denial to the service of his fellow-men. He went about doing good, preaching a new doctrine, rebuking sin, reconciling strife, and exerting a humanizing influence upon his followers. According to the tradition of the Northern Buddhists, he descended of his own accord from heaven into his mother's womb, and was without an earthly father. Angels assisted at his birth, after which he immediately walked three steps and in a voice of thunder proclaimed his own greatness. When a babe of five months, he was left under a tree, where he worked himself into a trance; five wise men who were journeying through the air were miracu-

lously stopped and came down to worship him. He is believed by his followers to have been sinless and perfect, and is worshiped as a god.*

Like Socrates and Christ, Gautama wrote nothing, but, unlike them, he lived in a mythological mist, which makes it impossible to ascertain the real facts. The oldest Buddhist writings were not composed till four hundred years after his death.

Buddhism sprang from Brahmanism. It is Brahmanism spiritualized, humanized, and popularized.

It was a revolt of philosophy against sacerdotalism, of democracy against the oppression of caste. It emphasizes intelligence and moral interests. It uses preaching as a means of conversion, and is tolerant. It is, in its spirit, similarly related to Brahmanism as Christianity is to Judaism, and as Protestantism is to Romanism, but, in its outward form and ceremonial, it resembles Romanism far more than Protestantism.

Buddhism retains the Hindu pantheon and cosmogony, with some modifications; it assumes an infinite number of worlds, an endless series of æons, with perpetually recurring periods of destruction and renovation; it teaches the wanderings of souls through six orders of beings, so that death is but a birth into a new mode of existence, organic or inorganic. Its objects of worship are the images and relics of Buddha and the other holy men of the legends.

Its chief aim is the removal of pain and the escape from the terrible curse of metempsychosis, which lies like an incubus on the Hindu and Buddhist mind. The present life is a probation. Those who do not attain the end of probation by a sort of moral suicide, must pass the fearful round of transmigration and may have to spend æons of pain in infernal regions. This accounts for the apparent folly of the Buddhist self-mortification unto final absorption. The alternative is: either Nirvâna, or endless migration and repetition of earthly misery.

The precise meaning of Nirvâna is a matter of dispute. It is usually understood to mean annihilation. But Max Müller

* Sir Edwin Arnold (in the Preface to his *The Light of Asia*) calls Gautama "the highest, gentlest, holiest, and most beneficent personality, with one exception, in the History of Thought," who "united the truest princely qualities with the intellect of a sage and the passionate devotion of a martyr. * * * Forests of flowers are daily laid upon his stainless shrines, and countless millions of lips daily repeat the formula, 'I take refuge in Buddha!'"

thinks that Nirvâna is something like the Elysian Fields or the Mohammedan Paradise.* He also denies the alleged atheism of Buddhism.

The principal Buddhist doctrines are these: 1. Suffering exists, and existence is suffering. 2. It is caused by passion or desire. 3. Desire may be ended by Nirvâna, which means annihilation, or rather absolute and unceasing apathy. 4. Nirvâna is attained by mortification of the passions and affections.

The five moral precepts of Buddha which apply to all men resemble the second table of Moses. They are all negative: Do not kill; Do not steal; Do not commit adultery; Do not lie; Do not become intoxicated. The last is substituted for the evil desire.

One of the most remarkable features in Buddhism is its resemblance to Romanism. It has its hermits, monks and abbots, vows of celibacy, voluntary poverty and obedience, nunneries for women, worship of saints and relics, bells, tonsure, rosary, censer, incense, holy water, purgatory, masses for the dead, confession and absolution, pilgrimages, psalmody, chanting of prayers in an unknown tongue, almsgiving, penances, excessive asceticism, and even a sort of pope in the Dalai Lama in Thibet, who is worshiped as an incarnation of the Deity. The first Roman missionaries who visited Buddhist countries were much struck with this resemblance, and either derived Buddhism from Christian sources, or from the devil, "the monkey of God," who counterfeited the true religion. But both hypotheses are set aside by the pre-Christian origin of those institutions and ceremonies. The true explanation is that Buddhism and Romanism have the same root in human nature.

Buddhism, when it became properly known towards the middle of the nineteenth century, had the charm of a new revela-

* His argument is that Buddha, after having already seen Nirvâna, still abides on earth, and appears to his disciples after his death. Sir Edwin Arnold puts into the mouth of his imaginary Buddhist votary this description of Nirvâna:

> "If any teach NIRVÂNA is to cease,
> Say unto such they lie.
>
> If any teach NIRVÂNA is to live,
> Say unto such they err; not knowing this,
> Nor what light shines beyond their broken lamps,
> Nor lifeless, timeless bliss."

tion. Its transient popularity is due in part to its affinity with Western pessimism, as represented in philosophy by Schopenhauer and Von Hartmann.

In some respects Buddhism makes of all religions the nearest approach to Christianity, both in the life of its founder as compared with Jesus, and in its moral code as compared with the Sermon on the Mount. But the resemblance is more apparent than real, more outward than inward. Both start from a profound sense of sin and guilt, but Buddhism, by teaching an impossible self-redemption through mortifications of the flesh, casts a gloom over the whole life; while Christianity, by revealing a personal God of saving love and overruling wisdom, gives peace and joy. Buddhism is pessimistic in its start, and ends in the inexplicable silence of Nirvâna; Christianity is optimistic, and ends in resurrection and life eternal.

CHAPTER XXXIII.

ZOROASTRIANISM.

Zoroastrianism, or Fire-worship, is the ancient Persian religion, and traced to Zoroaster (Zarathustra), a priest in the temple of the Sun, who lived about B.C. 1300. It was the religion of Cyrus, Darius Hystaspis, and Xerxes, and of the Wise Men from the East who came to worship the new-born Messiah at Bethlehem. It is laid down in the Zend-Avesta, a book of worship, a collection of hymns and prayers to Ormazd and to a multitude of subordinate divinities.

It is a system of dualism with a monad behind and, possibly, a reconciliation in prospect. Ormazd is the good principle (the sun, the light), and Ahriman, the evil principle (darkness, winter), who corresponds to the Devil of the Scriptures; yet both were created by Zerâna-Akerana. They are in constant antagonism, and have hosts of good and bad angels under their banners. There is incessant war going on in heaven as well as on earth. At last Ormazd sends his prophet (a kind of Messiah) to convert mankind; then follows a general resurrection, and a separation of the just from the sinners.

The sum of the moral code, or the supreme command, is: Think purely, speak purely, act purely.

The followers of this religion worship with the face turned

towards the sun or the fire upon the altar; hence they are called fire-worshipers.

The old Parsism had considerable influence upon early Christianity, through Gnosticism and Manichæism, but with the exception of a small remnant in India and Persia, it has been swept away by Christianity and Mohammedanism. It is a defunct religion.

CHAPTER XXXIV.

THE RELIGION OF ANCIENT EGYPT.

The religion of the ancient Egyptians may be read to-day in innumerable hieroglyphic inscriptions and pictures on temple-ruins, tombs, pyramids, obelisks, and other architectural monuments which are profusely scattered over the valley of the Nile.

It was a religion of mystery, well symbolized in the hieroglyphics, the mysterious sphinx, and the veil of the temple of Sais. It reflects a half-conscious dream-life.

The Egyptians in the time of Herodotus were "of all men the most excessively attentive to the gods." Wilkinson calls them "the most pious nation of all antiquity." It was more easy to find a god than a man along the banks of the Nile. Every month and every day was governed by a god. The Egyptians were the greatest builders, and their architectural masterpieces were temples, whose ruins (at Luxor, Karnak, Dendera, Edfu, Aboo-Simbel, etc.) still excite the admiration of travellers by their colossal proportions. They had a very strong belief in the immortality and transmigration of the soul, in its final reunion with the body, and in a judgment after death. Hence the care with which they embalmed the body. The pyramids are royal monuments and sepulchres for the preservation of the royal mummies. The "Book of the Dead," which was often deposited with a mummy, is a funeral liturgy with prayers and directions to the departing soul on its lonely journey to Hades, where it is to be judged by Osiris and his forty-two assessors. The lotus-flower opening with the early sun, and the fabulous Phenix rising from its ashes, are characteristic of the land of the Pharoahs. "To die is to begin to live."

The religion of the Egyptians is zoölatry, or worship of the divinity in animals. Paul no doubt refers to them when he speaks of the worship of "birds, and four-footed beasts, and

creeping things" (Rom. 1 : 23). They worshiped and embalmed more than half of the animals of their country, especially the bull (Apis), the ibis, the crocodile, the cat, the beetle (Scarabæus). Their gods often wear the heads of animals. Ammon-Ra, the god of the sun, is represented as a hawk-headed man, his forehead encircled with the solar disk. Osiris is represented as a mummied figure, with a crocodile's head, wearing on either side an ostrich feather and holding in his hands a shepherd's crook and a flail. The Sphinxes, also, who keep sleepless watch over the vast necropolis, are a monstrous union of man and beast, and have always the body of a lion and either the head of a man (never of a woman) or of a ram. The former are called Andro-Sphinxes, the latter Krio-Sphinxes.

The gods are divided into three orders. Manetho calls them dynasties. The first is known only to priests; the third, the circle of Osiris and Isis, is for the people. The gods share all the wants, vices and fortunes of mortals. Osiris marries his sister Isis, to whom he was wedded before their birth from Seb and Nut (earth and heaven); he came down from heaven as an incarnate god and reigned over Egypt, was murdered and cut to pieces by Typhon, his enemy (the devil), and thrown into the Nile; but was made alive again by his wife Isis, who put the fragments together; now he lives forever enthroned in the judgment hall of the invisible world. Their son, Horus, assuming the shape of a lion with a human head, avenged the death of Osiris, and slew Typhon. This may be regarded as a confused foreboding of the incarnation, death, resurrection and exaltation of Christ. But it was a hidden mystery reserved for the initiated.

Osiris, Isis, and Horus are the Egyptian triad, and represent the fructifying and fruitful life of nature.

The river Nile is also an object of worship. What Herodotus said nearly five hundred years before the Christian era is as true to-day,—"Egypt is the gift of the Nile." Descending from a mysterious source far away in the land of the sun, and spreading fertility east and west, in its long course over the sandy plain, it was and is to the Egyptians literally a river of life,

> "Whose waves have cast
> More riches round them, as the current rolled
> Through many climes its solitary flood,
> Than if they surged with gold."

CHAPTER XXXV.

CLASSICAL PAGANISM.

Greek and Roman Mythology is connected with the highest intellectual and æsthetic culture attained and attainable without the aid of Christianity. It still lingers among us in the names of stars (Jupiter, Venus, Mars), of days (Sunday, Saturday), and of months (January, March, June, August, etc.), as well as in the epics of Homer and Vergil, the orations of Demosthenes and Cicero, the philosophies of Plato and Aristotle. Greece and Rome took a prominent part in the providential preparation of the world for the reception of Christianity: Greece in the department of language, philosophy, literature and art; Rome by her conquests, polity and laws. They died out in the fourth and fifth centuries, but their works of genius continue as inspiring aids to Christian culture and learning.

The Greek and Roman religions agree in the worship of deified *men* and *women*, who bear the characteristic virtues and vices of the two nationalities in an exaggerated form. They are essentially man-worship, and so far much higher than the animal-worship of Egypt. In Greece and Rome man felt himself to be a man, as distinct from and above the animal. Their conception of humanity determines the character of their religion and their literature.

1. The Greek religion is æsthetic, a religion of art and beauty, Zeus (Zio, Jov, Sanskrit Dyu), Pallas-Athene (his motherless daughter), and Apollo (his son) form the highest divine triad. Hermes, Dionysos, Poseidon, Plutos, Demeter, Aphrodite, etc., are subordinate divinities. The earth, the sea, and the sky are inhabited by invisible beings; every department of nature is ruled by a god or goddess. The Athenians, in their superstitious anxiety to worship all possible divinities, erected an altar to an "unknown god," and made room for Paul to preach to them the only true God and his Son Jesus Christ (Acts 17: 22 sqq.).

The Greek myths of Pandora, Tantalus, Titan, Prometheus are very significant, and contain reminiscences of a golden age of innocence and dreamy foreshadowings of a future redemption. Prometheus was chained to the rock for his rebellion against

Zeus, and after long penal sufferings, was delivered by Hercules, the demi-god, the divine man. The Furies (Erinys, Eumenides) or goddesses of revenge, as described by Æschylos, represent the personified evil conscience and the curses pronounced upon the guilty criminal; they are daughters of the night, born in the moment when the first crime was committed on earth; they carry a dagger and unceasingly pursue and torture the guilty sinner; serpents are twined in their hair, and blood drops from their eyes. The poems of Homer, Pindar, Æschylos, and Sophocles, the philosophy of Plato and Aristotle, the moral treatises of Cicero, Seneca, Marcus Aurelius, Epictetos, and Plutarch, contain many beautiful religious ideas and moral maxims which come very near to the teaching of Christ and the Apostles, and prove the God-ward and Christ-ward tendency of the human mind and heart when they follow their purest and highest aspirations.

2. The Roman Mythology is political and utilitarian, a religion of the state and military conquest. Jupiter (*Jovis pater*), Juno (his sister and wife), and Minerva (his daughter) correspond to the Greek triad; Mercury, Mars, Janus, Diana, Venus, etc., to the minor divinities. The domestic gods are Lares, Penates, etc. Each town, each family, each man had a special god. Varro counted thirty thousand gods.

The Roman religion was less poetic, but more moral and practical than the Greek. Vesta, the immaculate Virgin, protected the private and public hearth, and served as a heathen prototype of the Virgin Mary. The gods were guardians of justice, property, conjugal fidelity. Cicero saw great wisdom in the close union of the Roman religion with the civil government, as it united the magistrates and priests in saving the state. The ruler of the state was the ruler of religion *(pontifex maximus);* the priests were officers of the state; the gods were national, and accompanied the legions on their conquering marches.

CHAPTER XXXVI.

THE SCANDINAVIAN AND TEUTONIC MYTHOLOGY.

The religions of the Celtic, Teutonic or Germanic, and Slavonic barbarians who emigrated in successive waves from

Asia, and settled in central, northern and western Europe, disappeared with their conversion to Christianity during the Middle Ages; but they left traces in many popular superstitions, and in the names of our week-days,—Tuesday, Wednesday, Thursday, Friday. Cæsar gives us the best account of the Celtic Gauls of his day, and Tacitus, of the Germans. The Norsemen, now so domestic and peaceful, were once the terror of Europe. Bold and fearless navigators and pirates, they invaded England, France, Southern Italy, Sicily, and threatened Constantinople. They founded Normandy, conquered the Anglo-Saxons, and out of both sprang the English race.

The Germanic and Scandinavian mythology and hero-worship is contained in the Eddas and Sagas of Iceland. This island was discovered by the sea-kings of Norway in the ninth century, and in its isolation preserved Teutonic views and customs for centuries.

The elder Edda (which means Great-Grandmother), consists of thirty-seven songs and ballads of ancient times, first collected and published by Saemund, a Christian priest and bard of Iceland, who was born in 1076 and died in 1133. The younger Edda is written in prose, and is ascribed to Snorri Sturluson, of Iceland, in the first half of the thirteenth century (1179–1241). The Eddas furnished the material for the German Nibelungen Lied, as the pre-Homeric ballad literature of Greece, concerning the siege of Troy and the adventures of Ulysses, furnished the material for the Iliad and Odyssey.

The chief Teutonic divinities are ODIN, or WODAN, the All-father, the creator of gods and men (though himself one of the three sons of BOR), with the Earth, his wife; his eldest son THOR (Thonar, Donner, Thunder); ZIO, or TUI (the Indian Dyu, the Greek Zeus, the Roman Jupiter); FREYR and FREYA (Frowa, Frau, Mistress); LOKI, the evil god, the calumniator of the gods, the contriver of all frauds and mischief; BALDER, or BALDUR, the second son of Odin, the fairest, wisest and best among the gods, who is beloved by all. The gods are always fighting or feasting. They dwell in Valhalla, with the heroes who fell in battle, eating the flesh of boars and drinking mead out of curved horns. There is a constant conflict of the gods with the dark powers. The conflict ends with the downfall of all the gods, and a universal conflagration; but after this a new sun shall shine on a new earth, and Balder, the god of peace, shall rule

with the descendants of the gods. An unconscious prophecy of Christianity.

The Teutonic mythology has several points of resemblance with Zoroastrianism: Odin corresponds to Ormazd, Loki to Ahriman, Baldur to Sraosho. They teach a constant warfare between the gods and their good and evil angels, a final conflagration, and a subsequent new creation of peace and joy.

CHAPTER XXXVII.

THE JEWISH RELIGION.

Judaism, as recorded in the Scriptures of the Old Covenant, and represented by the Patriarchs, Moses, and the Prophets down to John the Baptist, was the true religion before Christ, but not perfect, or final. It is the cradle of Christianity; for "salvation comes from the Jews" (John 4:22; Luke 24:47; Rom. 9:4, 5). It was like an oasis in the wilderness, surrounded by various forms of idolatry, but isolated and free from foreign admixture. It is, in its prominent features, monotheistic, legalistic, prophetical, and typical, and finds its fulfilment in Christianity.

1. Monotheism. Jehovah (Jahveh) is the only true and living God, the almighty Maker and Ruler of all things. He claims supreme devotion from his creatures. The unity of the Godhead, in opposition to all forms of idolatry, is the fundamental article of the Jewish faith. It is put at the head of the Decalogue: "I am Jehovah, thy God, thou shalt have no other gods before me" (Ex. 20:2, 3), and in the form of a dogma: "Hear, O Israel: Jehovah our God is one Jehovah" (Deut. 6:4).* This dogmatic declaration of the Divine unity, which excludes all polytheism, is made the basis for the highest moral precept—supreme love to God—in opposition to all practical idolatry (Deut. 6:5): "And thou shalt love Jehovah, thy God, with all thine heart, and with all thy soul, and with all thy

* The Hebrew may also be rendered: "Jehovah our God, Jehovah is one," if we connect "one" as predicate with the second "Jehovah." (So Oehler, *Theol. des A. Test.*, I. 159.) The Revised E. V. puts two other renderings on the margin: "The Lord is our God, the Lord is one," or "The Lord is our God, the Lord alone." For *Jehovah* the critical writers, following the etymology, now use *Jahveh* or *Yahveh*. (Driver spells *Jahweh*.)

might." Hence, our Lord quotes this passage as "the first of all commandments" (Mark 12 : 29).*

2. Judaism is the religion of law, and hence of repentance. The law reveals the holy will of God; leads by contrast to the knowledge of sin (Rom. 3 : 20); excites a longing after redemption, and thus serves as a tutor to bring men to Christ (Gal. 3 : 24). The seventh chapter of the Romans illustrates the discipline of the law, as a school for Christian freedom, by the experience of Paul. Judaism alone of all ancient religions has a proper conception of the holiness of God and the sinfulness of man. It reveals the infinite distance between God and man and the awful guilt of apostasy; and therefore prepares the way for the reconciliation (Rom. 5 : 11; 2 Cor. 5 : 18, 19). The moral disease must be fully known and felt, and be brought to a crisis, before it can be healed. To do this, is the mission of the moral and ceremonial law with its duties and sacrifices.

3. Judaism is prophetical and typical. It is a religion of Divine promise, and therefore of hope. The promise of redemption antedates the law, which came in between the promise and the fulfilment as an interimistic dispensation. It prevails in the patriarchal period. It goes back to the very beginning of history, the protevangelium, as it is called, which was given to our first parents, as an anchor of hope, after their expulsion from paradise. "The woman's seed," *i.e.*, Christ, which is the ultimate meaning, "shall bruise" the serpent's "head," *i.e.*, destroy the power of the devil (Gen. 3 : 15). The promise was essentially Messianic, pointing to a divine-human redeemer and reconciler of God and man, who was to proceed from Abraham and the house of David, and bless all the nations of the earth. The Messianic prophecies of the Old Testament, running like a golden thread through many centuries, apply to their own time, but have an ulterior meaning for the future, and culminate in the person of Jesus of Nazareth. He alone is the Christ.

The Mosaic religion is also a religion of types and shadows pointing forward to the substance and reality. Its leaders, institutions, sacrifices and ceremonies prefigure the Christ and his gospel. The Epistle to the Hebrews sets forth the typical

* Comp. also Deut. 4 : 35, 39; 2 Sam. 7 : 22; 22 : 32; 1 Kgs. 8 : 60; 1 Chr. 17 : 20; Ps. 56 : 10; Is. 43 : 10; 44 : 6, 8; 45 : 22. Confirmed in the N. T., Mk. 12 : 29; Luke 10 : 27; John 17 : 3; 1 Cor. 8 : 4; Gal. 3 : 20; 1 Thess. 1 : 9; 1 Tim. 2 : 5.

significance of the Old Testament in regard to the eternal priesthood and eternal sacrifice of Christ.

4. Judaism is a religion of the future. Both the law and the promise, and all the types, point beyond themselves: the law by awakening a sense of the need of redemption; the promise by directing the desire of redemption to a personal Redeemer, who will surely come in the fullness of time.

John the Baptist preaching repentance, pointing his own pupils to Jesus as the Messiah, and willing to decrease that Christ might increase, is the best as well as the last representative of the Old Testament religion. Genuine Judaism lived for Christianity and died with the birth of Christianity. The Old Testament is the inheritance of the Christian Church, and is understood only in the light of the gospel.

Unbelieving Judaism, after crucifying the Saviour, has become antichristian, vainly hoping for the Messiah, who will come again indeed, but to judge those who reject his great salvation. Yet, after "the fullness of the Gentiles" has come in, "all Israel shall be saved" (Rom. 11:26), and the Jewish race is preserved by Providence for that glorious end.

CHAPTER XXXVIII.

MOHAMMEDANISM.

Mohammedanism (from its founder*), or Islâm (from its chief virtue, submission to God), is an eclectic religion. It combines Jewish, Christian and heathen elements, which are held together and animated by an intensely fanatical monotheism in the form of antitrinitarian Unitarianism.

The Koran is the Bible of the Mohammedans, and contains their creed, their code of laws and their liturgy. It claims to be inspired by the archangel Gabriel (who performed the function of the Holy Spirit in the Scriptures). It consists of 114 Suras (revelations or chapters), and 6,225 verses; each Sura begins with the formula (of Jewish origin): "In the name of Allah, the God of mercy, the Merciful." It resembles in form the

* Mohammed or Mohammad (also Muhammad) means the *Praised*, the *Glorified*. The more usual spelling "Mahomet" and "Mahometanism" is incorrect.

Psalter, but is far inferior to it in spirit. It is a strange mixture of sublime poetry, religious fervor, and wise maxims, with bombast, absurdities and sensuality, and abounds in vain repetitions and contradictions.

1. Mohammedanism may be called a bastard Judaism, standing in the same relation to the religion of the Old Testament as Ishmael, the wild son of the desert, stood to Isaac, the legitimate son of promise. It is Judaism deformed by heathenism, or rather heathenism raised up to a Jewish monotheism. It is a worship of the one omnipotent, omnipresent God, but without Messianic hopes and aspirations, and therefore hostile to Christianity. Circumcision is retained. Friday is substituted for the Sabbath, but not as rigorously observed. The cultus is puritanic. All pictures and works of sculpture (except unmeaning arabesque figures) are strictly forbidden, as in the second commandment. Idolatry is regarded as the greatest sin.

2. Islâm also borrowed some features from heretical and corrupt forms of Christianity, and recognizes Jesus as the greatest prophet next to Mohammed, but not as the Son of God.

3. The motto of Islâm is: "There is no god but God (Allah),* and Mohammed is his prophet." This is the fundamental dogma of the Jewish religion (Deut. 6:4), with the spurious addition of "Mohammed is his prophet." The truth is thus turned into a heresy, and monotheism is made antichristian by its antagonism to the Trinity, and the divinity of Christ. Allah is the god of iron fate. Absolute resignation (Islâm) to his will is the capital virtue, which is carried to the excess of fatalism and apathy.

4. Morals. Prayer, fasting and alms-giving are enjoined, pork and wine forbidden. Polygamy is allowed, with the normal restriction to four lawful wives, but with liberty to the caliphs of filling their harems to the extent of their wealth and desire.† This heathen sensualism destroys home-life and pollutes even the Mohammedan picture of paradise. The sword

* Allah is contracted from the article *al*, and *ilah*, and signifies in Arabic the true God, the only God.

† Mohammed himself had eleven wives and several concubines. He was surpassed by Brigham Young (d. 1877), the second founder of Mormonism (American Mohammedanism), who had nineteen lawful wives (besides so-called spiritual wives) and left fifty-four children. One of his wives rebelled and exposed him in a book entitled "Number Nineteen."

is the legitimate means for the propagation of Islâm, and the conquered Christians are held in abject servitude. Apostasy is punished by death.*

5. Relation to Islâm of Christianity. This has two aspects. The Mohammedan religion, viewed in its relation to Eastern Christianity which is reduced to a state of slavery, was a curse and a divine judgment; viewed in its relation to heathenism which is converted by conquest, it is a blessing and marks a great progress. Its mission was to break down idolatry in Asia and Africa, and to raise savages to the worship of one God, and to some degree of civilization. Like the law of Moses, it may prove a schoolmaster, to lead its followers ultimately to a purer form of Christianity than has hitherto prevailed in the East. But this will not be done till its political power in Turkey is broken, which has been kept alive of late only by the jealousy of Christian governments. By the sword Islâm has conquered Constantinople, by the sword (of Russia or other nations) it will be driven out; by the moral power of the gospel it will be converted.

CHAPTER XXXIX.

CHRISTIANITY.

Christianity is the perfect religion of God for the whole human race. It is the end of all religions, and will itself have no end. It is the final revelation of God to men. All further religious progress will be a growth of humanity in (but not beyond) Christianity, or a more complete apprehension and application of the spirit and example of Christ. The kingdom of God on earth is intended to embrace all nations and to last forever.

The characteristic features which distinguish the Christian religion from all other religions, and which constitute its perfection, are the following:

1. Christianity is the religion of the incarnation. "The Word became flesh." It is the nearest possible approach of God to man and the highest uplifting of man to God, exhibited in the char-

* After the Crimean war in 1855, the death penalty for apostasy was nominally abolished, and the International Treaty of Berlin (July, 1878) guaranteed religious liberty in Turkey. But the promises of Turkey to Christian Europe mean nothing. Christian sects are tolerated and allowed to proselyte among themselves, but not among Mohammedans, who are as fanatical as ever. This is the amount of Turkish toleration.

acter of its founder. For Christ is the God-Man, who unites in his person forever the fullness of the Godhead and the fulness of manhood, without sin, and who communicates this harmony to his followers. The avatars of the Indian, and the theanthropogenies of the Greek and Roman mythologies, are carnal anticipations and foreshadowings of the one historical incarnation of God in Christ.

The incarnation of the Eternal Logos is emphasized by the Orthodox Greek Church, and made the cardinal doctrine of theology.

2. Christianity is the religion of salvation or redemption from sin and death. It is just such a religion as sinners need. It is the atonement (in the old sense of at-one-ment) or reconciliation (*καταλλαγή*) of man with God through Christ, the Mediator. It fully realizes the idea of all religion, *i.e.*, a re-union or reconciliation of man with God. It is not merely a striving after, or a preparation for, deliverance from sin, but it is complete salvation accomplished once for all. Christ is the all-sufficient Saviour of mankind, and there is no defect whatever in his work. Jesus "came not to call the righteous, but sinners" (Matt. 9 : 13). Self-righteous Pharisees and proud Stoics cannot appreciate the gospel which addresses itself to those who feel their need of salvation. Hence there is no use of arguing with a proud and self-contented infidel.

The saving character of Christianity is emphasized by the Evangelical Churches. Luther laid chief stress upon gratuitous justification by faith, Calvin on eternal election.

3. Christianity, in its subjective character, is the religion of regeneration and sanctification. It not only removes the guilt, but breaks also the power of sin. It not only reforms and improves the old character, but it creates a new moral character, by imparting the life of Christ through the agency of the Holy Spirit. The process of regeneration is carried on through sanctification to perfection and glorification. The perfect Christian is at the same time a perfect man. Christianity blends piety and morality. It is the harmony of all virtues and graces. It is supreme love to God and love to our fellow-men, and thus fulfils the whole law of God, in imitation of the perfect example of Christ.

4. Christianity is the most rational of all religions, and is consistent with the highest culture. Its doctrines and facts are in-

deed above, but not against reason, and the more reason is elevated and purified, the nearer it approaches revelation. The Christian religion commands the homage of the greatest intellects, as well as of the humblest child. We may mention the names of the Apostle Paul, Origen, Athanasius, Chrysostom, Augustin, Jerome, Charlemagne, Anselm, Thomas Aquinas, Dante, Luther, Calvin, Bacon, Milton, Newton, Kepler, Bossuet, Pascal, Fenelon, Leibnitz, Schelling, Schleiermacher, Lotze, among the great men and profound thinkers who bowed their knees before Christ as their Lord and Saviour. Other religions cannot bear the touch of criticism, nor survive an advanced stage of intellectual culture.

5. Christianity is the religion of humanity. It is catholic or universal, *i.e.*, adapted to the whole human race, while all other religions in capacity and extent are ethnic, *i.e.*, limited to one or more nations.

This is abundantly proved by history. Christianity has made converts by purely spiritual means, among Jews, Greeks, Romans, the Celtic, Germanic, and Slavonic nationalities, Hindus, Chinese, Negroes, Indians, and all other races, civilized and barbarian, bond and free. Judaism has made some proselytes; Mohammedanism has made subjects and slaves by the sword; Buddhism has spread widely by preaching, but only in Asia; and all have reached their zenith of strength and influence. Christianity retains its peaceful conquests, and is steadily advancing. It may be weakened for a time in one country or among some nations, but it always advances in other directions and gains more than it loses. It makes day by day converts from all religions, while apostasies from Christianity to any other religion are exceptional and abnormal occurrences, and nearly always traceable to compulsion or selfish motives. When educated men forsake Christianity, they generally renounce all religion and become infidels.

6. Christianity is universal not only as to extent, but also internally, in that it is suited to all classes, states and conditions of man. It brings the same blessings to all, it requires the same duties from all. It is compatible with every form of government, with every kind of society, with every grade of culture, with the largest progress and development, physical, intellectual, and moral. It can never be replaced or superseded.

7. Christianity is pleromatic. It is the fullness and harmony of all the truths which are scattered through the different religions, without their corresponding errors and defects. It is the central truth which comprehends all other truths.

8. Christianity is the religion of Christ, who personally embodies its whole meaning and power. He is the incarnate Son of God, the Saviour of the world, the perfect Man without sin, the Way, the Truth, and the Life, the same yesterday, to-day, and forever. In him the central ideas of our religion are fully united and actualized. Christianity is only the manifestation of the divine-human life of its Founder and ever present, ever-living Head. Beyond him it is impossible to go in virtue and piety.*

* See the collection of impartial testimonies to the perfection of Christ's character by Rousseau, Napoleon, Goethe, Carlyle, Strauss, Renan, Keim, Lecky and others, in my book on *The Person of Christ* (N.Y. 12th ed. 1882).

PART II.

SUBJECTIVE RELIGION.

CHAPTER XL.

THE RELIGIOUS CONSTITUTION OF MAN.

Man is constitutionally a supernatural as well as a natural being in the sense that he is descended from, and destined for, a world lying beyond the limits of time and sense. Being made in the image of God, he is capable of knowing God, communing with him, and enjoying him in endless felicity. He is the prophet, priest, and king of nature, and is at the same time above nature. Religion is the bond which unites man to God and represents his higher, spiritual and eternal relations. Only men and angels are capable of religion. Animals have no conception of God and no moral sense.

Religion is the deepest, strongest and most universal interest of man. It accompanies him from the cradle to the grave; it belongs to him on the heights of knowledge and happiness, and in the depths of ignorance and misery. No one can be indifferent to it. Irreligion is only a bad religion; a man who will not worship God, will worship an idol, or himself, or the evil spirit. Even demons believe that there is a God, and shudder. Religion is either man's crown and glory, or his degradation and shame. It emancipates or enslaves; it blesses or curses, according as it is true or false, pure or corrupt, the original of God or the caricature of his great antagonist. It has the power to raise man above the angels, or to sink him beneath the demons. The best and the worst things are done in the name of religion. From its inspirations proceed the purest motives, the noblest impulses, the highest thoughts, the brightest hopes, the holiest joys, but also the darkest crimes, the bloodiest persecutions, the fiercest wars.

"What should it profit a man if he gain the whole world, and

forfeit his life? Or what should a man give in exchange for his life?" (Matt. 16: 26.) Unless a man fulfils his highest mission and becomes united to God, his life is worse than a failure, and it would be better for him never to have been born. Happiness and misery are always in proportion to the capacities. As man can rise infinitely above the animal, so he can also sink infinitely below the animal; he may become the companion of God and holy angels in heaven, or of the devil and evil spirits in the regions of despair.

Religion being inseparable from the rational and moral constitution of man, is found in some form or other in every nation and tribe. Plutarch, a heathen philosopher of the Platonic school, asserts the universal prevalence of religion as far as the knowledge of his age extended. "There has never been," he says, "a state of Atheists. You may travel over the world and you may find cities without walls, without king, without mint, without theatre or gymnasium; but you will never find a city without God, without prayer, without oracle, without sacrifice. Sooner may a city stand without foundations, than a state without belief in the gods. This is the bond of all society and the pillar of all legislation."*

The same religious impulse of man in its normal tendency will lead him to choose Christianity before all other religions. The soul, according to Tertullian, is naturally or constitutionally a Christian. Though corrupted by sin and perverted by bad training, the soul still longs for the only true God, and if left to its own higher and nobler instincts, will embrace Christianity as soon as it is presented, because it is the perfect religion and alone can give rest and peace. "*Tu nos fecisti ad Te*," says the great Augustin, "*et inquietum est cor nostrum, donec requiescat in Te.*

CHAPTER XLI.

RELIGION AND THE MENTAL FACULTIES.—THE PSYCHOLOGY OF RELIGION.

We may divide the faculties or powers of the human soul into three.

1. Cognition, or the theoretical faculty, the intellect, the

Adv. Colotem (an Epicurean), ch. xxxi. (*Moralia*, VI. 255, ed. Tauchnitz).

reason. This is receptive, and appropriates, by the internalizing process of learning or mental digestion, the objective world by which we are surrounded.

2. Volition, or the practical faculty, the will. This is productive and works spontaneously from within, forming thoughts into resolutions and resolutions into actions, and thus exerting an influence upon the world.

3. Feeling, or the emotional faculty, the sensibility. This is not so much an activity of the mind as a state or sensation, either of pleasure or pain, which accompanies the actions of the intellect and the will. A man does not feel, except he knows or wills something which excites emotion.

These three faculties constitute the trinity in man, who is made in the image of God. They reflect the Divine Trinity. They are one in essence, but different in function and operation. They are not to be considered as separate parts or organs, which act independently, like the brain, the heart, the eye, the ear, in the body. They are the capacities, manifestations and states of the one undivided personality, the Ego, which is wholly present and active in all. It is the rational soul itself which is predominantly in a state of knowledge, or will, or feeling.

On this psychological basis we may form three or four different theories of religion, according as we identify it with one of the three faculties, or assign it a distinct sphere:

I. The intellectual or rational theory.

II. The practical or moral theory.

III. The emotional theory.

IV. The theory of life, including all the faculties of man in their relation to God.

CHAPTER XLII.

THE INTELLECTUAL THEORY.—PIETY AND KNOWLEDGE.

The intellectual or rational theory holds that religion is essentially knowledge of divine things.*

* "*Modus Deum cognoscendi*," usually, however, with the addition "*et colendi*." Max Müller defines religion as "the perception of the infinite": Alfred Cave (*Introd. to Theol.*, p. 49) more fully as "the perception or knowledge of the supernatural, together with the effects of that perception upon the complex nature of man." The various schools of ancient and modern Gnosticism, from Valentinus down to Hegel, put knowledge (γνωσις) above faith (πίστις), and resolve religion at last into philosophy. Abelard, the Ration-

This is true, but one-sided. No religion without knowledge, but knowledge is only one element of religion.

There can be no Christian piety without some knowledge of God, of Christ, and the way of salvation. Christ is a prophet as well as a king, the truth as well as the way and the life; he is "the light of the world," and in him are "hid all the treasures of wisdom and knowledge" (Col. 2:3). Knowledge is a gift of grace, and highly prized by John (17:3), Paul and Peter. Christianity is the mother of the highest culture.

But knowledge alone is not religion, and religion is more than knowledge. Else theological scholars would be the best Christians; men and adults would be more religious than women and children; even the demons, who are by no means deficient in knowledge (James 2:19), would have some claim to piety.

Experience teaches a different lesson. Religion usually passes from the heart to the head, and not from the head to the heart.* We must first love divine things before we can properly know them. Faith precedes understanding.† Childlike simplicity is the beginning and the soul of piety (Matt. 18:3). Christ praises his heavenly Father that he hid the mysteries of his kingdom from the worldly-wise and prudent, and revealed them unto babes (Matt. 11:25).‡ He selected his apostles, not from the learned rabbis of Jerusalem, nor the philosophers of Athens, nor the statesmen of Rome, but from the illiterate fishermen of Galilee. Only one apostle was a scholar, and he exchanged his

alist among the mediæval schoolmen, advocated the principle that knowledge precedes faith (*Intellectus præcedit fidem*). The champions of orthodoxy emphasize the correctness of belief (RECHT*gläubigkeit*) rather than belief itself (*Recht*GLÄUBIGKEIT), and thus likewise put the essence of religion in knowledge.

* Pascal says: "*Les vérités divines entrent du cœur dans l'esprit, et non pas de l'esprit dans le cœur, pour humilier cette superbe puissance du raisonnement qui prétend devoir être juge des choses que la volonté choisit, et pour guérir cette volonté infirme, qui s'est corrompue par ses sales attachements. * * * Les saints disent en parlant des choses divines qu'il faut les aimer pour les connaître, et qu'on n'entre dans la vérité que par la charité.*"

† "*Fides præcedit intellectum*" is St. Augustin's and Anselm's theological principle. Schleiermacher has chosen as the motto of his work *Der Christliche Glaube*, the sentence of Anselm: "*Neque enim quæro intelligere ut credam, sed credo ut intelligam. Nam qui non crediderit, non experietur, et qui expertus non fuerit, non intelliget*" (*Proslog. I. de fide trin.* 2).

‡ The finest lines which Schiller ever wrote are:

> "*Was kein Verstand der Verständigen sieht,*
> *Das glaubet in Einfalt ein kindlich Gemüth.*"

And next to it is his distich:

> "*Religion des Kreuzes, nur du verknüpfest in Einem*
> *Kranze, der Demuth und Kraft doppelte Palme zugleich.*"

rabbinical learning for the simplicity of Christ. A man who understands all mysteries and is able to speak with the tongues of angels, yet lacks love, is in the eyes of Paul but as "sounding brass or a clanging cymbal" (1 Cor. 13 : 1). Paul represents the religion of the cross as a stumbling-block to the self-righteous Jew and as foolishness to the wise Greek, and lays it down as a rule that God "chose the foolish things of the world that he might put to shame them that are wise," and that he "chose the weak things of the world that he might put to shame the things that are strong" (1 Cor. 1 : 19–31). The world is to be converted "by the foolishness of the preaching" (1 Cor. 1 : 21), *i.e.*, not by foolish preaching, but by the preaching of the apparent folly of God which turns out to be the greatest wisdom. While Paul duly appreciates sound knowledge, he condemns, on the other hand, that knowledge "which puffeth up" (1 Cor. 8 : 1), "the knowledge falsely so called" (1 Tim. 6 : 20), which profiteth nothing, but creates strife, dissension and distraction. He warns Timothy and Titus earnestly against that very tendency which was afterwards more fully developed in the Gnostic systems, and which reappears from time to time in the various phases of a one-sided intellectualism and rationalism, whether gnostic or agnostic.

CHAPTER XLIII.

PIETY AND ORTHODOXY.

A modification of the intellectual theory identifies religion with correctness or soundness of belief in divine things, or with orthodoxy in opposition to heterodoxy or heresy.*

*The terms, orthodoxy (*ὀρθοδοξία, ὀρθοτομία*) and heterodoxy, or heresy (*ἑτεροδοξία, αἱρεσις*), presuppose a publicly recognized standard of faith or creed (*κανὼν τῆς ἀληθείας* or *τῆς πιστεως*, *regula veritatis* or *fidei*). They are of patristic origin, and were much used during the Arian controversy. Athanasius was called by Epiphanius "the father of orthodoxy" for his valiant, persistent, and successful defense of the divinity of Christ and the holy Trinity. The nearest Scripture expressions are *διδασκαλία ὑγιαινουσα*, sound teaching, *λόγος ὑγιαινων*, sound word (1 Tim. 1 : 10 : 6 : 3), and the verbs *ὀρθοτομέω τὸν λόγον τῆς ἀληθείας*, to cut straight, to expound soundly, to handle aright the Word of truth (2 Tim. 2 : 15), and *ἑτεροδιδασκαλέω*, to teach otherwise, to teach a different doctrine (1 Tim. 6 : 3). The term *αἱρεσις*, which is translated *heresy* in the English Authorized Version, means faction, division, party, sect (1 Cor. 11 : 19 ; Gal. 5 : 20 ; 2 Pet. 2 : 1). Christianity itself is called a sect (Acts 24 : 14). Every departure from an established creed at first appears heretical, but may turn out to be a new truth, or a progress in the knowledge of the old truth.

But orthodoxy cannot be the standard of piety because it is purely a matter of the head. Orthodoxy consists in theoretical assent to a denominational or sectarian creed; hence there are as many orthodoxies as creeds and sects: a Greek orthodoxy, a Roman Catholic orthodoxy, an Anglican orthodoxy, a Lutheran orthodoxy, a Calvinistic orthodoxy, etc. These doxies are in part antagonistic and exclusive. They may all be connected with practical piety, or they may not. One may be thoroughly acquainted with the creed of his Church and convinced of its truth, and yet be entirely destitute of spirituality, or even of decent morality. The Church of Ephesus is commended for its zeal for pure doctrine, but blamed for having left her first love (Rev. 2: 1–6). The Greek Church calls herself the orthodox Church above all others, but is the most stagnant. Pietism in Germany and Methodism in England were protests of practical piety against dead orthodoxy and formalism.

A one-sided orthodoxism, whether Greek, Roman, or Protestant, is generally intolerant, bigoted, uncharitable, and capable of the greatest injustice and cruelty, as the history of persecutions proves. Tolerance is one of the last lessons which the selfish human heart learns. The most intolerant kind of intolerance is the intolerance of infidelity, as the reign of terror in the first French Revolution has shown.

On the other hand, there have been in all ages pious heretics and schismatics. There is an unchurchly and separatistic as well as a churchly piety. Some of the most pious men have been burnt as heretics. Uncharitableness and intolerance is the worst heresy. Gottfried Arnold, a pietist who was persecuted by the orthodox Lutherans, wrote a learned Church History as a history of pious heretics and schismatics.

Nevertheless, orthodoxy is an important element in a normal state of religion. As a rule, there is a harmony between one's views and practices, although there are happy and unhappy inconsistencies, and many men are better or worse than their creed. The apostles lay great stress on soundness of knowledge (1 Tim. 1: 10; 6: 3; 2 Tim. 1: 23; 4: 3; Tit. 1: 9; 2: 1), and warn against errors. It is the duty of the Church to maintain the purity of doctrine, and to make it an essential condition of admission to the ministry that the candidate be sound in the faith and teach no error. The best kind of orthodoxy is Scripturalness, or conformity to the teaching of God's Word; but in

view of the conflicting interpretations of the Bible, subordinate standards of orthodoxy called Creeds or Confessions of Faith, are necessary; only they should be confined to the essential and fundamental articles, and not embarrass the consciences of honest men or encourage mental reservations. Unfortunately, the Protestant Confessions of the sixteenth and seventeenth centuries contain too much metaphysical and polemical theology, which should be left to the school. There is a great difference between a system of theology and a creed of the Church.

CHAPTER XLIV.

THE PRACTICAL THEORY.—PIETY AND MORALITY.

According to this theory, religion resides in the will and is essentially action, that is, moral action in obedience to the will of God as expressed in our conscience and in his revealed law, and in imitation of the example of Christ as the pattern.*

All this is true as far as it goes, but becomes false by excluding other truths and by identifying piety with morality. There is no sound piety without morality, and no perfect morality without piety. Yet there are morbid forms of piety which consist in entire withdrawal from the world, in meditation and prayer (Anchoretism, Quietism, Mysticism); other forms run into antinomianism; even the darkest crimes have been committed in the name of religion.

On the other hand, there are forms of morality which are indifferent or hostile to religion. Even publicans and harlots are more easily converted than self-righteous Pharisees and proud Stoics.

These facts, however abnormal, prove that there is a difference between the two.

The Bible lays great stress on obedience and holiness, and knows no happiness without holiness. We must not only hear

* Various forms of this theory: The religion of Confucius; Greek and Roman Stoicism; Jewish and Christian legalism; Pelagianism; Deism; Unitarianism. Kant's moralism makes religion to consist simply in this, that we regard our moral duties as *Divine* commandments; morality is the essence, religion the accident, the outside form. Unitarianism comes nearer the truth by making much account of the example of Christ, though only under a humanitarian view and overlooking his Divine character and his priestly and kingly office.

the Word and say "Lord, Lord," but do the will of God in order to enter his kingdom (Matt. 7: 21, 24; John 13: 17; James 1: 22, 25, 27). We must aim to be perfect even as our Father in heaven is perfect (Matt. 5: 48). Faith without works is dead (James 2: 24). But works without faith are dead also and of no value before God (Rom. chs. 3 and 4). Faith precedes good works, as the tree is before the fruit, the root before the tree.

Piety is primarily not moral action, no work of our own, but a receptive attitude of the soul to God, a child-like disposition and readiness to be acted upon by him. We must first believe in God before we can obey his commandments; we must suffer ourselves to be loved by him before we can love him in turn and love our fellow-men. We are not to earn our salvation by our own efforts, but to accept salvation already and completely wrought out for us once for all, and then to show our gratitude for it by consecrating ourselves to the service of Christ. The gospel religion is not a system of ordinances, commandments and duties, but of divine promises, fulfilments and blessings. It begins on the Mount of Beatitudes; it is the story of the boundless love of God to sinners in the sacrifice of his Son. This love of God works miracles. It alone produces love and gratitude in man, which is the heart and soul of all true morality. It is the motive which determines the moral character of an action, and the highest motive under which man can act is love to God. But love to God is a religious affection.

Consequently religion is distinct from morality, and at the same time the source of true morality. Religion quickens the moral sense, enlightens it with the knowledge of God, kindles it with the love of God and man, directs all our energies to his glory and the welfare of the race.

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. Morality without religion is either an idle abstraction, or a lifeless legality, a selfish virtue, which is indeed far better for society than immorality, and has its uses for this world, but no value before God.*

* Benjamin Franklin presents, perhaps, the most respectable specimen of a great man who aimed at moral perfection without the aid of (revealed) religion. He conceived, as he tells us in his *Autobiography*, "the bold and arduous project of arriving at perfection," and gathered for this purpose from his reading a catalogue of thirteen virtues of which temperance was the first, humility the last, with the direction under this head, "Imitate

CHAPTER XLV.

THE EMOTIONAL THEORY.—PIETY AND FEELING.

Piety is essentially emotional. It is feeling, more particularly a feeling of absolute dependence on God, as the almighty and omnipresent Maker, Preserver, and Ruler of all things.*

Feeling plays an important part in prayer and praise and all other acts of worship. It enters into all the exercises and experiences of private and public devotion, of repentance and holy

Jesus and Socrates." As if they were quite independent of each other, he practiced these virtues one by one, devoting thirteen days to the course and repeating the course four times in a year. What an atomistic, mechanical conception! Christian morality, on the contrary, begins with humility, with a sense of sin and guilt and entire dependence on God for grace and strength. It is characteristic that he at first omitted humility altogether, but added it at the suggestion of a Quaker. He found it the severest task to conquer his *pride*. "Disguise it" (he wrote in 1784), "struggle with it, beat it down, stifle it, mortify it as much as one pleases, it is still alive, and will every now and then peep out and show itself; you will see it, perhaps, often in this history; for, even if I could conceive that I had completely overcome it, I should probably be proud of my humility." Franklin found, however, in the practice of his virtues that he was "much fuller of faults" than he had imagined. Deist as he was, he yet had a respect for the religion of the Bible, and was fond of hearing the great revival preacher Whitefield. He wrote to his daughter in 1764: "Go constantly to church, whoever preaches. The act of devotion in the Common Prayer Book is your principal business there, and, if properly attended to, will do more towards amending the heart than sermons generally can do. For they were composed by men of much greater piety and wisdom than our common composers of sermons can pretend to be; and therefore I wish you would never miss the prayer days; yet I do not mean you should despise sermons even of the preachers you dislike, for the discourse is often much better than the man, as sweet and clear waters come through very dirty earth." *Autobiography*, edition of John Bigelow, Philad. (1868), p. 213.

* The emotional theory is held by various schools of mysticism, and has been brought into a scientific shape by Schleiermacher, first in his *Discourses on Religion* (1799), which were directed against the superficial rationalism and moralism of the last century; then in his work on Dogmatic (*Der Christliche Glaube*, 1821, third ed., 1835, § 4). He defines religion as the feeling of absolute dependence on God (*das schlechthinige Abhängigkeitsgefühl*), but asserts at the same time that it influences the intellect and the will. By feeling he understands the immediate consciousness (*das unmittelbare Bewusstsein*). In his posthumous *Dialectic*, he defines feeling to be the unity of our being in the alternation between intelligence and will (*die Einheit unseres Wesens im Wechsel zwischen Wissen und Wollen*). To feel *absolutely* dependent is to feel dependent on *God*, the absolute being, or to be *religious*. Religion is *Gottesbewusstsein*, as distinct from *Weltbewusstsein* and *Selbstbewusstsein*. Schleiermacher's theory has an affinity with Calvinism, which rests on the doctrine of the absolute sovereignty of God and the absolute dependence of man. It was advocated by Twesten, De Wette, Elwert, Alexander Schweizer, and Hagenbach, but opposed by Hegel (who condescended to a cynic witticism about the dog and his master), Marheineke and Rosenkranz, who maintained the supremacy of thinking. Räbiger and Pfleiderer seek to mediate between Schleiermacher and Hegel.

grief, of joy and peace, of faith and love. Religion must be felt as a personal concern of our own. Without feeling it is unreal and imaginary. Religion begins with a state of feeling, *i.e.*, the felt need of redemption, and ends with a state of feeling, *i.e.*, perfect blessedness in holy union with God. The Bible represents the heart (*καρδία*), which is the seat and centre of emotions, as the fountain head from which are the issues of life and from which proceed all good and evil thoughts and actions (comp. Prov. 4 : 23; Matt. 15 : 19).

Religious feeling is a consciousness of absolute dependence on God, but at the same time a feeling of confidence, trust and freedom in God. Christians are children as well as servants of God, and enjoy all the family privileges. In the Old Covenant the sense of dependence and the fear of God prevailed; in the New Covenant the sense of freedom and the love of God prevail. To serve God in a child-like spirit, with a cheerful mind, is true freedom.

Moreover, the state and degree of religion cannot be measured by the state and degree of feeling. The argument which Schleiermacher uses against the intellectual and moral theory, viz., that it would make piety depend upon the degree of knowledge or morality, holds with the same force against his own theory. Neither the depth, nor the liveliness of feeling are sure tests of piety. Emotional and excitable people are not always or necessarily more religious than those of a cooler and calmer disposition. The reverse is often the case. A man may have much more piety than he is conscious of; yea, the possession of Christian graces is often in inverse proportion to the degree of consciousness. The greatest saints sometimes pass through a gloom of despondency to the very brink of despair and foretaste of damnation, while, in fact, they are as near and dear to God as in the opposite state of feeling; they have only lost the sense, not the possession, of God's favor, who "behind a frowning providence hides a smiling face."

The theory of disinterested love which should be willing to renounce the bliss of heaven and suffer for others the torments of hell, rests on a false exegesis of Rom. 9 : 3 (comp. Ex. 32 : 32) and a mistaken conception of the relation of love to happiness, of virtue to reward (which God has joined together), but it has nevertheless been connected with most spiritual and lovely forms of piety. (Mad. Guyon, Fénelon.)

The emotional theory is apt to run out into extreme subjectivism, sentimentalism, and doctrinal indifferentism. Nothing is more deceptive and changeable than those fleeting children of the moment which we call feelings. Religion must have a more solid foundation in clear views, strong convictions, and fixed determinations which cannot be moved by transient impressions.

CHAPTER XLVI.

THE LIFE THEORY.

We have seen that religion, although involving knowledge, action, and feeling, is not commensurate with any of them, but broader and more comprehensive than a single faculty of the soul separately considered. The force which lies behind the faculties as their common ground and centre, we call *life*. It is the human personality as a unit, of which thinking, acting, and feeling are but various manifestations.

Religion in general is the life of the human soul brought into actual contact with the divine life as its fountain. Christian piety in particular may be defined to be a vital union of man with God in and through Christ, the God-Man and Saviour; or the life of Christ planted in the soul of man through the power of the Holy Spirit and gradually pervading and sanctifying all the faculties. Christianity alone can bring about such a union in a real and permanent way, but all forms of religion are at least an effort and striving after it.

The incarnation, or the Divine Logos in abiding union with human nature, is the central fact of objective Christianity. So we may say that the measure of the union and harmony of our whole being with God in Christ, is also the measure of religion; the closer this union, the purer and stronger is also the piety. As far as our intelligence moves in the sphere of divine truth, it is a religious intelligence; as far as our will obeys the divine will, it is sanctified will; and as far as our feeling realizes both our dependence on God and our filial freedom in God, or his absolute sovereignty as well as his loving fatherhood over us, it is religious feeling.

This view is scriptural. The first definition of piety in the Old Testament is given in the words that Enoch "walked with God," which means, that he lived in the constant sense of his

presence and conformed his thoughts and actions to his will (Gen. 5 : 22). The same is said of Noah (6 : 9), and Abraham (17 : 1). Righteousness and holiness consist in observing the law of God, which is the expression of his will, and commands us to love him with all our heart, and our neighbor as ourselves (Deut. 6 : 5 ; Lev. 19 : 18).

The New Testament presents the same view in a more perfect form. Supreme love to God and men is declared by Christ to be the very essence, the sum and substance of piety, the fulfilment of the whole law (Matt. 22 : 37–40 ; Rom. 13 : 9). Christianity appeared as a fact, as the manifestation of the Divine life in human form. Christ is the prophet, priest, and king of humanity, the Way, the Truth, and the Life. So Christian piety begins in the individual with a divine fact, with the regeneration of the whole inner man, and ends with the resurrection of the body to life everlasting. It purifies, transforms and sanctifies all the faculties of the soul, it lifts the intellect into the sphere of truth, it brings the will into harmony with the will of God, and gives peace and joy to the heart. The Christian is a follower of Christ ; he is united to him as the member is to the head, as the branch is to the vine (John 15 : 1–5). He is "a new creature" in Christ, and "all things are become new" (2 Cor. 5 : 17 ; Gal. 6 : 15). Believers are constantly represented in the New Testament as being "in Christ," that is, as having their life in Christ, from whom they receive all spiritual strength and nourishment. "I live no longer myself," says Paul, "but Christ liveth in me" (Gal. 2 : 20). "When Christ, who is our life, shall appear, then ye shall also appear with him in glory" (Col. 3 : 4). The *vital* union of the believer with Christ is one of the most precious doctrines of the Bible.

What our Saviour says of the kingdom of heaven, that it is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened (Matt. 13 : 33), applies to the effect of the kingdom upon individual life as well as upon humanity at large. It is an all-pervading and all-transforming power working invisibly from within upon every department of life. A perfect Christian is a perfect man, and the perfect kingdom of heaven is perfect humanity.

All life consists in a double activity, a receptive and spontaneous action, corresponding to the in-breathing and out-breathing of the vital air in our bodily existence. Both are necessary

to sustain life. When the process of respiration is stopped, the circulation of blood through the lungs is retarded, carbonic acid accumulates in the blood, and asphyxia and death are the inevitable consequence. Thus also the religious life has the twofold form of faith and of love; and if one ceases, the spiritual life itself must die out. By faith we assimilate to ourselves the divine life; it is the organ for the supernatural, the spiritual hand and mouth, by which we receive Christ himself and all the benefits of his work. 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. Only in this living form can faith be said to justify and to save men. As a mere theoretic belief, opinion or even conviction, it may be possessed by demons who tremble (James 2 : 10). But this divine life which we must first receive by faith, cannot remain shut up within us; it will manifest and exert itself and pass over into others. This is love, the necessary fruit of faith, or faith itself turned outward, as it were, made practical in relation to God and to man. Hence the apostle speaks of "faith working by love" (*πίστις δι' ἀγάπης ἐνεργουμένη*, Gal. 5 : 6), as the sum and substance of true Christian piety. Prayer, of course, is likewise a necessary exercise of piety; it represents the emotional element, as faith represents the theoretical or intellectual, and love the practical or moral element. Prayer is an ascension of the soul to God, and is followed by his blessing in return.

CHAPTER XLVII.

INDIVIDUAL, DENOMINATIONAL, AND CATHOLIC PIETY.

Religion has various degrees and forms as regards its extent or circumference.

1. Individual or personal piety. Religion is a matter between God and the individual conscience. Each man must settle it for himself. No man can be pious or moral for another any more than he can eat and drink and sleep for another. Every Christian must repent, believe and show his faith by a holy life. Every one must work out with trembling and fear his own salvation.

2. Social piety. Man is a social being, and religion is eminently

social. Temporary retirement and seclusion is necessary and helpful for the development of character. Every serious man wants from time to time to be alone with God. Moses, Elijah, John the Baptist, and our Saviour, spent days and nights and weeks in solitude, but they came out with new vigor and fresh power to do the will of God and to benefit their fellow-men. The anchorets fled from the world and the Church, but they carried the evil heart and the temptations of flesh and blood into the desert, and experienced the truth of the sentence: "Woe to him who stands alone, for if he falls he has no one to raise him up." The object of Christian piety is not to go out of society, but to improve it, and to transform the world into the kingdom of God.

3. Congregational or churchly piety. This is the first form of an expansion of personal religion into social religion. It identifies itself with a particular congregation, and takes an active interest in its devotions and activities.

4. Denominational piety goes further and extends to a whole denomination or confession. Every one should be loyal to his denomination and promote its welfare. But denominational loyalty often degenerates into bigotry and sectarianism, which puts a part above the whole, and is only an extended selfishness.

5. Catholic piety is in sympathy with the whole Church of Christ in all lands and nations. It springs from a hearty belief in "the holy Catholic Church and the communion of saints." It is the best cure of selfish individualism and sectarian bigotry. It must not be confounded with latitudinarianism and indifferentism, which is a negative and hollow pseudo-catholicity. True catholicity is positive and inclusive. It rests on a broad and comprehensive view of Christianity in all its types, phases, and manifestations, and kisses the image of the Saviour in every one of his followers. It breathes the spirit of Christ's sacerdotal prayer for the perfect unity of all believers. Its motto is: "I am a Christian, and no stranger to any thing that is Christian." It thanks God for every progress of Christ's kingdom, for the conversion of every soul, for the building of every church and benevolent institution, no matter by what denomination or party. "I rejoice," says Paul, "yea, and I will rejoice" if "Christ is proclaimed, whether in pretense or in truth" (Phil. 1: 18).

SECOND SECTION: THEOLOGY.

CHAPTER XLVIII.

DEFINITIONS OF THEOLOGY.

THEOLOGY (from *θεός* and *λόγος*) or DIVINITY (*Gottesgelehrtheit*) means, literally, a discourse concerning God, or the knowledge of God.

It was so used by the Greeks with reference to their theogonies, or theories concerning the origin and genealogy of the gods. Those who were well informed on the nature and history of the gods and taught that knowledge, were called "theologians." Sometimes the term was restricted to those who described the cosmogony as a theogony, in distinction from the "physiologians," who explained the genesis of the world as a development of the elements of nature. There were also "semi-theologians" or "mixed theologians," who took a middle ground and combined the theological with the physiological theory. Aristotle gives to the highest branch of philosophy the name *theology*.*

Each religion of some degree of culture has its own theology: heathen mythology is based on myths; rabbinical theology, on the Old Testament and the Talmud; Mohammedan theology, on the Koran and its commentators.

Christian theology is the science of the religion of the Bible and the Church. It is, however, variously defined according to extent.

1. Theology in the narrowest sense: The doctrine of the

* Aristotle divides philosophy into theoretical, practical, and poetical; and theoretical philosophy again, he classes under the heads of Physic, Mathematic, and Theology (*Metaph.*, xi. 7: *τρία γένη τῶν θεωρητικῶν ἐστι, φυσική, μαθηματική, θεολογική*). The last he identifies with metaphysic or "the first philosophy" (*πρώτη φιλοσοφία*), which culminates in the doctrine of God. He places it above all other sciences. Practical philosophy he divided into Ethic, Economic, and Politic. Philo calls Moses a *θεολόγος*.

Deity of Christ, the Logos (ὁ λόγος is θεός, John 1 : 1), or also the doctrine of the Trinity.

In this sense, John the Evangelist was called "the theologian" or "the Divine" par excellence, on account of the clearness and emphasis with which he sets forth the Deity of Christ, especially in the Prologue to his Gospel. The English version affixes the title to the heading of the Apocalypse, but without manuscript authority. Gregory of Nazianzen also was honored with this title for his theological orations in vindication of Christ's Divinity against the Arian heresy. This use of the word is restricted to the fathers of the Nicene age and has passed away.

2. In a wider sense: The Doctrine of God (his existence, attributes, unity and trinity), in distinction from Christology, Pneumatology, Anthropology, Soteriology, Eschatology, and other parts of Dogmatic theology.

This is in strict conformity to the etymology, and is still in use.

3. Didactic Theology or Dogmatic; that is, a systematic exposition and vindication of all the articles of the Christian faith. This is regarded as the principal branch of Systematic Theology, and formerly included also Christian Ethic, or an exposition of Christian duty.

So Augustin, the mediæval schoolmen, the Reformers and older Protestant divines. In this sense Calvin was called "the theologian" by Melanchthon (at the Colloquy at Worms in 1541). It is still the prevailing use among English and American divines, who entitle their dogmatic works "Theology" or "Systematic Theology" (Hill, Dick, Hodge, Strong), or "Dogmatic Theology" (Shedd); while on the Continent it has given way to the more definite terms "Dogmatic" (*Glaubenslehre*) and "Ethic" (*Sittenlehre*).

4. In the widest sense: The whole science of the Christian religion, as revealed in the Bible, developed in history, and carried forward in the life of the Church through the functions of the gospel ministry.

This definition embraces all departments of sacred learning, exegetical, historical, systematic, and practical. This is now the usual understanding of the term, when we speak of the "study of Theology," "Theological Seminaries," "Theological Libraries," "Theological Encyclopædias," etc. German divines use it always either in this last and widest, or in the second re-

stricted, sense; while the first is antiquated, and the third is better expressed by Dogmatic or Dogmatic Theology.

CHAPTER XLIX.

NATURAL AND REVEALED THEOLOGY.

The distinction between Natural and Revealed Religion and Theology refers to the source from which they are derived. Strictly speaking, it applies only to religion; for theology is neither natural nor revealed, but the science of one or the other.

Natural Theology deals with those truths which may be inferred from the creation, the rational and moral constitution of man, and the general course of history, and which are found with different degrees of clearness in all the religions of civilized nations. These truths are the being, power, wisdom and goodness of God, his providence, the freedom and moral responsibility of man, the immortality of the soul, the future reward of the good and the punishment of the wicked. Paul expressly concedes to the heathen a certain knowledge of God as the Creator, and a moral sense of right and wrong.*

But the truths of Natural Religion are only imperfectly known outside of Christendom, and associated with errors in all heathen religions. They become fully known in the light of the Christian revelation. There is a great difference between reason in its natural state and reason as enlightened by the Scriptures and by Christian education. A well-trained Christian child knows more about the truths of natural religion than a heathen priest or an infidel philosopher.

Revealed Theology embraces the supernatural truths of the Christian religion which can be known only from the Bible and the Church, such as the Trinity, the Divinity of Christ and the Holy Spirit, the atonement, the Church and the Sacraments, regeneration and sanctification, the general resurrection and life everlasting.

Augustin made a distinction between *lumen naturæ* and *lumen gratiæ*, and this distinction runs through the whole scholastic theology. Raymond de Sabunde, a Spaniard and professor of

* Rom. 1:19–21; 2:14, 15; Acts 14:15–17; 17:24–29. Comp. Ps. 19:1–4; Ps. 104.

philosophy and theology at Toulouse, first carried out this distinction in his *Theologia Naturalis* or *Liber Creaturarum* in 1436. He is the father of Natural Theology. He maintains that the book of nature and the book of the Bible are both revealed by God, and harmonize. Every creature is a certain letter written by the finger of God, and out of these letters the universe is composed. But it is not sufficient; and hence the second book was given to men to enable them how to read the first.

English Theists of the seventeenth century, especially the Cambridge Platonists (Cudworth, More, Whichcote, Wilkins, Stillingfleet, Baxter, Boyle, Samuel Clarke, etc.) cultivated Natural Theology in the interest of Revealed Theology against the rising skepticism.

But the Deists (Lord Herbert, Collins, Toland, Woolston, Tindal, etc.) turned the weapons forged in defense of Christianity, against it. They exaggerated the truths of Natural Religion at the expense of Revealed Religion, and declared the latter superfluous or denied it altogether.

The anti-Deistic writers (Butler, Lardner, Paley) resumed the defense of the Revealed Religion of the Bible and showed its superiority over, and agreement with, Natural Religion. They also proved that the same objections which the Deists raised against Revealed Religion, may be raised against Natural Religion; while on closer examination both will be found to be in harmony with the constitution and course of nature.

The scientific study of nature necessitates in its ultimate consequences the belief in a supernatural personality of supreme intelligence and goodness, as the only sufficient cause of the stupendous result of this universe.

Dogmatic Theology must embrace all the doctrines of Natural and Revealed Religion in systematic order.

CHAPTER L.

THEOLOGY AND RELIGION.

Religion and Theology are related to each other as life and knowledge, or as practice and theory. Theology is the scientific consciousness of religion. Herein lies their unity and their difference.

1. Religion is universal; theology is limited to scholars. Every human being has a capacity for religion, and ought to be religious in order to attain the true aim of life. But only ministers and teachers of the Church are called to theological scholarship. The theologians are the brains, the eyes, and ears in the body of the Church. Beating hearts, working hands and ready feet are just as necessary.

But a popular knowledge of theology expands with Christian civilization. There is growing up a theological lay-public, larger in the Protestant than in the Greek or Latin churches, and largest in Great Britain and in North America, where popular theological books are most numerous and have by far the widest circulation. The laity are no longer under the control of the clergy; they read and think for themselves, and are becoming more and more interested in theological questions as far as they touch practical Christian life.

2. Religion precedes theology. It furnishes all the material to work upon. So nature is before natural science, man before anthropology and psychology, the earth before geography, history before historiography. *Pistis* is the mother of *Gnosis*. "*Fides præcedit intellectum.*"

3. Religion produces theology. The science of theology is not born from the barren womb of skepticism or indifferentism, but from faith in God and love of truth. "*Credo ut intelligam*" (Anselm). The Christian divine is as sure of his faith as he is of his reason, yea, of his very existence.

Des Cartes, in opposition to the dogmatic assumptions of scholasticism, starts with the purely negative principle: "*De omnibus dubitandum est.*" But this applies only to historical criticism, which can take nothing for granted on mere authority, and must proceed without prejudice and prepossession. Theology rests on the best authority, on divine revelation. Philosophy has its origin in love of the truth and in an honest desire to know it. Heresy and infidelity no doubt stimulate the investigation of truth and are, negatively, of great benefit to it, but the propelling force of theology and philosophy is intrinsic and inherent. In the full assurance of faith and its harmony with reason, theology may boldly venture on speculation and the closest critical examination. Even Des Cartes must admit a positive starting-point for philosophy, viz., the certainty of self-conscious existence: "*Cogito, ergo sum.*" It is God's exclusive

privilege to create the world *ex nihilo;* but as for man, the maxim holds good: "*Ex nihilo nihil fit.*"

4. Theology reacts favorably or unfavorably on the state of religion. The fruit contains new seed. The power of ideas is irresistible. Ideas rule the intellectual and spiritual world.* They pass from the university to the pulpit, from the pulpit to the congregation, from the congregation to the family. The theology of the Reformation shook the Church and the world, and opened new avenues of thought and action. On the other hand, a bad theology has the opposite effect. Rationalism and infidelity have wrought fearful devastation in the Churches on the Continent of Europe, though only temporarily.

Religion and theology are therefore inseparably connected, they decay or flourish together.

CHAPTER LI.

THEOLOGY AND PHILOSOPHY.

Theology is related to Philosophy as revelation is to reason, as the order of grace is to the order of nature.

Philosophy is the fundamental science, the science of the general laws of all existence, the science of sciences. It penetrates from the surface to the depth beneath, from the outward phenomena to the underlying laws, from the particulars to the general. Every branch of knowledge has its philosophy or may be treated philosophically, as well as empirically and historically.

1. Theology is limited to the sphere of religion or the relation of man to God; its connection with other departments of knowledge is indirect. Philosophy has a much more extensive range of subjects, and embraces God, man, and nature; it is as wide as the spiritual and material universe.

2. On the other hand, theology is more comprehensive in the sphere of religion, and covers all the details of exegesis, Church history and the practical work of the ministry. Philosophy is confined to the speculative or metaphysical part of religion, to dogmatic and moral theology. There is, however, room also for a philosophy of church history, which would deal with the laws

* The German proverb, *Geld regiert die Welt*, applies only to the material world. The "almighty dollar," however useful as a means to an end, can not produce a single idea.

of development and the leading characteristics of the several epochs and types of Christianity. Such a work is greatly needed and worthy of a life's study.

3. Theology starts from revelation and the consciousness of God (*Gottesbewusstsein*); philosophy starts from reason and self-consciousness (*Selbstbewusstsein*). The theologian begins with faith and has for his motto: "CREDO, *ergo sum; Fides præcedit intellectum.*" The philosopher begins with thought and says: "COGITO, *ergo sum; Intellectus præcedit fidem.*" The former is guided by the revealed word of God, the latter by the laws of thought. Theological truth is measured by agreement with the Scriptures, philosophical truth, by logical consistency and conclusiveness. Sound theology must be biblical, sound philosophy must be rational. The theologian tries to comprehend and explain the divinely revealed order of grace and the way to salvation; the philosopher reconstructs the universe *a priori*, out of his own mind.

4. Theology is in possession of the truth; philosophy is in quest of truth.* Theology has an infallible guide in the sure word of prophecy concerning the supernatural world and the order of salvation. Theology is the science of revelation, philosophy is the science of reason. Theology knows that there *is* a God, and that man *is* immortal for weal or woe. Philosophy teaches that on principles of sound reasoning there *may* be a God and there ought to be a God, that man *may* be and probably is immortal; but it cannot give certainty. Theology knows the poison of sin and its antidote in salvation by Christ; philosophy must admit the terrible fact of moral disorder and misery in the world, but it cannot explain and remedy it. Philosophy may, however, show the possibility and the necessity of a divine revelation and aid in comprehending it.

5. Philosophy is purely speculative, and takes for granted the knowledge of facts and details. Theology is to a large extent positive and empirical, dealing with given facts, and minute investigations, as in Exegesis and Church History; but it is also speculative in Dogmatic and Ethic, where it deals with doctrines and principles, and endeavors not only to prove them from the Bible and the confessions of faith, but also to vindicate them before the tribunal of reason.

Systematic theology and philosophy go over the same ground

* Picus a Mirandola: "*Philosophia quærit, religio possidet veritatem.*"

and have the same end in view. To Christian Dogmatic corresponds Philosophy of Religion; to Christian Ethic corresponds Moral Philosophy or Philosophical Ethic. The doctrinal part of Church History, since the Christian era, runs parallel with the History of Philosophy. They cannot be indifferent to each other, but are either friendly or hostile. Higher philosophy must notice the doctrines of revelation, *e.g.*, the trinity, incarnation and atonement; while theology on its part must pay attention to the tenets of natural religion, as the existence and attributes of God, the freedom of the will, the immortality of the soul.

6. There is no fundamental (principial) or necessary antagonism between philosophy and theology, as little as there is between reason and revelation, knowledge and faith, nature and grace. They proceed from the same God of truth, and will ultimately meet in perfect harmony. They pursue independent parallel lines of investigation, and may agree or disagree. If they disagree, the fault lies not in philosophy or theology as such, but in the imperfection of the philosopher or theologian. There have always been Christian philosophers as well as philosophical (speculative) theologians. The same is true of the relation of natural sciences to religion. The Bible teaches religion, but does not profess to teach geography, geology, astronomy, biology, chronology, or any other science; and hence does not contradict them or forbid their freest and fullest development. Science and religion represent different interests, and must be pursued independently.

Examples of Christian philosophers and scientists, and speculative theologians: Justin Martyr, Clement of Alexandria, Origen, Athanasius, Gregory of Nyssa, John of Damascus, Augustin, Anselm, Thomas Aquinas, Calvin, Jonathan Edwards, Jacob Boehme, Bacon, Newton, Kepler, Leibnitz, Schelling, Jacobi, Schleiermacher, Ulrici, Lotze, Coleridge, Sir William Hamilton, Rothe, Dorner. "*Philosophia obiter libata abducit a Deo, penitus hausta reducit ad eundem.*" (Bacon).

7. The normal relation of theology and philosophy in the present order of things is similar to that between Church and State in America, *i.e.*, a peaceful and friendly independence. A state of subserviency of the one to the other retards or obstructs the normal progress of both. Every age has its own ruling system of philosophy, which reflects the spirit of the age in its

highest scientific self-consciousness; but theology should rise above the ever-changing currents of human speculation and derive its inspiration from the eternal Word of God. "*Amicus Plato, amicus Aristoteles, sed magis amica veritas.*" "Thy word is truth" (John 17 : 17).

8. Use of the study of philosophy to the theologian:

(*a*) Material use. It enables him to measure the extent of the speculative capacity of the human mind in grasping the truth, and to compare the various and varying systems of philosophy with the system of revelation.

(*b*) Formal use. It is the best discipline of the mind and indispensable for a successful cultivation of systematic theology. Philosophy can remove the obstacles to faith, refute the objections, and prove that the doctrines of revelation, although above reason, are not contrary to reason. A false philosophy may make proud unbelievers, true philosophy makes humble and reverent believers. The end of philosophy is, to show the need of revelation.*

CHAPTER LII.

THEOLOGY AND THE GOSPEL MINISTRY.

1. Theology is necessary for the well-being of the Church and for an efficient ministry of the gospel.

(*a*) The minister is first of all a preacher of the Word of God (*Verbi divini minister*), and an educator of the people in the way of Life. He should be thoroughly furnished for the efficient and faithful discharge of this sublime duty. He must be familiar with the Holy Scriptures, and be able clearly and forcibly to expound and apply them to the wants of the congregation in the present age. Paul requires bishops and presbyters to be "apt to teach." But no man can teach who has not been taught himself, and knows much more than his pupils.

(*b*) The minister must lead the devotions, administer the sacraments, and conduct the whole public worship. This requires fervor, dignity, and solemnity, and much careful prepara-

* "*Studire nur und raste nie,*
Du bringst's nicht weit mit deinem Wissen.
Das ist das Ende der Philosophie:
Zu wissen, dass wir glauben müssen." (Em. Geibel.)

tion. He is a priest, not in a literal, but spiritual sense.* All Christian believers are priests, having a direct access to the throne of grace, and are directed to offer spiritual sacrifices of prayer and praise; but the minister takes the lead.

(*c*) As a pastor or shepherd (ποιμήν), the minister has to lead the flock of Christ, to feed the sheep and lambs, to be the spiritual counselor and comforter of immortal souls in their moral relations, trials and temptations, and to conduct them from the cradle to the threshold of eternity; all of which requires knowledge of the human heart, wisdom, discretion, experience and a high order of moral character.

2. Theology is especially important for the Protestant minister, and in the present age.

The Greek or Roman priest has less need of a thorough education. He is seldom required to preach; he is chiefly a functionary; he depends upon the objective teaching of the Church and the prescribed liturgical forms; his principal duty is to read mass; his throne is the altar and the confessional.

The Protestant minister must expound and enforce the Scriptures in every regular service; his throne is the pulpit. He stands or falls with his personal character and merit. He cannot shelter himself behind the dignity of his office. He will lose his authority over the thinking classes unless he keeps pace with the progress of knowledge and practices what he preaches.

The editor is a powerful rival of the preacher; the daily press is a daily pulpit, with the largest audience. Our age is distinguished for high scientific culture, the diffusion of knowledge, the spirit of inquiry, the pride of reason.

Yet, after all, the minister must depend on spiritual and moral rather than intellectual power; and in this chief department he need fear no rivalry. The ministry will be indispensable as long as men are religious and have immortal souls to save. It administers counsel, comfort, and blessing at every important stage of life from the cradle to the grave, in seasons of prosperity and adversity, and can less be spared for the well-

* The English word "priest" and the German "Priester" are contracted from "presbyter;" but in the New Testament πρεσβύτερος is equivalent to ἐπίσκοπος, and means ruler and teacher, not ἱερεύς or *sacerdos*. The literal sacerdotal idea, with the corresponding ideas of altar and sacrifice, was introduced into the Christian ministry by Cyprian in the third century.

being of society and the happiness of the home than any other profession or occupation.

3. The Church has always demanded a suitable preparation for the ministry and provided the means for it.

Examples from the Bible: Moses learned in all the wisdom of Egypt; the training of the Prophets; the school of John the Baptist; the personal instruction of Christ; the pentecostal outfit; Paul's hellenistic and rabbinical training. From the history of the Church: the catechetical schools and theological seminaries of Alexandria, Antioch, etc.; convents; cathedral schools; universities; theological colleges, and seminaries.

4. Theological learning is not sufficient to qualify a man for the gospel ministry. The most learned divine may be a very poor preacher and pastor; while, on the other hand, moral and spiritual qualities may to a considerable extent make up for serious defects of education. Familiarity with the Bible, knowledge of human nature, sound common sense, and fervent piety are more important for a successful ministry than any amount of scholastic learning. Moreover, God is not bound to any rules. He can call prophets from the plough or the sheepfold or the net as well as from colleges and universities.

5. A minister must first of all be called by the Holy Spirit and prompted by love to God and to immortal souls. He must be a man of living faith and fervent zeal. He must keep in view the salvation of the world as the great practical end of the ministerial office. It is the harmonious development of intellectual and spiritual training that constitutes the true theologian or divine. He must be taught of God as well as of men, and therefore able to teach others the way of life by word and example.

CHAPTER LIII.

HINTS FOR THE PROFITABLE STUDY OF THEOLOGY.

1. *Study Devoutly and Prayerfully.*

In the old trio of qualifications which constitute the theologian, *oratio* is put first, and is followed by *meditatio* and *tentatio*. To Luther is ascribed the saying: "*Bene orasse est bene studuisse.*" He practiced it, like all great and good preachers

before and after him. Reverence is essential to all piety. Theology is a sacred science. "*Sancta sancte tractanda.*" On its portal stands the inscription: "*Procul abeste profani.*" It is the science of God, and God is an object of adoration and praise, rather than of curious speculation. By thinking we seek God; by prayer we find him. Study makes a scholar; prayer makes a saint. Goodness is better than greatness; godliness better than scholarship. We admire learning, we respect and love virtue. Aim to combine both.

Refresh yourselves from the fountain of life before you open your books. Put the spiritual before the intellectual, the devotional before the critical. The secret communion with God is the best consecration of your studies and makes them fruitful for the welfare of your fellow-men and the building up of the Redeemer's kingdom.

2. *Study Enthusiastically.*

Nothing great and good can be done without enthusiasm. It inspires the mind, it stirs the heart, it stimulates the will, it gives itself wholly to the pursuit of the object of its choice. One of the finest gifts of youth is that unquenchable ardor of the soul, that burning thirst for knowledge, that energy and courage, which shrinks from no difficulty. A double-minded and half-hearted man never accomplishes much in this world. He is "unstable in all his ways."

Throw, then, your whole mind into your studies; be *totus in illis.* Be all ear while you hear; be all eye while you read; be all thought while you think. In this way you will accomplish more in a day than a slow and indifferent student can in a week.

3. *Study Judiciously.*

Genuine enthusiasm is not inconsistent with moderation and judgment. Μηδὲν ἄγαν. "*Ne quid nimis.*" Moderation in all things. The best thing may be undone by being overdone. Many a scholar, in this stimulating climate of ours, studies himself away to an untimely grave by a neglect of needed rest and healthy exercise.

4. "*Sana Mens in Corpore Sano.*"

"Cleanliness is next to godliness." Keep your body clean,

healthy, and vigorous, that it may be an efficient organ of the immortal soul.

Give a portion of each day to innocent recreation in the open air, either alone with your God, or in the company of congenial friends, which of itself is one of the best recreations.

The ascetic contempt and neglect of the body springs from the radical error that matter is essentially evil, and that the body is the prison of the soul. This error crept into the ancient Church through Gnosticism; and, though theoretically repudiated as a heresy, it perpetuated itself practically in monasticism. There were hermits in Egypt who thought that godliness thrives best in filth, and who never washed their face nor combed their hair, except on holy Easter.

Christianity begins with the washing of regeneration and ends with the resurrection of the body. In the life of our Saviour you look in vain for any trace of ascetic austerity and self-mortification. Every thing in him was healthy, serene, hopeful. He associated freely with men and women, and loved little children. He rejoiced with the rejoicing. He attended the wedding feast and turned water into wine. He admired the birds of the air and the flowers of the field, and, in his incomparable parables, drew sublime lessons from the book of Nature.

5. *Study Systematically.*

"Time is money," says the proverb. Rather, it is more than money; for money may be replaced, but time cannot; once lost, it is lost forever. Agassiz declined a tempting offer to deliver a course of lectures at a thousand dollars a lecture, because "he could not afford time to make money." A noble sentiment, well worth remembering in this age of the degrading worship of Mammon. 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. Make a wise distribution of the day between study and recreation and between the different kinds of study. Get up early in the morning * and

* The German proverb says: "*Morgenstunde hat Gold im Munde.*" The English proverb is still better:

> "Early to bed and early to rise
> Makes a man healthy, wealthy and wise."

keep wide awake during the day. The last is the most important.

Do not put off till to-morrow what you can do to-day. "Strike the iron while it is hot." Answer a letter at once; if you wait a week, you have to read it over again and lose that much time. Give your first 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. Postpone the lighter studies and miscellaneous reading to the afternoon or evening. We must acquaint ourselves with the march of events and the state of public opinion on the great questions of the day if we would exert a wholesome influence on the living generation. Yet true scholarship is not born of ephemeral productions, which pass away with the fleeting moment; it comes from the thorough mastery of works of profound thought and earnest research, which outlive the author and his age.

6. *Study Faithfully.*

Enter upon your studies in the fulness of faith; faith in the existence and the supreme value of truth. The knowledge of truth, the whole truth, and nothing but the truth, is the object of study.

Skepticism may stimulate inquiry, explode prejudices, dispel superstition, and provoke abler and stronger defences of the truth. But the mission of doubt is negative. It can destroy, but it cannot build up. Faith is the fruitful mother of knowledge, the pioneer of inventions, discoveries, and all great enterprises. Faith can remove mountains of difficulties, and is sure to succeed at last. Go forth, then, in the panoply of faith, and boldly meet the mocking Goliath of unbelief. A little stone from the brook can slay him, if you hit his brain.

7. *On Reading.*

Study the best books of the best authors, and the Bible most of all. "*Non multa, sed multum.*"

Digest as you read, and impress the contents indelibly on your mind. Use the pen and note down or mark on the margin what is most important and worth remembering. "*Legere*

sine calamo est dormire." Lord Bacon says: "Reading makes a full man, conference a ready man, writing an exact man."

So exercise your memory as to become in a measure independent of books. Make your memory a library, which you can use anywhere and at any time. It is of inestimable value to have in your brain a treasury of Bible passages, hymns, and a perennial flower garden of classical poetry.

CHAPTER LIV.

THE STUDENT'S LIBRARY.

A library is the student's working tool and armory. Books are his best friends, always on hand to give instruction, entertainment, and encouragement. A book contains the author's best thoughts in his best words. Some books are better than their authors; but some authors are greater and better than their books. Some exercise most influence through what they do or write; others by what they are, or by their personal magnetism. Milton says: "A good book is the precious life-blood of a master-spirit embalmed and treasured up on purpose to a life beyond life."

Books that live cannot be manufactured to order; they grow spontaneously like trees. But most books fall still-born from the press.

Great care should be taken by the student in selecting his library. It can only be done gradually as he progresses.

The following are some hints.

1. The value of the library depends on its quality rather than its quantity. A selection is better than a collection. A few classics outweigh hundreds of indifferent works. Books, like friends, should be few and well chosen.

2. Get the best books of the best authors in the best editions.

3. Old editions of good books when superseded by the author's corrections and improvements, become bad, being the enemies of the better. This applies especially to exegetical and historical works in an age of rapid progress in discovery and research like ours.

4. The dearest books are the cheapest when they are the most useful. (The same is true of bindings.)

5. Those books are the best which instruct and stimulate most and last longest.

6. Miscellaneous and ephemeral books only burden the shelves; bad books are a nuisance.

7. A theological library should contain:

(*a*) The Bible in the original Hebrew and Greek as well as in English (Authorized and Revised Vers.), with grammars, dictionaries, concordances, and other exegetical helps.

(*b*) Standard works on Church history, Doctrine history, Dogmatic, Ethic, homiletic and pastoral Theology.

(*c*) A Bible Dictionary and a general theological and religious Encyclopædia for convenient reference.

(*d*) Ancient and modern classics, especially poets, for the cultivation of taste and style and the feeding of the flame of enthusiasm for the ideal, the beautiful, and the pure.

CHAPTER LV.

DIVISION OF THEOLOGY.

We divide Theology into four divisions: EXEGETICAL, HISTORICAL, SYSTEMATIC, and PRACTICAL. The first has to do with the normative beginning and infallible record of Christianity; the second with its past history; the third with its present status; and the fourth with its future prospects.

EXEGETIC explains the inspired documents of the Christian religion, which constitute its immovable foundation.

CHURCH HISTORY traces the origin and growth of Christianity from the founding of the Church to the present generation.

SYSTEMATIC Theology systematizes and defends its doctrines and duties, as now held and understood on the basis of the Scriptures and the history of Christianity.

PRACTICAL Theology sets forth its task and progressive work, and connects the professor's chair with the pastor's pulpit.

BOOK II.

EXEGETICAL THEOLOGY.

EXEGETIC.—BIBLICAL LEARNING.

CHAPTER LVI.

GENERAL CONCEPTION OF EXEGETICAL THEOLOGY.

EXEGETICAL Theology or EXEGETIC embraces all that belongs to the learned explanation of the Sacred Scriptures of the Old and New Testaments, or the whole extent of Biblical Literature It is the science and practice of Biblical interpretation.

It is the first branch of theological study, both in the order of time and in importance, and furnishes the foundation for all other branches. Hence it may be called FUNDAMENTAL Theology. No knowledge is more useful and indispensable to a minister of the gospel than that of the Word of God which is contained in the Bible, and which is the only infallible rule of Christian faith and duty.

Exegesis (ἐξήγησις, from ἐξηγέομαι, to lead out, to explain) signified, at Athens, the interpretation of the religious rites and ceremonies, the signs of heaven, the meaning of oracles, etc. *Exegetes* (ἐξηγηταί) were the sacred interpreters, originally the Eutrepides, afterwards three men appointed by the oracle of Delphi for that office. The theological signification may be derived from John 1 : 18, where Christ, the Logos, is called the Interpreter or Revealer of God (ἐκεῖνος ἐξηγήσατο, used emphatically, without an object, as *regnat = rex est; docet = doctor est*). The exegetical divine must expound and unfold the hidden meaning of the *written* Word, which reflects the *personal* Word (the Logos, which in Greek signifies both reason and speech, *ratio* and *oratio*).

Etymologically, *Exegetic*and *Hermeneutic* (ἑρμενευτικὴδιδαχή, from ἑρμηνεύω, to explain) have the same meaning; but the former is used in a wider sense and embraces both the theory and the practice of interpretation (*Auslegungswissenschaft* and *Auslegungskunst*); while the latter is confined to the principles of interpretation.

CHAPTER LVII.

DEPARTMENTS OF EXEGETIC.

Exegetical theology includes, besides exegesis proper, a number of sciences which are either preparatory or supplementary, and which sum up the scattered results of exegesis in a systematic form. The following scheme exhibits the various branches:

1. Biblical Philology.
   (*a*) Hebrew (and Aramaic).
   (*b*) Greek (Classical and Hellenistic).
2. Biblical Geography.
3. Biblical Natural History.
4. Biblical Archæology or Antiquities.
5. Biblical Introduction or Isagogic.
6. Biblical Criticism.
   (*a*) Textual Criticism.
   (*b*) Literary Criticism.
7. Biblical Canonic.
8. Biblical Hermeneutic.
9. Biblical History (with Contemporary History of the Old and New Testaments, *Zeitgeschichte*).
10. Biblical Theology.

The last two branches are a systematic summary of the results of exegesis and connect it with Church History and Systematic Theology, where they more properly belong.

CHAPTER LVIII.

THE BIBLE.

The Scriptures of the Old and New Covenants are the subjects of exegesis and the material on which it is employed. They are the sacred books of the Christians, the inspired record of divine revelation and the supreme rule of faith and practice.

In one aspect the Bible is like any other book or literary production, and must be interpreted according to the laws of human thought and human speech. In another aspect it is different from all other books, and must be handled with peculiar care and reverence. It has a double origin and double

character melted into one. Like the person and work of our Lord and Saviour, who is himself the central theme and guiding light of the Bible, it is theanthropic or divine-human. It has a truly human body, but the animating spirit is the eternal truth of God. 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 mechanical theory of a literal inspiration ignores or minimizes the human element: it confounds inspiration with dictation and reduces the sacred writers to passive organs or clerks of the Holy Spirit, contrary to the dealings of God with men as free and responsible agents; while the rationalistic theory ignores or minimizes the divine element and obliterates the specific distinction between biblical inspiration and extra-biblical illumination.

And as to the relationship of the two elements, we must avoid a confusion on the one hand, and a mechanical separation on the other. The Bible is both divine and human all through, but without mixture and without separation.* We cannot say that the thoughts only are divine; while the words are altogether human. Both thoughts and words, contents and form, are divine, and human as well. They constitute one life, which kindles life in the heart of the believing reader. The Spirit of God dwelt in the Prophets and Apostles and directed them in the process of meditation and composition, but in a free way, and through the medium of the ordinary mental faculties. Every biblical writer has not only his own style, but also his own conception of divine truth, his own mode of reasoning, and used his memory and judgment and all available means of information as much as any ordinary writer (compare the preface to Luke 1: 1–4); and yet it is equally true that the Prophets "spake from God, being moved by the Holy Spirit" (2 Peter 1: 21). The more we study James, Peter, Paul, and John, and the four Evangelists, the more we find the pervading variety of human individualities and the pervading unity of divine truth in all of them, and in their thoughts as well as their style.

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*

* Hence we may say of the Bible with Origen: *πάντα θεῖα καὶ ἀνθρώπινα πάντα.*

of inspiration is as mysterious as the mode of the soul's operation upon the body. The Christian creeds and confessions assert or assume the fact, but do not define the mode, of inspiration, and leave this an open question for theological science.*

The doctrine of inspiration, as we have intimated, 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 abstractly; (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.

CHAPTER LIX.

GENERAL 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. A purely critical study is a profanation, and deprives us of the spiritual benefit of the Bible.

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

4. Read it often in the original, face to face.

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 center of it. Without him it is a sealed book; with him it is the power and wisdom of God unto salvation, the very gate of heaven.

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

* The only exception is the Helvetic Consensus Formula (1675), which teaches the literal inspiration of the Scriptures and the integrity of the Masoretic text of the Old Testament, including vowels and consonants; but it had only local and ephemeral authority in Switzerland.

Select Tributes to the Bible.

Jerome: "*Qui nescit Scripturas, nescit Dei virtutem, ejusque sapientiam. Ignoratio Scripturarum ignoratio Christi est.*"

Augustin: "*Habet Scriptura haustus primos, habet secundos, habet tertios, habet infinitos.*"

Westminster Confession of Faith (Ch. I., Sect. IV.): "The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the Word of God."—(Yet for the authorship and canonicity of the several books of the Bible we need the testimony of tradition and the judgment of the Church, as witnesses.)

Izaak Walton:

"Every hour
I read you, kills a sin,
Or lets a virtue in
To fight against it."

Walter Scott, on his death-bed, called for the reading of *the* book, and, being asked by Lockhart, his son-in-law, what book he meant, replied: "There is but one book." He meant the Bible, of which he wrote (in *The Monastery*) the well-known lines:

"Within that awful volume lies
The mystery of mysteries!
Happiest they of human race,
To whom the Lord has granted grace
To read, to fear, to hope, to pray,
To lift the latch, and force the way;
And better had they ne'er been born,
Who read to doubt, or read to scorn."

Goethe made the remark: "I am convinced that the Bible grows in beauty the more we understand it, that is, the more we see that every word to which we give a general meaning and a particular application to ourselves, has had a specific and direct reference to definite conditions of time and place." *

Heinrich Ewald (d. 1875), the great Hebraist and biblical scholar, the highest of the higher critics, holding a Greek Testament in his hand, said to Dean Stanley (who relates this in the Preface to the third volume of his *Lectures on the Jewish Church*, 1878), then a student from Oxford:

"In this little book is contained all the wisdom of the world."

Frederick W. Robertson.

Sermon on *Inspiration* (*Sermons*, New York ed., pp. 828, 829).

"It is this universal applicability of Holy Scripture which has made

* "*Ich bin überzeugt, dass die Bibel immer schöner wird, je mehr man sie versteht, d. h. je mehr man einsieht und anschaut, dass jedes Wort, das wir allgemein auffassen und im besondern auf uns anwenden, nach gewissen Umständen, nach Zeit- und Ortsverhältnissen einen eigenen, besondern, unmittelbar individuellen Bezug gehabt hat.*" (*Gespräche mit Eckermann.*)

the influence of the Bible universal: this book has held spellbound the hearts of nations, in a way in which no single book has ever held men before. Remember, too, in order to enhance the marvelousness of this, that the nation from which it emanated was a despised people. For the last eighteen hundred years the Jews have been proverbially a by-word and a reproach. But that contempt for Israel is nothing new to the world, for before even the Roman despised them, the Assyrian and Egyptian regarded them with scorn. Yet the words which came from Israel's prophets have been the life-blood of the world's devotions. And the teachers, the psalmists, the prophets, and the law-givers of this despised nation spoke out truths that have struck the key-note of the heart of man; and this, not because they were of Jewish, but just because they were of universal application.

"This collection of books has been to the world what no other book has ever been to a nation. States have been founded on its principles. Kings rule by a compact based on it. Men hold the Bible in their hands when they prepare to give solemn evidence affecting life, death or property; the sick man is almost afraid to die unless the book be within reach of his hands; the battle-ship goes into action with one on board whose office is to expound it; its prayers, its psalms are the language which we use when we speak to God; eighteen centuries have found no holier, no diviner language. If ever there has been a prayer or a hymn enshrined in the heart of a nation, you are sure to find its basis in the Bible. There is no new religious idea given to the world, but it is merely the development of something given in the Bible. The very translation of it has fixed language and settled the idioms of speech. Germany and England speak as they speak because the Bible was translated. It has made the most illiterate peasant more familiar with the history, customs, and geography of ancient Palestine than with the localities of his own country. Men who know nothing of the Grampians, of Snowdon, or of Skiddaw, are at home in Zion, the Lake of Gennesareth, or among the rills of Carmel. People who know little about London, know by heart the places in Jerusalem where those blessed feet trod which were nailed to the cross. Men who know nothing of the architecture of a Christian cathedral, can yet tell you all about the pattern of the holy temple. Even this shows us the influence of the Bible. The orator holds a thousand men for half an hour breathless —a thousand men as one, listening to his single word. But this word of God has held a thousand nations for thrice a thousand years spellbound; held them by an abiding power, even the universality of its truth; and we feel it to be no more a collection of books, but *the* book."

HENRY B. SMITH.

From his sermon on the *Inspiration of the Holy Scriptures*, delivered before the Synod of New York and New Jersey, in the First Presbyterian Church at Newark, N. J., Oct. 7, 1855.

"Central in this marvelous volume, its very center of unity, is the God-man, our Saviour, our Prophet, Priest and King, the ever-living Head of a divine kingdom, which is never to pass away. Miracles attest his divine commission, and that of his Prophets and Apostles also; while Prophecy

speaks of him in her most exalted strains, proclaiming his advent through thousands of years, and announcing the perpetuity and final victory of his kingdom in those daring promises, which only Omniscience could truly utter, which Omnipotence alone could carry into execution in a manner so indubitable and unexampled.

"And all this is presented in such a wondrous style and method, that human literature has nothing of stateliness or of simplicity, of poetic inspiration or prosaic fidelity, of that self-forgetfulness in the writers which is one of the surest tests of genius, of largeness of grasp and accuracy of delineation, of fervid eloquence, touching appeal and concentrated aim, to be compared even in fugitive analogy with these utterances of the seers of Judæa and the Apostles of Jesus.

"History and experience, too, add their testimony; for this Book of books has had a divine efficacy; its words are spirit and life; penitence still confesses its abasement in the language of David; faith lingers upon the rapt visions of Isaiah; with John we meditate upon the very words of Jesus; with Paul we receive the assurance of redemption in looking unto Christ; with the oldest of the prophets we still anticipate the day when the seed of the woman shall crush all the powers of sin. The human heart knows no depth of spiritual sorrow, no height of spiritual joy, no elevation of faith, no wonder of divine or human love, for which it may not here find fitting speech. And to all the perplexing and final problems of human destiny, this same volume offers a definite, a truly rational, and an authoritative solution. Beyond its revelation no scheme of human wisdom has ever reached. The most arrogant system of pantheistic infidelity only resolves the Christian faith into barren and abstract ideas.

"Such is this Book; and if it be such—if such a work has been written by fallible and sinful men—then we claim that there is an antecedent probability that it is also from God, and not from man alone; that it is given by the inspiration of the Almighty."

PHILIP SCHAFF.

From his Preface to Lange's *Commentary on Matthew* (New York, 1864). Abridged.

"Viewed merely as a literary production, the Bible is a marvelous book, and without a rival. All the libraries of the world could not furnish material enough for so a rich a treasure of the choicest gems of genius, wisdom, and experience. It embraces works of about forty authors, representing the extremes of society, from the throne of the king to the boat of the fisherman; it was written during a period of sixteen centuries, on the banks of the Nile, in the desert of Arabia, in the land of promise, in Asia Minor, in classical Greece, and in imperial Rome; it begins with the creation, it ends with the new heavens and the new earth, and describes all the intervening stages in the revelation of God and in the spiritual development of man. It uses all forms of literary composition; it rises to the highest heights and descends to the lowest depths of humanity; it is acquainted with every joy and every woe; it contains the spiritual biography of every human heart; it is suited to every class of society; it is as universal as the race, and as boundless as eternity. This matchless

combination of human excellencies points to its divine character and origin; as the absolute perfection of Christ's humanity is an evidence of His divinity.

"But the Bible is first and last a book of religion. It is a book of life for all ages and nations. It presents the religion of God, both in its preparatory growth under the law and promise, and in its completion under the gospel. It speaks to us as immortal beings on the highest themes, and with irresistible authority. It can instruct, edify, warn, terrify, appease, cheer, and encourage, as no other book. It seizes man in the hidden depths of his intellectual and moral constitution, and goes to the quick of the soul, to that mysterious point where it is connected with the unseen world and with the great Father of spirits. It purifies, ennobles, sanctifies man, and brings him into living union with God. It has light for the blind, strength for the weak, food for the hungry, drink for the thirsty; it has, in precept or example, a counsel for every relation in life, a comfort for every sorrow, a balm for every wound. Like the diamond, it casts its luster in every direction; like a torch, the more it is shaken, the more it shines; like a healing herb, the harder it is pressed, the sweeter is its fragrance. Of all the books in the world, the Bible is the only one of which we never tire, but which we admire and love more and more in proportion as we use it.

"What an unspeakable blessing, that this inexhaustible treasure of divine truth and comfort is now accessible, without material alteration, to almost every nation on earth in its own tongue, and, in Protestant countries at least, even to the humblest man and woman that can read or hear!"

FIRST SECTION: BIBLICAL PHILOLOGY.

(*Philologia Sacra.*)

CHAPTER LX.

IMPORTANCE OF THE STUDY OF THE ORIGINAL LANGUAGES.

Every branch of theology rests on a secular science; as theological Seminaries rest on Colleges, and Colleges on Academies, and Academies on elementary Schools. The necessary preparation for Exegesis is Biblical philology; that is, the knowledge of the original languages of the Bible,—the Hebrew of the Old, and the Greek of the New Testament.

Language is the key to unlock the reason, and the medium of communication of mind to mind. *Ratio* and *oratio*, the two significations of the Greek *logos*, are intimately connected. The thought is the inward word, or the speech of the mind; the word is the outward thought, its necessary form and expression. "To speak in his heart," means, in Hebrew, to think. We cannot conceive an idea, without clothing it in words, whether we utter them or not. To say, "I know it, but I cannot express it," amounts to a confession that the thought is not yet born, or is involved in obscurity.

By means of translations it is possible to get an intimate knowledge of the Bible sufficient for practical purposes. It would indeed be disastrous for the great mass of mankind, if they had to study Greek and Hebrew before they could understand the sacred volume which teaches them the way of life and salvation.

But without the knowledge of the original we would have no translation at all. And there is a difference between a popular or practical, and a critical or theological understanding and interpretation. For the latter some acquaintance with the

original is indispensable. It is a general characteristic of scientific operation to go to the source, to the prime fountain and principle.

Moreover, we have no faultless translations of the Bible. God has made no provision for inspired and infallible translators any more than for infallible commentators, preachers and printers. The best translations admit of constant improvement as the language changes and as the knowledge of the original advances.

Even if we had a perfect translation, it could never be an equivalent for the original. The best translation is only a copy and an imitation. 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 fresh from the primitive rock. Zwingli said that he learned the Greek language that he might draw the doctrine of Christ from the fountain ("*ut ex fontibus doctrinam Christi haurire possem*"). Without this knowledge he could not have become a Reformer.

The study or neglect of the original languages of the Scripture is inseparably connected with the prosperity or decay of religion and pure doctrine. The period of the fathers, when the Greek was still a living tongue, was very fruitful in exegetical learning, and the most useful of the fathers were those who studied the Bible most carefully (Origen, Chrysostom, Jerome, Augustin*). In the Middle Ages the knowledge of Greek and Hebrew almost disappeared from the Latin Church; the study of the Bible was sadly neglected, and all sorts of unscriptural traditions were accumulated, and obscured the Christian faith. The Revival of Letters in the 15th and 16th centuries by Agricola, Reuchlin, Erasmus, Melanchthon, and others, was a very important preparation for the Revival of primitive Christianity. The Reformers were good Greek and Hebrew scholars, and rank among the best translators and commentators of all ages.

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 unbeliever. All depends at last on the proper spirit. Without faith it is impossible to understand the spiritual depths of the Bible.

* Augustin, however, often missed the sense from his defective knowledge of Greek and his ignorance of Hebrew.

CHAPTER LXI.

CLASSIFICATION OF LANGUAGES.

The languages of the world are divided into three stocks or families.

I. The SEMITIC stock embraces the languages spoken by the descendants of Sem or Shem, one of the sons of Noah (Gen. 10: 21–31); that is, by the nations of Western Asia, in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, and Arabia. It may also be called the WESTERN ASIATIC or SYRO-ARABIC stock.* It includes the Hebrew, Aramaic (Eastern and Western), Phœnician, Arabic, and Assyrian languages, besides a few subordinate dialects (the Samaritan, Hymaritic, and Ethiopic). The Arabic and New Syriac are still in active use, especially the Arabic, but the Biblical Hebrew, the Old Syriac and other Semitic languages are quite or almost dead.

II. The INDO-GERMANIC or ARYAN or JAPHETIC or INDO-EUROPEAN stock embraces the Sanscrit (the sacred language of the Hindus), the Persian, the classical languages of Greece and Rome, the Romanic, Celtic, Germanic, and Slavonic tongues, with their ramifications.†

* The term *Semitic* (as the French, German, and some English writers spell it), or *Shemitic* (after the more accurate transliteration of the Hebrew), has come into use since Eichhorn (1794) and Schlözer (1781), and, though not strictly correct, is preferable to the older designation, *Oriental*, which dates from Jerome, but is too comprehensive according to modern ideas of the Orient, which includes Central and Eastern Asia and Egypt as well as Western Asia. The Semitic family of nations, with corresponding languages and dialects, are: the Hebrews, Phœnicians, Aramæans, Assyro-Babylonians, Arabs, and Abyssinians. According to the ethnological table in Gen. 10: 22, the sons of Shem were Elam, Asshur, Arpachshad, Lud, and Aram. From Arpachshad are descended the Hebrews and the Arabs. But Elam belongs to the Persian stock; while the Canaanites and Phœnicians, whose language is cognate to the Hebrew, are traced back to Cush (Ethiopia), and several Arabic tribes to Ham (10: 5, 6).

† The term *Indo-Germanic* denotes the two geographical extremes of these languages and nationalities, but would exclude the Celts who emigrated further West than the Germans. The term *Aryan* (from the Sanscrit *árya*, excellent; akin to the name of the country, *Iran*) would only embrace the Indians and Persians (Iranians). *Indo-European* is a more comprehensive term. The agreement of the languages of this stock has been shown chiefly by Franz Bopp (1791–1867), the founder of the science of Comparative Philology, in his *Vergleichende Grammatik* (Berlin, 1833–52, 6 vols., third ed. 1868–71, 3 vols., translated into French and English). The comparative vocabulary is given in Fick's *Vergleichendes Wörterbuch der indogermanischen Sprachen*, 3d ed. *Göttingen*, 1874–76, 3 vols.

The Romanic family, derived from the old Latin, embraces the Italian, French, Spanish, Portuguese, and Romansh (in the Grisons, Switzerland). The Celtic family embraces the old British, Irish, Welsh, and Gaelic. The Germanic or Teutonic family: Gothic, Anglo-Saxon, German, Dutch, Danish, Swedish. The Slavonic family: Russ, Polish, Bohemian, Lithuanian.

III. The TURANIAN stock includes the Chinese and cognate languages, which consist of disconnected unchangeable words, without prefixes, suffixes, and inflections denoting relations and modifications of meaning. These languages have no connection with biblical studies, and come in contact with Christianity only on missionary ground.

CHAPTER LXII.

THE SEMITIC LANGUAGES.

Porta Linguarum Orientalium inchoavit J. H. PETERMANN *continuavit* HERM. L. STRACK. Berlin, London, Paris, New York (Westermann & Co.). A series of manuals of all Semitic languages, with bibliography, chrestomathy and glossary, prepared by different scholars.—WILLIAM WRIGHT, *Lectures on the Comparative Grammar of the Semitic Languages.* Cambridge, 1890. RENAN, *Histoire Générale des Langues Sémitique.* Paris, 1855, 2d ed., 1858, 2 vols. The second part, the *Système comparé,* has not yet appeared.

There must have been a primitive Semitic race and a primitive Semitic language; but they are lost in the darkness of prehistoric times. We may infer from Gen. 11 : 2 that the Semites settled in the Tigris-Euphrates Valley, towards which the descendants of Noah were moving ("from the East"). They spread over Western Asia to the Mediterranean coast, and sent colonies to the Delta of Egypt, to North Africa (Carthage), and the south of France (Marseilles). They may be broadly divided into *Northern* Semites: the Aramæans, Canaanites, Phœnicians, Hebrews, Babylonians, Assyrians; and *Southern* Semites: the Arabs and Abyssinians. The Jews and the Arabs still remain, with remnants of a few other branches.

The Semitic languages and dialects resemble one another much more closely than the branches of the Aryan family, which occupy a larger territory and embrace a greater variety

of nationalities. They are as closely connected as the old Norse, Gothic, High and Low German, and old English; or as the Latin languages (Roman, Italian, Spanish, Portuguese, Provençal, and French). They have a peculiar phonetic system, a simple syntax, and a limited vocabulary. They are not adapted for philosophy and science, but are very rich in emotional, proverbial, poetic and religious expressions. The Hebrew vocabulary has furnished to the languages of Christian Europe a number of religious terms for which there were no Aryan equivalents.

A striking superficial peculiarity of most Semitic books is, that they are written and read from right to left. But the Assyrian runs from left to right.

The Semitic alphabet has a variety of gutturals—the Arabic no less than six—which are breathed up from the throat and drawn as it were from the depth of the heart, but cannot be reproduced by Occidentals. 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*."* The Arabic spoken by a native Arab in the East is much more musical than when pronounced by a Western scholar.

The consonants constitute the solid body of the words, animated by vowels, and determine the signification. The stem-words are tri-literal (consisting of three consonants), and dissyllabic. They are enriched in a phonetic manner by the multiplication of sounds, or by doubling the radical consonants, or by attaching new consonants to the root. There are only two genders (no neuter), and only two tenses of the verb,—the *perfect* and the *imperfect;* the perfect for expressing the completed, the imperfect for expressing the incomplete or hypothetical act, whether past, present, or future. The verbs predominate over the nouns. The oblique cases are not marked by case endings (although traces may be found in certain archaic forms), but by prepositions, and the genitive by the *status constructus*, that is, by closely combining the noun in the genitive with the governing noun, so as to make a compound of the two. There is a scarcity of particles and compounds. 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

* "*Die Hebräische Sprache tönt nicht, aber sie haucht, sie lebt.*"

organic process, but are piled up like the stones of a building or follow each other like the waves of the sea. In the Hebrew the sentences are usually connected by "and" (*vav* and *vav consecutive*), which by a simple change of vocalization, accentuation, or position may denote simple consecution or purpose or result.

Parallelism—synthetic, or antithetic, or progressive—is characteristic of Semitic poetry, and also of sententious and elevated prose. It resembles the flapping of the two wings of a bird, or the alternate rising and falling of a fountain, or the advancing and receding flow of the tide. It constitutes a peculiar charm of the poetry of the Old Testament, and admits of easy translation into other languages.

The simplicity, boldness, and sublimity of the Semitic languages admirably adapt them to be vehicles of the early revelations of God to the human race. This is especially true of Hebrew.

CHAPTER LXIII.

THE HEBREW.

The Hebrew* is by far the most important of the Semitic languages for the theologian and minister, for all the canonical books of the Old Testament are composed in that language, with the exception of a few Aramaic passages (namely, Daniel 2:4–7:28; Ezra 4:8–6:18; 7:12–26; Jer. 10:11). The Aramaic, however, is closely related to the Hebrew both in its vocabulary and grammatical structure.

The Hebrew language is the medium of the Old Testament revelation. It is simple, natural, childlike, and yet forcible, majestic, and eminently fitted for worship. It is rich in synonyms. It is said to have 2,000 roots to 10,000 words; while the English has fewer roots, but over 200,000 words (the *Century Dictionary* gives about 215,000 words).

The Hebrew surpasses all Semitic languages in prophetic oratory. It has the most important literature. It was probably used by the Canaanites and Phœnicians before the immigration

* Derived from *Eber* or *Heber*, the ancestor of Abraham (Gen. 14:13). In the Old Testament it is called "the language of Canaan," or "the Jews' language"; in the New Testament, "the language of the Hebrews," or "Hebrew" (Ἑβραΐς διάλεκτος, γλῶσσα τῶν Ἑβραίων, Ἑβραϊστί), is Aramaic. John 5:2; 19:13; Acts 21:40; 22:2; 26:14; Rev. 9:11; 16:16.

of Abraham, who originally spoke Aramaic (comp. Gen. 31 : 47). The remains of the Phœnician and the cognate Punic languages in inscriptions, tablets, coins, and sepulchral monuments, agree closely with the Hebrew.

Jewish rabbis, Christian fathers, and some of the older Protestant divines indulged the fancy that the Hebrew was the primitive language, that it was spoken by God and by angels, as well as by Adam in Paradise, and that it prevailed universally till the Flood and the dispersion of Babel. They called it *lingua Dei, lingua angelorum, lingua prophetarum.* The Buxtorfs, father and son, both distinguished for Hebrew and Talmudic scholarship, believed in the literal inspiration of the Old Testament, including the Masoretic vowel-points and accents, and advised all Christians to learn Hebrew that they might praise God in that language. This is a species of pious and learned Bibliolatry.

The Hebrew was transplanted by the patriarchs to Egypt and brought back again by the Israelites to Canaan. It was their mother-tongue during the time of their national independence, and with some modification down to the destruction of Jerusalem, and is their sacred language to this day. The Law and the Prophets are still read and the Psalter chanted from the original in the Jewish synagogues, and prayers are usually printed in Hebrew and another language in parallel columns.

The Hebrew, owing to the greater stability of the Eastern nations, and the Semitic languages as compared with the Aryan, the firm character of the Mosaic institutions, its confinement to sacred literature, and the isolation of the Jews from foreign nations, remained substantially the same during the flourishing period of its literature. Yet we may distinguish three periods in its growth and decay: the Mosaic; the Davidic and Solomonic; the Babylonian and post-exilic. The earliest pre-Mosaic, Mosaic, and post-Mosaic records are marked by grand simplicity and certain archaic forms of speech: here belong the stories of the creation and the fall, and the poetic and prophetic sections of Genesis—the song of Lamech (Gen. 4 : 23); the blessing of Noah (9 : 25–27); the blessing of Jacob (49 : 2–28); the Song of Moses (Ex. 15); the Ten Words (Ex. 20); the Farewell Song and Blessing of Moses (Deut. 32 and 33); the Prayer of Moses (Ps. 90); the Song of Deborah (Judges 5 : 2–31). With David and Solomon begins the golden age of Hebrew literature, which continued down to the exile. To it belong the older Psalms

and Proverbs, the prophecies of Isaiah, Micah, Nahum, Habakkuk, Jonah, Amos, Hosea, and probably also the Book of Job, although this is often assigned to an earlier date. During the Babylonian exile the Hebrew language was assimilated to the kindred Aramaic or Chaldee, as may be seen, in various degrees, in the books of Ezra, Nehemiah, Chronicles, Esther, Jeremiah, Ezekiel, Daniel, Haggai, Zechariah, Malachi, and the later Psalms.

Gradually the Aramaic superseded the Hebrew as the living language of the people. It was the mother-tongue of Christ and the Apostles.*

The Jews of the Dispersion used the Greek with a Hebrew coloring and accent, and hence were called *Hellenists*, or Grecian Jews, as distinct from the *Hebrews* in Palestine.

The Hebrew of the Old Testament, after having accomplished its great purpose, died as a spoken tongue and became stereotyped and unalterably fixed for the benefit of future generations. It was thus protected against the changes which every living language in the process of its growth and decay must undergo. The same is the case with the Hellenistic, or Jewish Christian dialect of the New Testament. This fixed character of the Bible language is a positive advantage: it enables the reader to drink from the pure fountain of the original, and facilitates the work of the translator and commentator. The Bible can be easily reproduced in any language without losing its force and beauty by the process.

A knowledge of Hebrew is necessary, or at all events most helpful, to the minister for the understanding of the Old Testament, and also of the New; for the Gospels and Epistles constantly quote from the Law and the Prophets, and point to their fulfilment in Christ. Besides, the Hellenistic Greek is strongly Hebraistic, and many words and phrases derive their full meaning only from the vernacular Aramaic of Christ and the Apostles. The two Testaments are so closely connected in spirit

* When the New Testament speaks of Hebrew as then used in Palestine, the Aramaic is meant, as is evident from such words as Bethesda, Gabbatha, Golgotha, Rabbi, Messias, Mammonas, Bar Jonah, Talitha Kumi, Epphatha, Abba, Kephas, Akeldama. Josephus often uses *Hebrew* in the sense of *Aramaic*. Christ is reported by Mark to have spoken Aramaic on three occasions, when he raised the daughter of Jairus (4:41), when he opened the ears of the deaf man (7:34), and when he exclaimed on the cross, "Eloi, Eloi, lamma sabachthani" (15:35). "*Eloi*" is the Syriac form for the Hebrew *Eli* (Ps. 22:1; Matt. 27:46).

and form, that one cannot be understood without the other. "The New Testament is concealed in the Old, the Old Testament is revealed in the New." The mere knowledge of the language is, of course, not sufficient; otherwise Jewish rabbis and Hebrew grammarians would be the best interpreters of the Old Testament. It is only in the light of Christianity that we can fully comprehend the Hebrew Scriptures.

Besides the Old Testament we have a few remains of the ancient Hebrew, viz.: (1) The inscription of the Moabite stone from the ninth century before Christ (about 850), discovered at Dibon, in Moab, in 1868, by Klein, and containing in thirty-four lines an account of King Mesha of Moab, about 900 B.C., and his conflicts with Israel (comp. 2 Kings 3:4 sqq.). (2) The Siloam inscription, of the seventh century B.C., found in 1881 in a tunnel, about fifteen feet from the pool of Siloam; it narrates the completion of the tunnel. (3) Twenty cut stones (seals), containing mostly names only, partly from the period before the exile. (4) Coins of the Maccabæan prince, John Hyrcanus (B.C. 135), and his successors. The inscriptions on tombstones in the Hebrew cemeteries of ancient Rome, discovered and deciphered by Garrucci and Schürer, are mostly Greek, some Latin, but none Hebrew.

In some parts of Persia the Jews are said to use Hebrew still as their mother-tongue. It is also spoken by the Jews in Jerusalem, and the first newspaper published there was in Hebrew. Since the efforts of Moses Mendelssohn and his friend David Friedländer in the eighteenth century to raise the Hebrew from the dead, it has to a limited extent again become a spoken language in Europe, and Hebrew periodicals and works original and translated, in different departments of literature, are appearing from German, Russian, and American presses. Among recent Hebrew translations we may mention portions of Schiller, Goethe's *Faust*, Homer's *Odyssey*, Longfellow's *Excelsior*, Eugene Sue's *Mysteries of Paris*. Bunyan's *Pilgrim's Progress* was translated by S. Hoga. The New Testament has been repeatedly translated into Hebrew, by Elias Hutter (1600), Joachim Neumann, Greenfield, and others, and last by Prof. Franz Delitzsch (1876, 5th ed., revised, 1883, published by the British and Foreign Bible Society).

CHAPTER LXIV.

HISTORY OF HEBREW LEARNING.

1. The ancient Christians knew the Old Testament mostly from translations, especially the Septuagint, the Itala, and the Vulgate. The Greek and Latin fathers, with the exception of ORIGEN, EPIPHANIUS (probably a Jew by birth), EPHRAIM, and JEROME, were ignorant of Hebrew, and for this reason made

many mistakes in their exegesis. Even Augustin knew, besides his native Latin, only a little Greek, and a few Hebrew words, and relied on the defective *Itala* for his knowledge of the Bible.

Jerome learned Hebrew from Jewish rabbis in Syria, and was thus enabled to revise the *Itala* and to translate the Old Testament from the original. He taught St. Paula and other pious Roman ladies to chant the Psalter in the original. By his Vulgate Version he did an inestimable service to the mediæval Church. He had to fight his way against the ignorance and prejudice of his over-conservative assailants, and, in one of his spicy letters, he calls them "two-legged donkeys" (*bipedos asellos*), to whom "a lyre is played in vain."

In the Syrian Church, owing to the affinity of language, a knowledge of Hebrew was more common; the Peshitta or Syriac translation of the Scriptures is a noble monument of Hebrew learning. The writings of Ephraim Syrus show likewise some acquaintance with the original text of the Old Testament.

The Jews kept up a learned knowledge of their language in the schools at Tiberias. The Talmudists and Masorets (who contributed to the Masora or the body of critical traditions relating to the text of the Hebrew Scriptures) handed down the manuscripts from which our text is derived. The Masoretic text, so called, will always be the basis of translations and commentaries, but admits of considerable improvement from the Septuagint and other sources, especially the Septuagint which was derived from Hebrew manuscripts much older than those we now possess. Moreover, the quotations in the New Testament are mostly taken from the Septuagint.

2. In the Middle Ages, the Hebrew was exclusively cultivated by learned Jews (especially in Spain during the Moorish rule), such as Ibn Ezra (d. 1170), David Kimchi (1200), Moses Maimonides (d. 1204). Even the greatest scholastic divines, as Anselm, Thomas Aquinas, Bonaventura, were ignorant of Hebrew. Christians had to learn it from the Jews after the revival of letters. Nicolaus Lyra, a Franciscan monk who taught theology in Paris (d. 1340), knew Hebrew and applied it to exegesis in his brief commentaries on the Bible, which were much used by Erasmus and Luther.*

Elias Levita, a German Jew (Elihu ben Asher Hallevi, d. 1549), taught the language in Italy during the first half of the sixteenth

* See ch. cxxxiv., p. 210.

century, and put grammatical rules into Hebrew rhymes. Wessel, Agricola, and others who are named among the forerunners of the Reformation, learned the language to a limited extent.

3. The Reformation kindled an enthusiasm for the Bible and a spirit of free inquiry. Since that time the Hebrew was made a part of regular theological study, at least in the Protestant Churches. But the Reformation could not have taken place without the preceding Renaissance or the revival of ancient learning.

REUCHLIN, the great-uncle of Melanchthon, broke the path. He is the father of modern Hebrew learning among Christians. He acquired the language from John Wessel, from Matthew Adrianus (a converted Spanish Jew), and several Jewish scholars at Vienna and Rome, and taught it in Germany till his death, 1522. He coined most of the technical terms which have since been in use in Hebrew grammar (as *status absolutus*, *status constructus*, *affixum*, *verba imperfecta*, *quiescentia*, etc.), and introduced the pronunciation which prevails in Germany. His grammar, *Rudimenta Hebraica*, 1505, based upon David Kimchi, was the first Hebrew grammar written by a Christian, unless we except Pellican's *De Modo legendi et intelligendi Hebræum*, which appeared one or two years earlier (at Strassburg, 1504).* Reuchlin had to suffer much persecution from the ignorant monks, who were afraid of such studies; hence he calls himself *Hebraicarum litterarum protomartyr*. He died, however, in the Roman Catholic Church. He and Erasmus stood on the dividing line between the Renaissance and the Reformation, and between mediæval Catholicism and modern Protestantism.

Luther, Melanchthon, Zwingli, Œcolampadius, Calvin, and other reformers cultivated and highly recommended the study of Hebrew. Without such knowledge Luther could not have produced such a masterly translation of the Bible, nor could Calvin have written his unrivaled commentaries.

Even the Roman Church could not entirely neglect it. The Jesuits, Bellarmin, Huntley, and others took it up, though mostly in a polemical interest to show the necessity of church authority and to disprove the Protestant doctrine of the perspicuity of the Scriptures. Huntley showed that the very first

* This book was recently discovered and republished by Nestle, Tübingen, 1877. Pellican was called to Zurich as teacher of Hebrew by Zwingli in 1525. He died in 1556.

verse of Genesis admitted grammatically of eight interpretations, beside the orthodox one, and that Elohim may mean "gods," or "angels," or "magistrates," etc.

4. The dogmatic scholasticism which set in after the Reformation led again to a neglect of biblical philology and exegesis; but could not entirely stop progress. The mechanical inspiration theory of Lutheran and Reformed divines hindered the understanding of the spirit, but promoted the study of the letter, of the Bible.

The greatest Hebrew and Talmudic scholars of the seventeenth century were the two BUXTORFS of Basel, father and son, especially the father (d. 1629, author of a Hebrew grammar and lexicon). Next to them SALOMO GLASSIUS (d. 1656), professor in Jena and author of the *Philologia sacra* (1625, 1705, 1776), which was once regarded as the key for the solution of all exegetical difficulties. JOHN LIGHTFOOT (a member of the Westminster Assembly of Divines, d. 1675) prepared from his extensive reading the illustrative *Horæ Hebraicæ et Talmudicæ* (1,648) which are still used and quoted by scholars. A valuable continuation and supplement of this work was furnished in 1733 by CHRISTIAN SCHÖTTGEN (d. at Dresden, 1751) in his *Horæ Hebr. et Talm. in universum N. Test.*

5. A new epoch for Hebrew learning was opened in the nineteenth century by two great scholars, GESENIUS and EWALD, who greatly advanced the critical knowledge of the language and literature of the Old Testament, but differed widely in their spirit and method. Wilhelm Gesenius (1786–1842, Professor in Halle), a rationalist, but a very able, clear-headed, industrious, and useful Hebraist, still continues to guide beginners in the empirical study of the language by his grammar (1813), which, with the successive improvements of Rödiger and Kautzsch, has reached the twenty-fifth edition (1889), and has been several times translated into English (by Mos. Stuart, Th. J. Conant, Benj. Davis, E. C. Mitchell); while his Hebrew Lexicon (German ed. 1815, 11th ed. by Mühlau and Volck, 1890; Latin ed. 1833; English translations by Tregelles and Robinson) and his great *Thesaurus* (completed by Rödiger, 1829–58, 3 vols.) are indispensable. HEINRICH EWALD (1803–75, Professor in Göttingen, then in Tübingen, and again in Göttingen) was a genius and scholar of the first order, but eccentric, excessively independent and sublimely conceited, yet very religious (he

looked and spoke like a prophet of Jahveh, and in his way he was a prophet). He first grasped and expounded the philosophy of the Hebrew syntax (*Lehrbuch*, 8th ed. 1870; the portion on Syntax translated by James Kennedy, 1879).

The more recent scholars have the great additional advantage of the Assyrian discoveries.

Next to these masters, must be mentioned the services of HUPFELD (1841), FÜRST (1857), DELITZSCH (father and son), DIETRICH (1846), J. OLSHAUSEN (1861), BÖTTCHER and MÜHLAU (1866–68), BICKELL (1870, well translated by Samuel Ives Curtiss, 1877), NÄGELSBACH (1856, 4th ed. 1880), SEFFER (7th ed., 1883), STADE (1879), T. E. KÖNIG (1881), and STRACK (1883, etc.).

The modern Hebrew learning in France, England, and Scotland is mostly dependent upon that of Germany. S. P. TREGELLES published *Heads of Hebrew Grammar* (1852), *The Englishman's Hebrew and Chaldee Concordance to the Old Testament* (1843), and a translation of Gesenius's *Lexicon* (1859). B. A. DAVIES is the author of a *Hebrew and Chaldee Lexicon* (3d ed. revised by E. C. MITCHELL, 1880). ROBERT YOUNG published an *Analytical Concordance* of the whole Bible, with the Hebrew and Greek words (1879). Professor A. B. DAVIDSON of Edinburgh has written a useful *Introductory Hebrew Grammar* (8th ed. 1891), and Canon DRIVER of Oxford a valuable *Treatise on the Use of the Tenses in Hebrew* (2d ed. 1881).

6. The fathers of Hebrew learning in America are MOSES STUART of Andover (d. 1852), JOSEPH ADDISON ALEXANDER of Princeton (d. 1860), and EDWARD ROBINSON of the Union Theological Seminary in New York (d. 1864). They introduced the fruits of critical German scholarship, as then represented by Gesenius, but happily retained the traditional English and American reverence for the Word of God. Stuart published, besides several commentaries, a *Hebrew Grammar*, based on Gesenius. Alexander wrote commentaries on Isaiah and the Psalms (based upon Hengstenberg). Robinson prepared a *Hebrew Lexicon* (20th ed. 1881) on the basis of Gesenius, which has heretofore been the best, but is now undergoing a complete reconstruction, according to the latest Semitic discoveries and researches, by Professors BROWN and BRIGGS of New York, and Canon DRIVER of Oxford, published by the Clarendon Press, 1892 sq.

land by the Clarendon Press; in this country by Houghton, Mifflin & Co.

Hebrew grammars have been written by BUSH, CONANT, NORDHEIMER, GREEN, HARPER, and BISSELL. Those of Nordheimer (of Union Th. Sem., New York, 1842, 2 vols.) and Green (of Princeton, 4th ed. 1883) are of superior merit.

A new generation of Hebrew scholars, trained in German universities, is growing up and producing a revival of Semitic studies to an extent unknown before. An Oriental Society was founded at Boston in 1842, and edits a journal which corresponds to the journals of the German and French Oriental Societies. Several Theological Seminaries (Union, Princeton, Andover, Yale) provide for instruction in all the Semitic languages. An *Institute of Hebrew* was organized December 31, 1880, under the inspiration of Dr. WILLIAM R. HARPER, President of the new University of Chicago, an enthusiastic Hebraist and indefatigable worker. The *Institute* consists of thirty-seven professors of Hebrew of various denominations, and carries on a Correspondence School, and four Summer Schools, which are held for several weeks, during the summer vacation, simultaneously in Eastern and Western cities. Students, ministers, and even ladies attend. In addition to the Hebrew, the other Semitic languages are also taught in these summer schools.

Ultimately all the leading colleges will have to provide for the optional study of Hebrew and other Semitic languages. In this way the Theological Seminaries will be relieved of the preparatory grammatical drill and be able to devote their strength to the higher work of exegesis.

CHAPTER LXV.

THE OTHER SEMITIC LANGUAGES.

The study of other Semitic languages besides Hebrew is unnecessary for the great majority of theological students and pastors, who may employ their time more profitably, but it is indispensable for those who would make the Old Testament language and literature the subject of special critical and comparative research.

The Aramaic is essential for Rabbinical and Talmudic scholarship, and the Syriac gives access to a considerable body of ancient Christian literature.

The Assyrian is important not only for its close affinity with the Hebrew, but also for the parallel sections of its literature. The recovery of this language has opened a new field for comparative Semitic philology and history.

The Arabic facilitates a thorough understanding of Hebrew, and the geographical exploration of Bible lands. It has an independent literary and historical value for the student of the Koran and the history of Islâm. It is indispensable to missionaries in Mohammedan countries.

CHAPTER LXVI.

THE ARAMAIC LANGUAGES.

The Aramaic (Aramæan) group differs, especially in its earlier form, very slightly from the Hebrew. Jacob and Laban understood each other, the one speaking Hebrew, the other Aramaic (comp. Gen. 31 : 47). Gideon, or Purah, or both, understood the conversation of "the Midianites and the Amalekites, and all the children of the East" (Judges 7 : 9–15). At a later period only the educated Jews were familiar with Aramaic (2 Kings 18 : 26); but still later, after the Babylonian exile, the Aramaic supplanted the Hebrew even in Palestine, and continued to be the language of the Hebrews during the Persian, Greek, and Roman periods. It was the native language of Christ and his Apostles (who spoke the Galilean dialect; comp. Matt. 26 : 73; Mark 14 : 70).

The Aramaic is probably as old as the Hebrew, if not older, but is known to us mainly from the time of the Babylonian exile. It prevailed in Mesopotamia, Palestine, and Syria. It is still spoken in part, though corruptly, in the neighborhood of Mosul and Lake Oroomiah; but upon the whole it has been supplanted by the Arabic with the spread of Mohammedanism. It is more rough and flat in its consonants, poorer in vowels, and far less cultivated than the Hebrew. Among its peculiarities are the preponderance of consonants, the *emphatic state* of

nouns (equivalent to the article in Hebrew and Arabic), the termination *în* for the plural of the masculine (as *Sanhedrin*), etc.

The principal languages of the Aramaic group are the ARAMAIC proper, or CHALDEE, and the SYRIAC. They differ mainly in pronunciation and spelling.

CHAPTER LXVII.

THE BIBLICAL ARAMAIC AND THE RABBINICAL HEBREW.

The Aramaic, or Chaldee so called, was the language of Syria; it got the upper hand of the Hebrew in ordinary use in Palestine since the fourth or fifth century before Christ.* It occurs in the later portions of the Old Testament,† in a few remains of the current speech in Palestine in the New Testament, where it is called "Hebrew";‡ then in the Targums (*i.e.*, translations and paraphrases of the Old Testament), the Masora, the Talmud, and the Jewish scholars of the Middle Ages (Ibn Ezra, Maimonides, Kimchi, Rashi, etc.).

The Rabbinical and Talmudic Hebrew is also called the "New Hebrew," in distinction from the Hebrew of the Old Testament, which the Rabbins endeavored artificially to imitate. It is related to the pure Hebrew as the monastic and ecclesiastical Latin is to the classical Latin of Cicero. Buxtorf, in his Chaldee-Talmudic Dictionary, notices throughout the Rabbinical vocabulary. The language of the Talmud is essentially Aramaic mixed with Hebrew; the Mishna nearly resembles the Hebrew; the style of the Gemara of Jerusalem is Aramaic, while the Gemara of Babylon more nearly approaches the Hebrew.

* The term *Chaldee* is derived from Dan. 2:4 (Septuagint), and was introduced by Jerome as a designation of the Aramaic language, but this is inappropriate, since the old Chaldæans, *i.e.*, the Babylonians, never spoke Aramaic. Yet the term is used in the Dictionaries of Buxtorf, Fürst and Gesenius, including the ninth edition: the tenth corrects it.

† Dan. 2:4–7:28; Ezra 4:8–6:18; 7:12–26; Jer. 10:11. The oldest Aramaic word in the Bible, *Jegar-sahadutha, i.e.*, the heap of witness, is found Gen. 31: 47. The dialect used in the Old Testament is called the Biblical Aramaic.

‡ Luke 23:38; John 19:13, 17, 20.

CHAPTER LXVIII.

THE SYRIAC AND THE SAMARITAN.

The Syriac is the Christian and ecclesiastical Aramaic. It has an alphabet of its own (one common in MSS., and one for printed books). The Syriac literature extends from the second to the thirteenth century after Christ. It commences with one of the oldest and best translations of the Bible (the Peshitta, probably from the second century), and was carried forward by Ephraim the Syrian, and by the Nestorians in their theological schools at Edessa and Nisibis. It embraces translations, legends, poems, liturgies, and folk-lore. The British Museum acquired in 1845 from Coptic convents in Egypt a large number of Syriac MSS., mostly patristic, which were published by Cureton, Payne Smith, and others. This collection has been increased by later discoveries in the East. Among the most important documents are fragments of an old, perhaps the oldest, translation of the Gospels (called the Curetonian Syriac), the Syriac Ignatius, the Festal Letters of Athanasius, the Syriac Clement of Rome, and the Apology of Aristides (discovered by J. Rendel Harris on Mt. Sinai in 1889).

The Syriac is mixed with Greek, Arabic, Persian, and Latin words (mostly nouns), owing to its contact with the literature of the Greek Church, and to the wanderings of the Nestorians.

It still exists in altered and decayed forms, and is spoken by Jews and Nestorian Christians in Syria, Mesopotamia, and Koordistan. It is the sacred language of the Nestorians, Jacobites, and Maronites. But among the people since the tenth century, it has been more and more supplanted by the Arabic.

The modern Syriac has a literature of its own, partly native, partly the product of Protestant and Roman Catholic missionaries.*

To the same branch belongs the Samaritan language. It is a mixture of the Aramaic and vulgar Hebrew, and corresponds to the mixed character of the Samaritan people. In many cases it embraces the forms of both, *e.g.*, the Hebrew article and the Aramaic emphatic state. It has twenty-two letters in the or-

* See a full list of Syriac literature, old and new, in the Appendix to Nestle's *Syriac Grammar* (1889), pp. 1–66.

der of the Hebrew alphabet; the form resembles the ancient Hebrew and Phœnician (not the later Hebrew square character). The gutturals are weak and quiescent: hence the difference in pronunciation. (Comp. John 4: 9.) The Samaritan Literature is confined to the Samaritan *Pentateuch* (which has some critical value), the Samaritan *Targum* (of Nathaniel the high priest, B.C. 20), Samaritan *Chronicles*, *Liturgies*, and *Hymns*, mostly in MS. in the British Museum.

CHAPTER LXIX.

THE ASSYRIAN.

The Assyrian or Assyro-Babylonian language belongs to the same branch of Semitic languages as the Hebrew, and resembles it much more closely than the Arabic. It was spoken and written, with a slight dialectical difference, in Babylonia and Assyria.* It continued in use through the Persian and Greek periods, but was buried and forgotten for centuries till the middle of the nineteenth century, when it was dug up from the dust with the ruins of Nineveh and Babylon. Its study is a necessity for the specialist in Semitic philology, history, and religion.

The system of Assyrian writing was originally like the Chinese and Egyptian, hieroglyphic and pictorial. The pictorial form gradually faded away, and the pictures became conventional notations. A few bold strokes sufficed to depict the object intended, and in the end the form of the letter bore very little or no resemblance to the thing from which it was derived.

Assyrian is read from left to right; its characters are composed of wedges; hence the name *cuneiform* (from *cuneus*, wedge); also *arrow-headed*. There are horizontal, perpendicular, and sloping wedges, and also double wedges. The characters contain from one to twenty wedges each, and represent

* Assyria is made prominent in the name because the attention of explorers and decipherers was first directed to the palaces and inscriptions of the great Assyrian kings, but the Babylonian empire and civilization was older than the Assyrian (comp. Gen. 10: 10, 11), and survived it. Nineveh, the capital of ancient Assyria, was destroyed B.C. 607 (so Schrader); Babylon was captured and its empire overthrown by Cyrus, B.C. 538. The Babylonians were priests and built temples; the Assyrians were soldiers and built palaces.

either syllables or words. There are ideograms, *i.e.*, signs of objects or ideas, and phonograms, *i.e.*, signs for sounds. The cuneiform writing is complicated and difficult, but may be made easier by transliteration into Hebrew or Latin. The easiest method for beginners is to study the language by the use of transliterated texts.

The decipherment of the wedge-writing was made possible by the help of trilingual inscriptions (made under the Persian kings), just as the decipherment of the Egyptian hieroglyphics was made by the help of the trilingual Rosetta stone discovered in 1799. It is due to the genius and progressive efforts of Grotefend (who first deciphered a short Persian cuneiform inscription as early as 1802), Bernouf, Lassen, Rawlinson, Talbot, Hincks, Oppert, Lenormant, Benfey, Spiegel, Schrader, Haupt, Delitzsch, Hilprecht, and others. Oppert wrote the first connected Assyrian Grammar (1860), and was followed by Sayce (1872), and Friedrich Delitzsch (1889). The grammar is simple and easily acquired by one acquainted with Hebrew. A large majority of the roots are the same as in Hebrew. The verb has two forms for the imperfect: the first for expressing a continuous action, whether past, present, or future (as in Hebrew), the second for ordinary narration of past action (like the English preterit).

The Assyrian literature reaches back into the third and fourth millennium before Christ; the oldest writing of which we know was in the time of Sargon I., about B.C. 3800. The Babylonians knew the art of writing long before Abraham left Ur in Chaldæa, and some have conjectured that the Hebrew alphabet was derived from the archaic form of the Babylonian signs for words and syllables. The history which this literature unfolds is a startling revelation to the second half of the nineteenth century, as the recovery of ancient Egypt through the decipherment of the hieroglyphics was to the first half of the same century. They were brought to light by excavations in the Euphrates valley made by Botta (1842–45), Layard (1845–51), Rassam (1852–54), George Smith (1873–76), E. de Sarzec (1875–80), the American Wolfe expedition led by Ward (1884), Peters, Hilprecht (1890), and other scholars of different nations.

The cuneiform literature is inscribed on bricks, prisms, slabs of marble or alabaster, statues, obelisks, colossal bulls, on walls of temples and palaces, and on clay tables of every shape. The

royal library at Nineveh had at least 30,000 clay tablets with texts of all sizes, some in such minute characters as to require a magnifying glass. The inscriptions already discovered exceed in compass the Hebrew Bible, and continue to increase in number from year to year. They record primitive traditions of the creation and the flood, lists and legends of the gods, prayers, psalms, grammars, and dictionaries, chronicles of the Assyrian and Babylonian Kings, astrological tablets, calendars, oracular deliverances, letters, proclamations, petitions, inventories, receipts, deeds of purchase and sale, bequests, wills; and thus furnish us a faithful picture of the history, geography, religion, politics, wars, culture, domestic, social, and public life of the Babylonians and Assyrians and the neighboring nations of Western Asia. These ancient treasures have been transferred to the British Museum, the Louvre of Paris, and other museums of Europe, and are thus made accessible to scholars. There is a large and growing literature on Assyriology, to which scholars of different nations have contributed.* To the biblical student the most important portions of the cuneiform literature are those which run parallel with the sacred narrative. The stories of the creation, the deluge, and the tower of Babel are vitiated by polytheism, and show by contrast the superiority of the accounts of Genesis. The gods themselves emerge from the primitive chaos, while the Bible raises the one true and living God above the world which he called into existence by his free, omnipotent will. The Babylonian flood-story agrees with Genesis in representing the deluge as a visitation of divine justice, the building of a ship, the embarkment of the family of Pir-napishtim (the Babylonian Noah), and all kinds of animals, the perishing of the race except this family, the grounding of the ship on a mountain, the sending forth of a dove (a swallow and a raven), the disembarkment, and the sacrifice of thanksgiving. But this poem also is disfigured by polytheism, and a quarrel among the gods, Bel, Ea, Ishtar, and Anu. The Nimrod of Genesis 10 : 8 sqq. has been identified with the Babylonian Gilgames, the chief hero of the great epic, in which the Babylonian flood-story forms a canto. The Babylonio-Assyrian chronology serves in part as a

* A complete list of works on modern Assyriology is given by Friedrich Delitzsch (son of the late Franz D.), in the Appendix to his *Assyrian Grammar* (Berlin, 1889, English translation by A. R. S. Kennedy, pp. 55–78).

guide through the perplexity of the more meagre Hebrew dates. The history of the Assyrian monarchy from B.C. 900 to the destruction of Nineveh is best known from these monuments, and illustrates the corresponding accounts of the Books of Kings.*

CHAPTER LXX.

THE ARABIC.

The ARABIC or Ishmaelite language appears in history about four hundred years after Christ. Of its early phases we know little or nothing. Its oldest literature consisted of ballads handed down by oral tradition. It assumed a vast importance in the seventh century through Islâm and spread with the Mohammedan conquest far beyond its original limits. In this respect the promise of God to Ishmael to make him a great nation (Gen. 16: 10; 17: 20; 21: 13, 18) has been strikingly fulfilled. The Arabic is said to be spoken by from one hundred to one hundred and twenty millions of people in the Turkish empire, in Egypt, Palestine and Syria, in Algiers, in the interior of Africa, in India and Central Asia. It is spoken not only by Mohammedans, but also by Christians under their government, as the Greeks, Maronites, Jacobites and Armenians.

The Arabic retained longest the original fullness of the Semitic forms of speech, but has at length undergone considerable corruption. It is the most opulent and cultivated of the Semitic languages, and has the richest literature. It reflects the wildness of wandering herdsmen and robbers, and, in its cultivated state, the habits of a luxurious and licentious people. It reached its flourishing period in the fourteenth and fifteenth centuries. It has a greater variety of forms than the Hebrew, and is much more difficult to learn. It numbers about 6,000 roots and 60,000 words, among them scores of terms for *camel, lion, sword.* De Sacy, one of the greatest Arabic scholars, con-

* See *The Cuneiform Inscriptions of Western Asia*, by Major-General Sir H. C. RAWLINSON, assisted by EDWIN NORRIS, etc. London, 1861–84, 5 vols.; SCHRADER'S *Keilinschriften und das Alte Testament*, Giessen, 1883 (English translation by Owen Whitehouse, London, 1885–88). For an excellent summary, see the articles of Prof. FRANCIS BROWN (of Union Theological Seminary) on *Assyriology and the Bible*, in the Schaff-Herzog *Enc.*, and in Jackson's *Concise Dictionary of Religious Knowledge* (1889), pp. 51–61.

fessed that he could not read a single page of Arabic poetry without a dictionary. The Arabs say that even the angel Gabriel does not know all the roots. In ordinary writing and printing, the vowel-points are omitted.

The Arabic is the sacred language of the Korân, the Mohammedan Bible, which is the ultimate standard of linguistic purity as well as of faith and practice. It claims to be inspired by Gabriel and too sacred to be translated, but has been frequently translated by Christians (into English by Sale, Rodwell, Palmer). It consists of 114 Suras (chapters) and 6,225 verses, and is composed in imperfect metre and rhyme. The other Arabic literature embraces nearly all departments of knowledge.

The Arabic in ordinary use is called the modern or vulgar Arabic.

A knowledge of Arabic is indispensable for a missionary in Bible lands, and among the Mohammedans in Africa and India.

The American missionary press in Beirût is creating a Christian Arabic literature, including translations of our best hymns, of Bunyan's *Pilgrim's Progress*, Edwards's *History of Redemption*, and especially a new Arabic version of the Bible by Eli Smith and Dr. Van Dyck, completed and printed in the Bible House at New York (1868)—a noble monument of American learning and missionary zeal. The Jesuits in Beirût, who are very active, have been stimulated by it to another Arabic version (1877), which aims at greater elegance at the expense of popularity.

The HIMYARITIC language (from Himyar, an ancient king of Yemen) is a Southern Arabic dialect as distinct from the Northern Arabic in which the Korân is written. It is known to us from numerous Himyaritic inscriptions of ancient but uncertain date (probably from the third to the seventh century).

It is the basis of the ÆTHIOPIC (called GEEZ) in Abyssinia, which after the conversion of the Æthiopians became an ecclesiastical and literary language, but has long since died out among the people. There remain numerous Æthiopic MSS., a translation of the Bible, apostolic canons and constitutions, liturgical forms, apocryphal books, notably the Book of Enoch (edited and translated by Dillmann, 1851).*

* See list of literature in the *Æthiopische Grammatik* of F. Prætorius (1886), pp. 21–28.

CHAPTER LXXI.

THE STUDY OF THE CLASSICS.

The language of the New Testament brings us into contact with the classical literature of Greece and Rome. The study of Latin and Greek is indispensable for every well-educated theologian, and will be to the end of time, because the New Testament is composed in Greek, and nearly the whole ancient and mediæval, with a great deal of the modern, literature of the Christian Church, is deposited in those two languages.

Providence has inseparably connected the fortunes of Christianity with ancient classical civilization. Plato and Aristotle, Homer and Virgil, Demosthenes and Cicero have become servants of the Church and will always be studied by Christian philosophers, poets and orators. The literature of Greece and the polity of Rome prepared the way for the Gospel. The Greek language and the Roman empire were the human forms for the divine contents of our religion.

All thorough knowledge must be genetic, and grow up from the roots. The ancient classics represent the human mind at its highest point of culture, which it could attain without supernatural aid. They reveal human nature in its strength and beauty, but also in its helplessness and inability to attain the highest end. Human nature is still the same in all its capacities, but it has been enlightened, purified, and ennobled under the influence of Christianity. Our modern ideas of God, virtue and immortality are vastly superior to those entertained by the most enlightened heathen sages on the same subjects. To study human nature in its pre-Christian condition (the *humanities* so called), we must go to the classics, and then we shall be better prepared to appreciate Christianity.

CHAPTER LXXII.

CHRISTIANITY AND THE GREEK LANGUAGE.

The Greek language, the noblest ever spoken, was at the time of Christ the universal medium of international intercourse in the Roman empire; as the Latin was in the Middle Ages, the

French in the eighteenth century, and as the English in more recent times. It was the language of government, law, diplomacy, literature and trade.

Since the conquest of Alexander the Great, a pupil of Aristotle,—the philosophical world-conqueror—the Greek language spread in the East as far as the valley of the Euphrates. It accompanied the Roman legions to the banks of the Rhine and the pillars of Hercules. It was used extensively by the Jews of the Dispersion, especially in Alexandria and Rome; it was spoken even in Palestine, on the western sea-coast, in Samaria and in Galilee ("Galilee of the Gentiles"). Greek Jews flocked by thousands from all countries to the annual festivals in Jerusalem, and aided in spreading their adopted language. The Jewish Apocrypha, and the works of Philo and Josephus were composed in Greek. Josephus, who was born and educated for the priesthood in Jerusalem, wrote, as he says, his *History of the Jewish War* first in Hebrew, "for the barbarians in the interior," afterwards in Greek, "for those under the Roman dominion." The Septuagint translation of the Old Testament was used in the synagogue long before Christ, and is usually quoted from in the New Testament. This fact makes the knowledge of the Septuagint as important as the knowledge of the Hebrew Scriptures. Hellenism was a bridge from Judaism to Christianity, and a providential preparation for the latter.

It is almost certain that our Saviour, though usually speaking the vernacular Hebrew (Aramaic), occasionally used the Greek, as when addressing a mixed multitude, or conversing with the Syro-Phœnician woman (γυνὴ Ἑλληνίς, Mark 7 : 26), with the heathen centurion (Matt. 8 : 5), with the Greeks who called on him (John 12 : 20), and before Herod and Pontius Pilate. Peter's sermon on the Day of Pentecost was probably in Greek, which could be understood by nearly all his hearers.

The Apostles and Evangelists, growing up in a bilingual community, must have been more or less familiar with Greek from early youth, for they wrote it, not indeed with classical purity and elegance, yet with a naturalness and ease which are seldom acquired in adult age. Paul received his first training in the Greek city of Tarsus, and was acquainted with Greek poets such as Aratus (Acts 17 : 28), Epimenides (Tit. 1 : 12) and Menander (1 Cor. 15 : 33).

The Greek was therefore the most natural organ of Christian

literature, even in the Western Church (as we see from the Greek writings of Clement of Rome, Hermas, Irenæus, Hippolytus), and continued to be almost exclusively used until Tertullian and Cyprian in North Africa raised the Latin to the dignity of a Christian and ecclesiastical language.

The language of Homer and Herodotus, of Plato and Aristotle, accomplished its highest mission when it proclaimed the truths of the gospel of the Saviour of mankind. As the language of the New Testament, it will always have the first claim upon the attention of the theologian, even above the study of all the Semitic languages combined.

CHAPTER LXXIII.

THE DIALECTS OF THE GREEK LANGUAGE.

The Greek language has come down to us in a number of dialects and sub-dialects. The literature is chiefly deposited in four:

1. The ÆOLIC dialect, known from inscriptions and grammarians, and from remains of Alcæus, Sappho (the greatest Greek poetess, *c.* B.C. 650), and her friend Erinna.

2. The DORIC is rough but vigorous, immortalized by the odes of Pindar and the idyls of Theocritus.

3. The IONIC, soft and elastic. In this dialect Homer sang the Iliad, and Herodotus told his history.

4. The ATTIC dialect differs little from the Ionic, unites energy and dignity with grace and melody, and is represented by the largest literature: the tragedies of Æschylus, Sophocles, Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the philosophical dialogues of Plato, and the orations of Demosthenes.

The Attic dialect, owing to its literary wealth and the military conquests of Alexander the Great, came to be the popular language not only in Greece proper, but also in the conquered provinces of Syria and Egypt. By its diffusion it lost much of its original stamp, and absorbed a number of foreign words and inflections from the Orient. But what it lost in purity, it gained in extent and popularity. It was emancipated from the trammels of nationality and intellectual aristocracy, and became cosmopolitan. It grew less artistic, but more useful.

5. In this modified form, the Attic Greek received the name of the MACEDONIAN or ALEXANDRIAN, and also the COMMON or HELLENIC language.* It was used by Aristotle, who connects the classic Attic with the Hellenic, by Polybius, Plutarch, Diodorus Siculus, Dio Cassius, Dionysius of Halicarnassus, Aelian, Herodian, Arrian, and Lucian.

CHAPTER LXXIV.

THE HELLENISTIC DIALECT.

The Hellenic dialect assumed a strongly *Hebraizing* character among the Grecian Jews, who were called *Hellenists* in distinction from the Aramaic-speaking *Hebrews*.†

In this modified form it is called the HELLENISTIC dialect.

The city of Alexandria, founded by Alexander the Great (B.C. 332), became the center of the Hellenistic dialect. There different nationalities mingled, and adopted the Greek as their medium of commercial, social, and literary intercourse. Immense libraries were collected under the rule of the Ptolemies, and every important work of Egyptian and Oriental learning was translated into Greek.

The literature of the Hellenistic dialect is all of Jewish origin, and intimately connected with religion. It embraces the Septuagint and the Jewish Apocrypha, which are incorporated in the Septuagint, and passed from it into the Latin Vulgate. Philo (B.C. 20 to c. A.D. 40), and especially Josephus (A.D. 38 to 103), the two most eminent Jewish scholars of the first century, aimed at Attic purity of style, which should commend their theological and historical writings to scholars of classical taste; but after all, they could not conceal the Hebrew spirit and coloring. The Hellenistic writings express Jewish ideas in Greek words, and carried the religion of the East to the nations of the West.

* *ἡ κοινὴ διάλεκτος* or *Ἑλληνικὴ διάλεκτος*.

† Acts 6:1. *Ἕλλην*, *Hellen* (John 12:20), is a native Greek, a gentile (sometimes used in the sense of a civilized man as distinct from a barbarian, Rom. 1:14, or as a representative heathen, as distinct from the Jew, ver. 16). *Ἑλληνιστής*, *Hellenist* (from *ἑλληνίζω*, to act or imitate the Greek in language or custom, to speak Greek) is a Greek-speaking Jew, Acts 6:1; 9:21; 11:20; 13:43; 17:4. Comp. *ῥωμαίζειν*, to romanize, *πλατωνίζειν*, to follow Plato. *Hellenism* denotes a type of life and mode of speech, but not national origin. The designation *Hellenistic* for the dialect was first introduced by Scaliger.

CHAPTER LXXV.

THE SEPTUAGINT.

The Greek version of the Old Testament Scriptures, called the *Septuagint*, from the supposed number of translators (seventy or seventy-two), was gradually made by Jewish scholars in Alexandria during the reign of Ptolemy II., B.C. 285–247, and survived the ravages of the Moslem conquerors. It laid the foundation for the Hellenistic idiom. It made the Greek the vehicle of Hebrew thought. It became the accepted Bible of the Jews of the Dispersion, spread the influence of their religion among the Gentiles, and prepared the way for the introduction of Christianity. Thus an "altar was erected to Jehovah" not only "in the midst of the land of Egypt," as the prophet foretold (Isa. 19 : 19, 20, 25), but all over the Roman Empire.

The Septuagint is the basis of the Apostolic or Christian Greek. It is a remarkable fact, not yet sufficiently explained, that the great majority of direct citations from the Old Testament in the New, which amount to about 280, are taken from the Septuagint, or at all events, agree better with it than with the Hebrew original.

Jesus himself quotes from the Septuagint, according to the Evangelists. The Apostles did it in their discourses, and in their epistles. Even Paul, who was educated at Jerusalem and well versed in rabbinical lore, usually agrees with the Septuagint, except when he freely quotes from memory, or adapts the text to his argument. It has been plausibly suggested that they used an Aramaic version or periphrase current at that time among the people in Palestine; but the proof is wanting.

CHAPTER LXXVI.

THE APOSTOLIC GREEK.

PHILIP SCHAFF: *A Companion to the Greek Testament and the English Version.* New York, 1883; 4th ed., revised, 1892 (with facsimiles of ancient MSS. and standard editions of the Greek Testament).

The twenty-seven books of the New Covenant were written by Christians of Jewish birth and training, under Roman do-

minion, in the Greek language, which was then generally spread and understood in the civilized world, but had never before been applied to such high themes.

The language of the New Testament is therefore a peculiar, we may say, cosmopolitan, idiom, best adapted for the universal mission of the gospel. It is trichotomic: it has a Greek body, a Hebrew soul, and a Christian spirit. It is the noble language of classical civilization and the venerable language of revealed religion. It combines the best elements of the ancient world, regenerated and controlled by the spirit of a new religion, and made subservient to the highest ends. It is, moreover, so plain and simple in its diction that, both in the original and in translations, it comes home to the capacity of the common people. The New Testament is not a book for scholars only or chiefly, but for all classes and conditions of men.

The inscription on the cross was threefold (John 19 : 20), in Hebrew—the language of religion, in Greek—the language of civilization, and in Latin—the language of law and power. This foretokens the universal mission of Christianity.

1. The GREEK of the New Testament is the Hellenistic dialect, as already described.

2. The HEBREW and ARAMAIC element in this dialect is the connecting link between the Mosaic and the Christian dispensations. It pervades all the writings of the New Testament more or less, but chiefly the Gospels of Matthew and Mark, the first two chapters of Luke (except the prologue 1 : 1–4, which is pure Greek), and the Apocalypse. It appears in the following characteristics:

(*a*) A large number of Hebrew or Aramaic words, for which the classical Greek had no equivalents.

Examples: *Abba* (father); *Alleluia* (praise ye Jahveh); *Amen* (truly); *Boanerges* (son of thunder); *Gehenna* (the valley of Hinnom, hell); *Golgotha* (skull, the place of Christ's crucifixion, so called from its conical shape); *epphatha* (be opened); *judaize, Judaism, Jewish* (from Judah); *mammon* (riches); *manna* (the miraculous food of the Israelites in the desert); *pascha* (passover); *rabbi* and *rabbuni* (teacher, doctor); *sabbath* (rest); *Satan* (adversary); besides a number of proper names, as *Jesus, Cephas, Jacob, John, Saul, Mary, Martha.*

(*b*) Greek words with Hebrew (or Christian) meanings.

Examples: *Christ* (Messiah); *angel; apostle; evangelist; bap-*

tism; devil (slanderer, for Satan); *flesh* (in the sense of frail, mortal, corrupt nature, carnal desire); *seed* (for offspring); *synagogue.*

(*c*) Hebraistic phrases and modes of construction.

Examples: *from the face* (presence) *of; to taste death; by two and two, i.e.* pair-wise; *to be pleased in; to reckon unto; not all* (for no one); *to accept the face* or *person* of any one (for to be partial); *son of* (in the sense of belonging to).

(*d*) The simplicity of style and construction of sentences by way of succession and parallelism rather than logical sequence. The Sermon on the Mount and the parables have that correspondence of thoughts and words which forms a peculiar charm of Hebrew poetry.

3. The ROMAN element is subordinate. It consists of thirty-one Latinisms, mostly terms of war, politics and business. They found their way into the Greek after the Roman conquest, but did not change its character, like the Hebrew. They occur chiefly in Mark's Gospel, which was written in Rome for the Romans, but also in Matthew and Luke.

Examples: *centurion* (captain of a hundred soldiers); *legion; prætorium* (the governor's residence, the camp of the prætorian cohort); *custody; colony; census; mile; tavern; robber; denarius* (a Roman silver coin, equivalent to an Attic drachma, and worth about 16 cents, inaccurately translated *penny* in the Authorized Version). Besides a considerable number of Latin proper names (as *Agrippa, Cornelius, Clemens, Marc, Paul, Prisca* and *Priscilla*), and of places (as *Cæsarea, Appii Forum, Tres Tabernæ*).

4. The whole language of the Apostles and Evangelists is baptized with the spirit and fire of CHRISTIANITY. It thus received a character altogether peculiar and distinct not only from the classical, but also from the earlier Hellenistic, Greek. The genius of a new religion must either produce a new language, or inspire an old one with a new meaning. The Greek was sufficiently flexible to adapt itself to the inspiring and transforming influence of the gospel. Classical and Hellenistic words in common use were clothed with a deeper spiritual significance: they were transplanted from a lower to a higher sphere, from the order of nature to the order of grace, from mythology to revelation, from the realm of sense to the realm of faith.

This applies to the very words which express the fundamental

ideas of Christianity, as *gospel, faith, love, hope, mercy, peace, light, life, repentance* (change of mind, μετάνοια), *conversion, regeneration, redemption, justification, sanctification, grace, humility, apostle, evangelist, baptism, Lord's Supper, Lord's Day, kingdom of heaven.*

Take, for instance, the word *gospel* (εὐαγγέλιον): to a Gentile Greek it would convey the idea of reward for good news (as in Homer), or any kind of good news; to a Jew, the prophecy of a future Messiah; to a Christian, the glad tidings of salvation by Christ. The word *church* (the equivalent for assembly, congregation, ἐκκλησία) passed through a secular, Jewish and Christian state, denoting first a political or any kind of assembly, then a synagogue, and lastly the Christian commonwealth and communion of saints. *Faith* (πίστις) means trust or confidence in a person or belief in a report; but in a higher sense, the saving faith in Christ. *Love* (ἀγάπη, which, however, is a purely Biblical and ecclesiastical word) rises in the New Testament from the idea of natural affection and friendship (φιλία) to the idea of the highest spiritual gift, described by Paul. The Greek terms for *humble* and *humility* (ταπεινός, ταπεινότης, ταπείνωσις) designated to the proud heathen, meanness and baseness of mind, but in the New Testament, a fundamental Christian virtue. The apostolic salutation, "Mercy and peace be unto you," is a transformation of the idea of physical health and temporal happiness, as conveyed in the Greek χαίρειν and the Hebrew *shalom l'cha,* into the idea of spiritual and eternal welfare, so that χάρις and εἰρήνη signify the blessings, objective and subjective, of the Christian salvation.

5. The peculiarity of the New Testament Greek, differing as it does from the preceding Hellenistic Greek of the Septuagint and Philo, and from the subsequent patristic Greek of Ignatius, Justin Martyr, Irenæus, and later writers, furnishes a strong argument for the genuineness of the Gospels and Epistles, as productions of the second half of the first century.

CHAPTER LXXVII.

PECULIARITIES OF THE NEW TESTAMENT WRITERS.

Every man has his own style, and "the style is the man." No two human beings, yea, no two leaves are precisely alike.

There is unity and endless variety in nature and in history, and therein is displayed the beauty of the universe, and "the manifold wisdom of God."

The apostolic writers make no exception. They have their idiosyncracies of temper, mode of thought and speech. The Holy Spirit, far from destroying these peculiarities, purifies, sanctifies, strengthens and uses them for the instruction and edification of the Church. The diversity of style in the New Testament has been felt and incidentally pointed out by the Fathers and Reformers; it was obscured by the mechanical inspiration theory which prevailed in the seventeenth century; it was emphasized by the rationalists at the expense of the essential harmony; it is now better understood and appreciated as an essential element in the divine-human character and applicability of Scripture to the tastes and wants of all classes of men.

We must not look in the Greek Testament for classical purity of diction and polished elegance of rhetoric. The Apostles and Evangelists carried the heavenly treasure in earthen vessels that the power and grace of God might become more manifest. Calvin justly remarks, with special reference to Paul, that by a singular providence of God the highest mysteries have been committed to us "*sub contemptibili verborum humilitate*," that our faith may not rest on the power of human eloquence, but solely on the efficacy of the divine Spirit. 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 gives prominence to the words of our Saviour and strings them together as so many precious pearls, one weighty sentence following another till the effect is overwhelming. He points out the fulfilment of prophecy with his phrase ἵνα πληρωθῇ τὸ ῥηθέν, which occurs twelve times in his Gospel. While he takes his quotations freely from the Septuagint, he adapts them to the Hebrew when it makes the fulfilment more distinct. He is less Hebraistic than Mark, and uses such a genuine classical paronomasia as: "Those wretches he will wretchedly destroy" (21: 41). His vocabulary contains about 130 words not found else-

where in the New Testament. He alone uses the term "the kingdom of *heaven*" (32 times); he calls God "the heavenly Father," and Jerusalem "the holy city," and "the city of the Great King."

MARK writes the poorest Greek of all the Evangelists, but has a peculiar freshness and vivacity, with a number of picturesque details, which prove his originality and independence, his intimacy with Peter and sympathy with his impulsive and impetuous temperament. He rushes from place to place, from event to event. He records chiefly the miracles which excite astonishment, and must have made a strong impression upon the Roman reader so fond of displays of conquering power. He introduces a number of Latin terms. He quotes some words and phrases in the original Aramaic, and characterizes the acting persons. His favorite adverb is "forthwith" or "straightway" (*ἐνθέως, εὐθύς*), which occurs more frequently in his Gospel than in all the other Gospels combined, and is characteristic of the rapidity of his movement, like the American "Go ahead!" With this is connected his preference for the historical present. He loves affectionate diminutives, as little child, damsel, little daughter, little dog, etc.*

LUKE, the author of the third Gospel and the Acts, is the most literary among the Evangelists. He was an educated physician and acquainted with contemporary history. He refers to the emperors Augustus, Tiberius, Claudius, to the census of Quirinius, to the Herodian family, and to the procurators Felix and Festus. 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). His medical knowledge appears in the accounts of miracles of healing; his familiarity with nautical terms in the last two chapters of Acts. His account of the voyage and shipwreck of Paul, whom he accompanied from Cæsarea to Rome, has been minutely investigated by an experienced Scotch seaman (Commodore James Smith, of Jordanhill), and establishes the remarkable fact that Luke, though not a professional seaman, was a close and accurate observer of the winds and storms, and the management and movements of a ship. He furnishes more information of ancient navigation in those two

* *παιδίον, κοράσιον, θυγάτριον, κυνάριον, ἰχθύδιον, ὠτάριον.*

chapters than any single document of antiquity.* He uses pure Greek where he writes independently, as in the historiographic preface to his Gospel (1 : 1–4), which compares favorably in style with the prefaces of Herodotus and Thucydides, and surpasses them in combined modesty and dignity. In the second part of the Acts (the "we sections" so called, beginning ch. 16 : 10, and resumed 20 : 3, and continued to the close), he reports as an eye-witness and companion of Paul. But his style is Hebraistic in those sections where he depended on older sources. This is especially the case in the first two chapters of his Gospel, in those charming songs of Zachariah, Mary, and Simeon, which are the last of the Hebrew psalms and the first of Christian hymns. The greater part of the Gospel and the first part of the Acts occupy a middle position between classical Greek and Hebrew Greek. There is a close resemblance between his style and that of Paul, as appears specially in the account of the institution of the Lord's Supper. Both are fond of such words as "grace," "mercy," "righteousness," "knowledge," "the power of the Lord."† Luke alone relates the pentecostal miracle, and uses the word "Spirit" or "Holy Spirit" again and again. He has a preference for words of joy and gladness, in accordance with the cheerful and hopeful tone of his books. His Gospel is the gospel of humanity and poetry; the Acts is the gospel of the Holy Spirit and a record of a peaceful spiritual campaign from Jerusalem to Rome, marching from victory to victory, and turning even persecution and martyrdom into an occasion of joy and praise.

Paul has the most characteristic style of all the apostolic writers. It reflects the originality and intensity of his mind, and the violence of his transition from Judaism to Christianity, by which the fanatical persecutor became an enthusiastic friend. His style is full of force and fire, but rough and incorrect. 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 de-

* Compare his verbs for sailing: *πλέω*, to sail; *ἀποπλέω*, to sail from; *βραδυπλέω*, to sail slowly; *ἐκπλέω*, to sail away; *διαπλέω*, to sail through; *καταπλέω*, to arrive; *ὑποπλέω*, to sail under the lee; *παραπλέω*, to sail by; *ἀνάγομαι*, to put to sea; *ἐπικέλλω*, to run the ship ashore, etc.

† Holtzmann enumerates about two hundred expressions or phrases which Luke and Paul have in common, and are more or less foreign to the other writers of the New Testament.

fies 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.* He "has the style of genius, but not the genius of style." Although he was trained in rabbinical schools, he departs from the simplicity of the Hebrew, and uses long and involved periods, which might be broken up into half-a-dozen English sentences, as Eph. 1 : 1–14. He is dialectic and argumentative, reasoning now from Scripture, now from experience. He frequently uses logical particles.† He disclaims classical elegance and calls himself "rude in speech," though not "in knowledge." Nevertheless he rises at times to the pinnacle of lofty eloquence and poetic beauty. The triumphant pæan of faith (in the closing verses of the eighth chapter of Romans), and the seraphic ode on love (in the thirteenth chapter of First Corinthians), have no parallel in literature ancient or modern, and are alone sufficient to prove that his genius was under the power of divine inspiration.

The Epistle to the Hebrews is more pure and correct in style than the Epistles of Paul, and this difference is one of the chief arguments against its Pauline authorship. It has 168 words not occurring elsewhere in the New Testament.

JOHN differs in his style from Paul as a placid lake does from a rushing torrent, as a gentle breeze from the storm, as an anthem of peace from a trumpet of war. His style is clear, calm, serene, simple and childlike. Yet in the uncompromising discourses of the Lord against the Pharisees, and in the Apocalypse, we hear the Son of Thunder. The Apocalypse is the most Hebraistic of all New Testament books, and was probably written before the destruction of Jerusalem, about twenty years before the fourth Gospel. But the Gospel, though purer in diction, is conceived in a Hebrew spirit, which dominates the Greek form. This fact diminishes the difficulty of ascribing the two books to the same author, considering the difference of matter and the prophetic basis of the Apocalypse. John uses few particles; his favorite one is "therefore" (*οὖν*), which signifies temporal

* Jerome: "*Non verba, sed tonitrua.*" Erasmus: "*Tonat, fulgurat, meras flammas loquitur Paulus,*" and: "*Quid unquam Cicero dixit eloquentius?*" Calvin: "*Fulmina sunt, non verba.*"

† *οὖν, ἀρα, ἄρα οὖν, γάρ, εἰ γάρ, εἰ δέ, οὐκέτι, τί οὖν, οὐ μόνον δέ, ἀλλά.*

sequence and providential connection. He advances not by a dialectical process of argumentation, like Paul, but by a succession of assertions which have the force of self-evident truths. He is a mystic, not a scholastic; a seer, not a reasoner. His sentences are short and weighty. His vocabulary is limited, but includes words of the profoundest import, as "life," "light," "truth," "love," which occur again and again, and are contrasted with "death," "darkness," "falsehood," "hatred." He is "*verbis facillimus, sensu difficillimus.*" He alone calls Christ the "Logos" (the Interpreter or Revealer of the Godhead), "the Only Begotten Son," "the Light of the world," "the Bread of life," "the Good Shepherd," "the Vine"—designations which have ever since guided the Church in her devotions. He calls the Holy Spirit "the Paraclete" or Advocate, who pleads the cause of believers here on earth, while Christ, who is also a "Paraclete," intercedes for them before God's throne in heaven. He gives us the inside view of the life of Christ, and introduces us into the holy of holies.

CHAPTER LXXVIII.

HISTORY OF THE STUDY OF HELLENISTIC GREEK.

The study of Hellenistic, as distinct from classical, Greek is modern. The Greek fathers were more concerned about the doctrinal contents than the form and language of the Scripture. The Latin fathers and the mediæval schoolmen were either entirely ignorant of Greek or had only an elementary knowledge of it, and depended on the Latin Vulgate, which the Council of Trent afterwards put on a par with the original.

The Revival of Letters raised the classical Greek from oblivion, and prepared the way for the Reformers, who had a good general knowledge of Greek, but cared little for the differences of dialects. Beza and Henry Stephens first observed the differences between the classical and Hellenistic idioms, and saw in the Hebraisms an element of beauty.

The mechanical theory of inspiration which soon followed the Reformation, confounded inspiration with dictation, and led to the notion that the Greek of the New Testament must be perfect to the extent of grammatical accuracy and classical

purity. Hence arose the controversy between the Purists and the Hebraists. It was carried on chiefly by Dutch and German scholars till the end of the seventeenth century, when the Hebraists gained the ascendency.

Georg Pasor (Professor of Greek at Franeker, d. 1637) prepared a little lexicon of the New Testament, which was often republished, and left also in manuscript a grammar of the New Testament, which was published at Groningen, 1655.

A Swiss divine, Caspar Wyss (Professor in the Theological College of Zürich, d. 1659), made the first attempt to collect and classify the peculiarities of the New Testament idiom, in his *Dialectologia sacra*, Tigur., 1650.

Salomon Glasius, a Lutheran divine at Jena (d. 1656), wrote a *Philologia sacra*, in which he paid much attention to the Hebraisms of the New Testament. Then followed a long interval, till Ph. H. Haab, a Swabian pastor (d. 1833), appeared with a Hebrew-Greek Grammar of the New Testament (1815), which is very imperfect and marks no real advance.

The founder of the New Testament Grammar on the basis of the modern classical philology is Georg Benedict Winer (Professor at Leipzig, d. 1858). His *Grammatik des Neutestamentlichen Sprachidioms* (1st ed., Leipzig, 1822; 7th ed. by Lünemann, 1867; two excellent translations by Moulton, and by Thayer) marks an epoch in Biblical philology. He traced the Hellenistic peculiarities to fixed principles and reduced them to a system. He gave a new impulse to a sound grammatical exegesis. The rich fruits of his labors can be seen in the commentaries of De Wette, Meyer, Weiss, Alford, Trench, Ellicott, Lightfoot. His work is still an authority on the subject, but behind the latest results of textual criticism. Besides Winer, we must mention Alex. Buttmann's *Greek Grammar of the New Testament* (1859, English translation by Jos. H. Thayer, 1873); S. A. Green's *Handbook* (London, 1885); and Edwin Hatch's *Essays in Biblical Greek* (Oxford, 1889).

The best dictionaries of the Greek Testament are those of W. Grimm (in Latin, 3d ed., 1887); Cremer (*Biblisch-theologisches Wörterbuch*, etc., 5th ed., 1887, English translation from the 2d ed., 1880); E. Robinson (English, originally based on Wahl's *Clavis*, 1836, 1850, 1879); Jos. H. Thayer (1886, based on the 2d ed. of Grimm, 1879, with valuable additions and supplements and with constant reference to the latest recensions of

the text by Tischendorf, Westcott and Hort, and the Revised English Version of 1881).

Concordances of the Greek Testament by BRUDER (4th ed., 1887), and HUDSON, revised by EZRA ABBOT (1885).*

CHAPTER LXXIX.

THE SUB-APOSTOLIC GREEK.

The Apostolic Fathers so called, who are supposed to have been personal disciples of the Apostles, and wrote between the end of the first and the middle of the second century (Clement of Rome, Polycarp, Ignatius, Barnabas, Hermas, and the anonymous author of the *Didache*), belong already to a new generation of Christians and differ in style as well as in depth, vigor and originality from the Apostles. Their Greek has no more the informing Hebrew spirit and coloring of men born and bred in the synagogue. It breathes the atmosphere of a native Christian community after the distinction between Jewish and Gentile converts had disappeared.

The *Didache* or *Teaching of the Twelve Apostles*, discovered and first published by Bryennios (1883), comes, of all the sub-apostolic writings, nearest to the New Testament in its style and vocabulary, and this is a strong argument for its great antiquity (probably before the close of the first century), and its Jewish-Christian origin (probably in Palestine or Syria). Its style is simple, natural, sententious, like that of the Sermon on the Mount, and shows traces of Hebrew parallelism, antithetic and synthetic. Its vocabulary embraces 552 words, of which 504 are found in the New Testament. Among these are a number of Hebraisms, such as "not all" (*οὐ πᾶς, lo col*) for no one (*οὐδείς*); "to accept the person" (*πρόσωπον λαμβάνειν*) for to favor, to show partiality; the designation "Preparation day" (*παρασκευή*) for Friday.†

* For a full list of helps to the study of the Greek Testament, see Schaff's *Companion*, pp. 1–4.

† See Schaff: *The Teaching of the Twelve Apostles*, pp. 95–113 (New York, 3d ed., 1889).

CHAPTER LXXX.

THE ECCLESIASTICAL GREEK.

The ecclesiastical or patristic and Byzantine Greek is important for the student of ancient Church History. It is the language used by Christian authors during the Roman and Byzantine periods till the fall of Constantinople (1453). It is the common Greek dialect of the time and country of the writers, but modified by the influence of the Septuagint and the New Testament. It includes a number of technical theological terms, which grew out of the theological controversies in the Nicene and Post-Nicene ages, and refer mostly to the doctrine of the trinity, the incarnation, and the person of Christ.

Examples: *οὐσία*, the divine essence or substance; *ὑπόστασις* or *πρόσωπον*, the divine person (Father, Son, and Spirit); *ἐνανθρώπησις* and *ἐνσάρκωσις* (*incarnatio*), the incarnation; *ὁμοούσιος*, equal in essence, *ὁμοιούσιος*, similar in essence, and *ἑτεροούσιος*, of a different essence (the first was the Athanasian or orthodox, the second the Semi-Arian, the third the Arian word for expressing the relation of Christ to God the Father); *λόγος ἄσαρκος*, the Logos before the incarnation; *ἰδιότης* denotes the property of each person of the Trinity, *ἀγεννησία* that of the Father, *γεννησία* that of the Son, *ἐκπόρευσις* that of the Holy Spirit; *περιχώρησις* (*inexistentia*, *inhabitatio*) is the term for the intercommunion of the three persons of the immanent Trinity; *κοινωνία ἰδιωμάτων* (*communicatio idiomatum*), the communion of attributes of the person and of the two natures of Christ; *θεάνθρωπος*, the God-Man; *θεοτόκος*, bearing God (*Deipara*), or Mother of God, applied to the Virgin Mary.

The best Greek writers among the fathers are Origen, Eusebius, Athanasius, Basil, Gregory of Nazianzus, Gregory of Nyssa, Chrysostom, Cyril of Alexandria, John of Damascus, and Photius. The later Greek commentators and theologians were mostly imitators and compilers.

The same dialect was also used by a large number of secular writers, and by the Byzantine historians, who give a vast amount of information on the manners, customs, and commerce of the Eastern Empire from the foundation of Constantinople to the conquest of the Turks (1453).

After the removal of the seat of empire to Constantinople or New Rome, the Greeks were called *Romans*, sometimes *Eastern Romans*, to distinguish them from the Western or genuine Romans; while the national term *Hellenes* was generally used by Christian writers in the same sense as pagans or idolaters.

During the reign of Constantine the Great and a short time after, the Latin was the language of the court, of legislation and administration. In the reign of Justinian, the Latin disappeared from the East, but left its impress upon the Greek in many words and phrases. The Teutonic invasions, being merely transient, had no effect upon the Greek. But the Slavonians (Scythians), who since the eighth century had settled in the depopulated provinces of continental and peninsular Greece, commingled with Greek blood, adopted the Greek language and religion, and gave to it a considerable number of nouns, names of places, and the diminutive ending *-itza*.

The principal helps for the study of patristic Greek are: J. Casp. Suicer (Schweizer, Professor in the Carolinum at Zürich, d. 1684, of whom it was said that "he understood more Greek than all the Greeks taken together"): *Thesaurus ecclesiasticus e Patribus Græcis*, Amsterd., 1682, 2 vols. fol.; two enlarged edd., 1728 and 1746, with supplements. Carolus du Frèsne (Sieur Du Cange, an eminent French scholar and expert in mediæval philology and history, 1610–1688): *Glossarium ad Scriptores mediæ et infimæ Græcitatis*, Lugd., 1688, 2 vols. fol. He wrote also a *Glossarium mediæ et infimæ Latinitatis* (1678), best ed. by Henschel, Paris, 1840–50, in 7 vols. 4to; revised by L. Favre, 1884–87, 10 vols.

For the Byzantine Greek, E. A. Sophocles: *Greek Lexicon of the Roman and Byzantine Period* (from B.C. 146 to A.D. 1100), Boston, 1870; revised ed. by Dr. Jos. H. Thayer, New York, 1887.

SECOND SECTION: BIBLICAL ARCHÆOLOGY.

CHAPTER LXXXI.

IDEA OF BIBLICAL ARCHÆOLOGY.

Biblical Archæology * or Biblical Antiquities is a systematic description of the external and internal condition of the countries and nations in which the Holy Scriptures originated and to which they refer. It must give a clear and full view of the state of civilization, the public and private life, the manners and customs of the Israelites from the beginning to the close of the apostolic age.

The art of the archæologist † consists in so grouping together the various aspects of ancient Jewish life and society with its base and surroundings as to present a complete and faithful picture, and to transfer the student to the time and situation of the authors and actors of the Bible.

Biblical Archæology is essentially Hebrew Archæology, since the Bible was mainly written by Hebrews and in Palestine. But inasmuch as the Jews themselves came in contact with other nations—the Egyptians, Phœnicians, Assyrians, Chaldæans, Medes, Persians, Greeks and Romans—these must all be noticed incidentally as far as is necessary for the illustration of the Bible.

Archæology is indispensable for the material understanding of the Bible, as grammar is indispensable for its verbal understanding. At the same time it gathers its information from the Bible itself and brings it into systematic order. It is both a preparation for exegesis and the result of exegesis. In this way archæology and exegesis mutually illustrate and supplement each other. The same applies to Biblical Isagogic.

* Ἀρχαιολογία, from ἀρχαῖος, *old*, and λόγος. It corresponds to the Latin *Antiquitates* (*Alterthumswissenschaft*, or *Alterthümer*).

† Ἀρχαιολόγος, *antiquarius*.

To Biblical Archæology in Exegetical Theology corresponds Christian or Ecclesiastical Archæology in Historical Theology. Sometimes they are comprehended under the common name of "Sacred Archæology," as distinct from Secular Archæology.

CHAPTER LXXXII.

PARTS OF ARCHÆOLOGY.

The boundaries of Biblical Archæology are not clearly and uniformly defined. Josephus embraces under it the whole Jewish history down to the beginning of the rebellion against the Romans; while Ewald, more appropriately, but too narrowly, confines it to the laws and customs of the Hebrew theocracy and treats it as a mere appendix to Jewish history.

I. In its widest sense, Archæology comprehends the following divisions:

1. Biblical Geography.
2. Natural History of the Bible.
3. Domestic and Social Life of the Jews.
4. Civil and Political Institutions.
5. Ecclesiastical or Religious Institutions, rites and ceremonies.
6. History of the Jews till the destruction of Jerusalem (A.D. 70) or down to the second destruction under Hadrian (135). Schürer excludes the older history; he begins with the Maccabæan period, and concludes with the age of Hadrian.
7. History of Biblical Times in the Old and New Testaments (*Biblische Zeitgeschichte*), *i.e.*, the contemporary history of the Jews and Gentile nations with which they came in contact. But this section cannot be clearly distinguished from the sixth, and coincides with it in part. Schneckenburger and Hausrath embrace under the History of New Testament Times (*Neutestamentliche Zeitgeschichte*) both the Jewish and heathen history in the time of Christ; Schürer confines it to the Jewish history. The History of Old Testament Times embraces the contemporary history of the Egyptians, Babylonians, Assyrians, Persians, Greeks, and Romans.

Some of these departments are so large as to require separate treatment. The sixth and seventh divisions belong to history rather than to archæology, but the departments are intertwined

II. Archæology, in the narrower and proper sense, should be confined to the domestic, social, civil and religious life, laws and institutions of the Jews. It describes the *results* of Jewish history, not its growth—history *at rest*, not history in motion. The latter belongs to Historical Theology.

CHAPTER LXXXIII.

SOURCES OF ARCHÆOLOGY.

1. The CANONICAL SCRIPTURES of the Old and New Testaments are the chief and most authentic source.

2. The JEWISH APOCRYPHA, especially the Books of the Maccabees, are the connecting link between the Old and New Testaments. They explain the religious and political condition, and many customs and usages of the Jews at the time of Christ.

3. The writings of PHILO of Alexandria (d. about A.D. 40), and of JOSEPHUS (a Jewish priest, b. A.D. 37, at Jerusalem, d. at Rome after 103). The *Antiquities of the Jews*, by Josephus,* is invaluable and indispensable for the contemporaneous history of the Jews down to A.D. 66. It was written about 94, with the apologetic aim to inspire the Greeks and Romans with more respect for his countrymen. His *History of the Jewish War* is the only authentic source for that important event, the destruction of Jerusalem, which closes the history of the Jewish theocracy.

4. The TALMUD (תלמוד, *Doctrine, Corpus Doctrinæ*) gives information on the Jewish theology and jurisprudence at the time of Christ. It consists of two parts, the *Mishna* (*i.e., Repetition, the Second Law*) and the *Gemara* (*i.e., Supplement, Conclusion*, viz., of rabbinical wisdom). The Mishna is a digest of rabbinical traditions before and after Christ concerning the Mosaic law, and was reduced to writing in its present form by a wealthy and influential rabbi, Jehudah the Holy, Patriarch of Tiberias at the close of the second or early part of the third century. As it is very concisely written, it required a commentary, and this led to the Gemara. Of this there are two, the Palestinian Gemara, compiled about A.D. 390, and the Babylonian Gemara, which is much larger and was completed

* Ἰουδαϊκὴ Ἀρχαιολογία, in twenty Books. Numerous editions and translations. See Schürer, Vol. I., pp. 56 sqq.

about A.D. 500 under the supervision of the patriarch of Babylon. The Mishna is of more importance for Biblical Archæology than the Gemara.

5. The GREEK and ROMAN authors are of little account. When they speak of the despised Jews, they mostly borrow from Josephus and mix errors with facts. So Tacitus and Justinus. On the geography of Palestine, Strabo furnishes some information; on natural history, Pliny.

6. Reports of EASTERN TRAVELERS from Jerome (who lived many years in Bethlehem) to our own age, especially their descriptions of natural scenery and the manners and customs of the people, which have undergone little change from the age of the patriarchs and prophets.

7. MONUMENTAL sources, written and unwritten. These are becoming more and more important as discoveries and researches in Bible lands progress. The monumental evidences for Old Testament history from the tombs and excavated cities, and hieroglyphic and cuneiform inscriptions, outweigh critical conjectures and skeptical objections.

(*a*) For the Jews: ruins of eleven old synagogues (all in Galilee), walls, bridges, aqueducts, tombs, coins, inscriptions, and the triumphal arch of Titus in Rome, adorned with a delineation in relief of the spoils of the temple at Jerusalem.

(*b*) For the surrounding nations, and indirectly for the Jews: Phœnician remains (inscriptions); Egyptian monuments and hieroglyphic inscriptions; Assyrian, Babylonian and Persian monuments, and cuneiform inscriptions.

CHAPTER LXXXIV.

BIBLICAL GEOGRAPHY.

Biblical Geography is a description of Bible Lands, namely:

1. Egypt, the cradle of Israel.

2. The Sinaitic Peninsula, the school of Israel.

3. Palestine, the final home of Israel, the native land of Christ and the Apostles, and of the Christian Church.

The Bible Lands are the best commentary on the Bible, as the Bible is the best guide-book in Bible Lands. The Land and the Book mutually illustrate and confirm each other. Palestine has appropriately been called (by Renan) "the fifth

Gospel," lacerated and torn, but still legible. It furnishes the illustrations to the other four Gospels. It is nature's framework to the life of Christ. Palestine was sufficiently secluded to keep the Jews from contaminating contact with idolatrous nations, and yet sufficiently central between Asia, Africa and Europe and on the Mediterranean to illuminate the whole world with the gospel.

Topography is a part of geography, and deals with special localities. It is of uncommon interest in Jerusalem, involving the disputed question as to the site of the holy sepulchre.

In a wider sense, Biblical Geography touches also upon Arabia, Mesopotamia, Phœnicia, Assyria, Babylonia, Persia, Asia Minor, Greece, and Italy as far as Rome. The Bible brings us into contact with the whole ancient world.

Every student should visit Bible Lands, if he can, and finish his theological education there. They will make a deeper impression and be of more practical use to him for sermonizing and the religious instruction of youth than many commentaries. Palestine is a ruin, but an eloquent ruin, surrounded by sacred memories. Travel in the East takes away much of the poetry, but deepens and enlivens the sense of the reality.

CHAPTER LXXXV.

NATURAL HISTORY OF THE BIBLE.

(*Physica Sacra.*)

The Natural History of the Bible gives an account of the climate, the natural productions, minerals, plants, and animals of Palestine.

The Bible is full of allusions to nature, and turns its familiar scenes and products into symbols of ideas and vehicles of moral instruction.

The Parables of Christ rest on the correspondence between nature and man, between the material and the spiritual universe, between creation and redemption, and derive lessons of wisdom from the common objects and events of life.

The Bible most frequently mentions the rose, lily, vine, olive, fig—among plants; the dove, eagle, vulture—among birds; the horse, ox, sheep, lamb, goat, ass, camel, dog—among animals.

Rare names: The "unicorn" (Isa. 34:7; Job 39:9; Ps. 29:6) is an unfortunate translation of the Authorized Version for "wild ox" (Revised Version). The "behemoth" in Job (40:15–24) is probably the hippopotamus or river-horse of Africa. The "leviathan" (Job 41:1 sqq.; Ps. 74:14; Isa. 27:1) is the crocodile or some other sea-monster.

nected with their religion, but may also be separately discussed. Domestic and mechanical arts, the art of writing, music and musical instruments, and poetry.

5. Jewish THEOLOGY includes an account of the sects of the Pharisees, Sadducees, and Essenes, which originated in and after the Maccabæan period, and of the two rival schools of Hillel and Shammai, who lived shortly before Christ, and furnish some parallels to his teaching. But the influence of these rabbis was confined to Judaism, while the teaching of Christ has regenerated and benefited the world. He is the founder, not of a school or party, but of a spiritual kingdom for all mankind.

CHAPTER LXXXVII.

HISTORY OF ARCHÆOLOGY.

In the history of Biblical Archæology, we may distinguish four periods, with special reference to the geography of Palestine:

1. The period of devout pilgrimage, monastic tradition and superstition, from the pilgrimage of St. Helena (the mother of Constantine the Great) and the discovery of the supposed holy places, down to the seventeenth century.

EUSEBIUS (d. 340) is the father of Biblical geography (as well as church history) by his work on the names of places mentioned in the Scriptures. Jerome translated it into Latin.*

From the Middle Ages we have a large number of Itineraries of Christian pilgrims, monks and crusaders.

2. In the seventeenth century several Dutch divines, especially BOCHART (d. 1667) and RELAND (d. 1718), laid the foundation for a systematic and critical treatment of Archæology. Bochart's *Hierozoicon* (1663, Rosenmüller's ed., 1793, 3 vols.) is still the best work on Biblical zoology. Reland produced a standard work on Palestine down to the era of the Crusades.† VITRINGA wrote the best book on the Synagogue (1696). A vast collection of older monographs on Biblical Archæology is

* Περὶ τῶν τοπικῶν ὀνομάτων τῶν ἐν τῇ Θεία γραφῇ, or *Onomasticon Urbium et Locorum Scripturæ Sacræ*, first printed by the Jesuit Bonfrère (Paris, 1631); best edition by De Lagarde, *Onomastica Sacra*, I., 207–304 (Göttingen, 1870 and 1887).

† *Antiquitates Sacræ Veterum Hebræorum* (Trajecti-ad-Rhenum, 1708, etc.); *Palæstina ex monumentis veteribus illustrata* (Traj., 1714, etc.).

contained in Ugolino's *Thesaurus Antiquitatum Sacrarum* (Venice, 1744–69, 34 vols. fol.).

3. The period of independent critical research and scientific travel began with the geography of CARL RITTER of Berlin, the founder of scientific geography (d. 1859),* and his friend, Edward Robinson of New York, the pioneer of Palestine exploration.† Dr. Robinson (d. 1863) was accompanied in his first journey by Dr. ELI SMITH, an American missionary in Syria, who was quite familiar with classical and vulgar Arabic. He minutely examined the Scripture localities, trusting only his own eyes and the Bible, and disregarding to an excess of independence the monastic traditions. But he could examine only the surface of Palestine.

4. A new period began with the excavations of subterranean Jerusalem and other interesting localities by the labors of the "Palestine Exploration Fund," established in England, 1865, the American Palestine Exploration Society founded in New York in 1871, and a similar German Society founded in 1878. The results of the English Society are published in Quarterly Statements, in an illustrated volume, *The Recovery of Jerusalem* (1872), and in the Map of Palestine with text (1880). The American Exploration Society has investigated the lands east of the Jordan, but stopped operations in 1878, leaving the whole field to the English. The German Society issues a periodical. The discovery of the Moabite Stone by Klein in 1868 was independent of the English society.

Many discoveries are yet to be made in Jerusalem and the lands east of the Jordan, as well as in the Sinaitic Peninsula. New and fresh arguments and illustrations of the Bible will yet be dug out from the sacred soil trod by our Saviour and covered with the rubbish of ages.

The Egyptological and Babylonio-Assyrian discoveries and researches are still in progress, and throw side-lights on Biblical archæology and history.

* The Palestine part is in *Die Erdkunde*, Vols. XIV.–XVII., revised edition, 1848–55. English translation by Gage, New York, 1866, 4 vols.

† *Biblical Researches in Palestine and Adjacent Regions*, in 1838 and 1852; 3d ed., Boston, 1867, 3 vols. Also in German. His *Physical Geography of Palestine*, 1865, is a posthumous work, and only a portion of a complete physical, historical, and topographical history of the Holy Land, which he had projected.

CHAPTER LXXXVIII.

LITERATURE OF ARCHÆOLOGY.

See the accurate lists of archæological works in the first part of Schürer's *Geschichte des jüdischen Volkesim Zeitalter Jesu Christi* (1890), pp. 4 sqq.

1. General works on Archæology: Jahn (1817–25); Rosenmüller (1818–20); De Wette (1814, 4th ed. by Räbiger, 1864); *Ewald (1844, 3d ed., 1866, translated); Saalschütz (1855); *Keil (1857, 2d ed., 1875); Fish (1876); Filion (1883); Bissel (1888); *Schürer (2d ed., 1890, 2 vols., Eng. transl.; by far the best for later Jewish history).

2. Bible Dictionaries of Winer, Kitto, revised by Alexander, Smith, Schenkel, Riehm, Zeller, Schaff (also the Biblical articles in the general theological encyclopedias of Herzog, and Mc Clintock and Strong). These works contain archæological in formation in convenient alphabetical arrangement.

3. The literature on Bible Lands and the geography of Palestine: *Reland; *Ritter (new ed., 1850–55); *Robinson (1867); *K. v. Raumer (1835 and '60); *Tobler (1845–77); Van de Velde (1854); *Stanley (1856 and '61); De Vogüé (1865–77, 2 vols.); *W. M. Thomson (new ed., 1880, in 3 vols.); *Tristram (1865, '76 and '81); Bovet (1864); Furrer (1865); Schaff (1878 and '89); Orelli (1878); Conder (1878); Merrill (1881); Guérin (1882, sqq., with magnificent illustrations); Pierotti (1882); *Stapfer (1885); Hull (1886); Dawson (1888).*

4. Topography of the Holy Land: Tristram (1876). Topography of Jerusalem and the Temple: George Williams (1849, 2 vols.) and Tobler (1854, 2 vols.).

5. Handbooks for Travelers in Bible Lands: Murray and Bädeker.

6. Maps of Palestine in all good Bible Dictionaries. *Map of Western Palestine* by Conder and Kitchener, in 26 sheets, each sheet accompanied by a memoir showing the scientific results of the survey undertaken by the Palestine Exploration Fund, London, 1880.

* A careful list of books on Palestine to 1850 in Ritter's *Erdkunde*, Vol. XV., pp. 33 sqq.; another down to 1856, in Appendix I. to Vol. II. of Robinson's *Biblical Researches*, pp. 533–555, and a third to 1866 in Dr. Tobler's *Bibliotheca Geographica Palestinæ* (Leipzig, 1867), pp. 265; Supplement, 1875. Tobler, a practical traveler of Switzerland who visited Palestine four times, enumerates more than one thousand (1086) writers on Palestine from A.D. 333 to 1866, of which he examined no less than eight hundred and ninety-four.

THIRD SECTION: BIBLICAL ISAGOGIC.

(Historico-Critical Introduction to the Bible.)

CHAPTER LXXXIX.

NATURE OF ISAGOGIC.

Biblical Isagogic is a historico-critical Introduction to the Scriptures of the Old and New Testaments. It is a literary history of the Bible from its origin to the present time.

It embraces a summary of preliminary information which is necessary or useful for the understanding of the Scriptures in whole or in part. Its limits are not clearly defined, but it includes all the questions which are generally discussed in an introduction to the several books, concerning the authorship, the authenticity and integrity of the text, the time and place of composition, the aim of the writer, the class of readers, and the principal commentators.

NAMES: Εἰσαγαγωγὴ εἰς τὰς θείας γραφάς, *Isagoge*, or *Introductio in Scripturam sacram;* first used, the Greek by Adrianus in the fifth, and the Latin by Cassiodorus in the sixth century, but first properly naturalized in the Reformed Church, since 1643, by Andrew Rivetus, who wrote *Isagoge sive Introductio generalis ad Scripturam s. V. et N. T.;* and in the Lutheran Church, since 1767, by J. G. Carpzov (*Introductio ad libros canonicos Bibliorum*). The Germans, since Michaelis and Eichhorn, call it *Isagogik*, or *Einleitung*, or *Historisch-Kritische Einleitung in die heil. Schrift.* The English name chosen by the translators of German works and by Horne and Davidson is *Introduction.* The term *Isagogic* (in conformity with *Apologetic, Logic, Rhetoric*) is more scientific, but not current, although the adjective *isagogical* is used in the sense of *introductory.* Some have proposed the name *Canonic,* but this is only a part of the introduction, viz., the history and doctrine of the Canon.

DEFINITION: Formerly *Isagogic* was a name for an arbitrary collection of all sorts of antiquarian and critical information about the Bible, without any regulating principle or definable limits. Owing to the difficulty of fixing the boundaries, De Wette denies to Isagogic the character of a theological science properly so called. Hupfeld, in an essay on the method of the so-called Introduction to the Bible (1844), has first clearly defined it as a historical science. Reuss, Bleek, Weiss, Holtzmann, and others have followed this method. Yet, after all, it is no part of historical theology, but belongs to exegesis, and must be treated throughout as contributory and preliminary to it.

CHAPTER XC.

OBJECT AND VALUE OF ISAGOGIC.

The object of Isagogic is to give a clear and comprehensive view of the character of the Bible as a body of literature and of the historical situation out of which it has grown, and from which alone it can be scientifically understood and interpreted.

The information must be derived from all contemporary literature and history connected with the Bible, but chiefly from the Bible itself; and so far the Introduction presupposes exegesis, while at the same time it prepares the student for xegesis.

Its value consists in bringing together, under convenient heads and in systematic order, a complete view of the position and influence of the Bible in the history of literature and civilization, and in facilitating the understanding of its several parts.

The origin and history of the Bible should be investigated like that of all other books, without any preconceived theory on inspiration and the canon; yet the result of the investigation, if conducted in the right spirit, will sustain the claims of the Bible. It will be found to be the most remarkable phenomenon in literature, the Book of books, the Book of God as written by holy men under the inspiration of the Holy Spirit for the good of all mankind. It can never die or grow old. It bears translation into all languages without losing its vitality and beauty. It is as universal as the race. It is a perpetual and omnipresent literary miracle with ever-expanding influence and power.

According to the division of the Bible into the Old and New Testaments, Biblical Introduction is divided into Introduction to the Old Testament and Introduction to the New. Each may be treated separately.

CHAPTER XCI.

METHOD AND ARRANGEMENT OF ISAGOGIC.

I. The older and usual, but mechanical method, is to divide Isagogic into *General* and *Special*. The first treats of the

names, order, division, collection, language, text, translation and interpretation of the Bible as a whole; the second of the origin, authenticity, integrity, etc., of the several books of the Bible. This method was introduced by Rivet. Eichhorn, Berthold, Hug and De Wette begin with the general part; Schott, Credner, Reuss, and Bleek reverse the order.

II. The historical method grows out of the modern conception of Introduction as a literary history of the Bible. It brings out more clearly the gradual development of the records of revelation, and their fortunes in the Christian Church.

CHAPTER XCII.

PARTS OF ISAGOGIC.

Isagogic in the widest sense of the term includes the following divisions:

I. The ORIGIN of the several books of the Bible. This is Isagogic in the strict sense of the term and embraces the contents of "Special" Introduction, so called. It presents the growth of Biblical literature as a living organism in connection with the history of the Jewish theocracy and the primitive Christian Church.

II. History of the CANON (CANONIC). The collection of these books into a body of sacred literature, distinct from all other books, and constituting the rule of faith and life for those who accept them as divinely inspired.

III. History of the TEXT: 1, the *written* text; 2, the *printed* text.

IV. History of TRANSLATIONS ancient and modern.

V. HERMENEUTIC, or the Science of Interpretation.

VI. History of INTERPRETATION.

These topics are large and important enough to be treated separately. The History of Interpretation may be made a part of Hermeneutic.

CHAPTER XCIII.

HISTORY OF ISAGOGIC.

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.

1. Imperfect preparations: AUGUSTIN: *De Doctrina Christiana;* CASSIODORUS: *De Institut. divinarum Scripturarum;* SANTES PAGNINUS of Lucca (d. 1541): *Isagoge ad S. literas* (1538); ANDR. RIVETUS: *Isagoge ad Script. V. et N. T.* (1643); J. H. HOTTINGER: *Clavis Scripturæ* (1649); J. H. HEIDEGGER: *Enchiridion Biblicum* (1681 and often); and other works on special topics.

2. The first critical work on Isagogic is the *Histoire Critique du Vieux Testament* by RICHARD SIMON, a liberal Roman Catholic (priest of the Oratory, d. 1712). It appeared at Paris, 1678, was seized and nearly destroyed, but reprinted at Amsterdam, 1680 and 1685 (English translation, 1682). It was followed by a *Critical History of the Text of the New Testament* (Rotterdam, 1689), and *of the Versions of the New Testament* (Rotterdam, 1690; English translation, London, 1692). He first divided the Old Testament Introduction from that to the New. He was not trammeled by the rigid inspiration theory of the Protestant scholastics, which was unfavorable to a free investigation of the text; but yet he had a propensity to novel opinions which endangered also the theory of his own church. Hence his books were suppressed in France at the recommendation of Bishop Bossuet.

CALMET, a very learned and industrious French Benedictine (1672–1757), wrote a commentary on the Bible, and a very popular *Historical and Critical Dictionary of the Bible* (Paris, 1730, 4 vols.), which was translated into Latin, German, and English. Best English ed. by CHARLES TAYLOR, 9th ed., London, 1847, 5 vols.

3. Since that time Isagogic has been cultivated in whole or in part chiefly by Lowth, Semler, Herder, Griesbach, Eichhorn, Berthold, De Wette, Credner, Hengstenberg, Hävernick, Keil, Guericke, Bleek, Reuss, Baur, Hilgenfeld, Wellhausen, Grau, Strack, Weiss, Holtzmann, Zahn—among Germans; Scholten, Rovers, Kuenen—in Holland; Horne, Ayre, Tregelles, Sam. Davidson, Salmon, Westcott, Hort, Dods, Sanday, Driver—among English writers; also by Roman Catholic scholars, as Jahn, Hug, Scholz, Reusch, Langen (the last two joined

the Old Catholic movement in 1870), Von Aberle, Schanz, Kaulen.

4. The latest and best general books on Old Testament Introduction: BLEEK (1860, 4th ed., revised by Wellhausen, 1878, 5th ed., 1886; English translation by G. H. Venables from the 2d ed., 1869, 2 vols.); REUSS (1881, 2d ed., 1890); KEIL (3d ed., 1873); REUSCH (Old Cath., 4th ed., 1870); STRACK (1883); KUENEN (Dutch, 2d ed., 1885); MARTIN (French, 1887); KILPATRICK (London, 1891); DRIVER (Edinburgh and New York, 1891); CORNILL (1891); CH. H. H. WRIGHT (1892).

On the New Testament: BLEEK (1860, 4th ed. by Mangold, 1886); REUSS (1842, 6th ed., 1887; English translation by Houghton, Boston, 1884, 2 vols.); VON HOFMANN (ed. by Volck, 1881); L. Schulze (1883 and 1885); HOLTZMANN (1885, 3d ed., 1892); WEISS (1886, 2d ed., 1889; English translation, Edinb. 2 vols.); SALMON (London, 1885, 4th ed., 1890); GODET (in course of preparation, 1892, 3 vols., French and English).

CHAPTER XCIV.

BIBLICAL CRITICISM.

Criticism is a method of investigation for the purpose of ascertaining the truth. It inquires into the nature and credibility of the sources of information, and determines the value of traditional opinions. It may be destructive or constructive or both. It is a sifting process which separates truth from error, and fact from fiction. It is necessary for all true progress in exegesis and history, or any other department of science.

Biblical criticism, in the technical sense, is divided into TEXTUAL or VERBAL, and LITERARY or HISTORICAL criticism. They are also distinguished as LOWER and HIGHER criticism; but this must not be understood in an invidious sense; for the one is just as important and as difficult as the other, and requires the same amount of minute and painstaking labor. Textual criticism comes first in order, and lays the basis for literary criticism. The former deals with the text or the form of the Scripture; the latter, with its contents, its literary character and historical surroundings.

Both are comparatively recent departments of Biblical study, and have been cultivated chiefly by Protestant scholars in

Germany, Holland and England. Protestantism favors original investigation. Romanism is hampered by traditionalism, whenever the Church has made a positive deliverance, as on the extent of the canon, and the authority of the Vulgate. But a number of Roman Catholic scholars, as Simon, Jahn, Hug, Scholz, Vercellone, Martin, have taken a prominent part in these studies.

CHAPTER XCV.

TEXTUAL CRITICISM—ITS AIM.

The object and aim of textual criticism is to ascertain and restore, as far as possible, the original text of the Scripture, from all accessible documentary sources. It has nothing to do with sectarian notions or private opinions as to what the Biblical authors might or ought to have written, but simply with what they actually did write. It does not enter into the domain of interpretation, but furnishes a solid foundation for the exegete. It requires patient attention to minute details, microscopic accuracy and judicial impartiality.

The number of textual critics is very small. These devout and reverent scholars took the deepest interest in the letter as well as the contents of the Bible, and devoted years of study to the restoration of the purity of the text.

CHAPTER XCVI.

NECESSITY OF TEXTUAL CRITICISM.

The need for this study arises from the loss of the Hebrew and Greek autographs, and the vast number of readings. These are inevitable in the multiplication of any book by printing, and still more so by transcribing; for manuscripts are not so easily corrected as printed books, which have the benefit of repeated proof-readings.

God has watched with special providence over the essential integrity of the Bible, but he has not chosen to exempt it, by a perpetual miracle or series of miracles, from the common fate of human compositions, and to endow the copyists, translators and printers of the Bible with infallibility. He wastes no miracles. The command, "In the sweat of thy face shalt thou

eat bread," applies to intellectual and spiritual as well as physical labor.

For all practical purposes the English or any version of the Bible, on which most readers have to depend, is just as good as the original autographs, which are irrecoverably lost. The Apostles used great freedom in their quotations from the Old Testament, and thereby taught us an important lesson. "The letter killeth, the spirit giveth life" (2 Cor. 3 : 6).

CHAPTER XCVII.

CLASSES OF TEXTUAL VARIATIONS.

Errors of transcription may be intentional, or accidental. The former are exceedingly rare in Biblical manuscripts; for transcribers and translators had too much respect for the Bible to venture upon wilful changes and mutilations. Marcion's mutilated Gospel of Luke is an isolated case and was generally condemned.

But accidental and unintentional errors are exceedingly numerous. They crept in very early. The further we go back, the greater was the freedom and carelessness of transcribers. Irenæus, who wrote about A.D. 170, mentions the remarkable difference of reading in the Apocalyptic number, 666 or 616 (Rev. 13 : 18), which he found in old copies. Origen complained of the corruption of the text about the middle of the third century. Jerome reports that in his day there were as many distinct forms of the text as codices of the Latin Testament (*tot pæne exemplaria quot codices*), and that the text of the Gospels which were most frequently copied was in great confusion (*apud nos mixta sunt omnia*). It was only after the fifth century that the text assumed a settled and stereotyped form.

Textual variations arose partly from inadvertence, partly from mistakes of the eye in reading or the ear in hearing, partly from corrections of the copyist. They are either omissions, or insertions, or substitutions.

Omissions are rare; for purchasers wanted complete copies. They occur mostly in cases of *homœoteleuton*, or similarity of ending, *i.e.*, where a line or sentence closes with the same word as the preceding one (*e.g.*, 1 John 2 : 23).

Insertions or additions were made chiefly from parallel passages (in the Gospels), or from Old Testament quotations, or from lectionaries and liturgies, or from love of paraphrase, or from marginal notes of transcribers, or from oral tradition. The most important cases of this kind are the doxology in the Lord's Prayer (Matt. 6 : 13), the notice about the pool of Bethesda (John 5 : 3, 4), the section of the woman taken in adultery (John 7 : 53–8 : 11), the concluding verses of Mark (16 : 9–20), and the passage of the three witnesses in heaven (1 John 5 : 7, 8). The last is not found in any old Greek manuscript or version or patristic quotation, and is entirely omitted in the Revised Version; while the other passages are retained, with a marginal note. The Septuagint has large additions in Esther and Daniel.

Substitutions are due to resemblances of words in spelling or pronunciation, or to the aim of harmonizing. Examples: 1 John 1 : 18 (*θεός* or *υἱός*); Luke 2 : 14 (*εὐδοκία* or *εὐδοκίας*); Rom. 5 : 1 (*ἔχομεν* or *ἔχωμεν*); Acts 20 : 28 (*θεοῦ* or *κυρίου*); 1 Tim. 3 : 16 (*θεός* or *ὅς*); Rev. 17 : 8 (*καίπερ ἔστιν* or *καὶ παρέσται*).

CHAPTER XCVIII.

THE NUMBER AND VALUE OF VARIOUS READINGS.

We can only make an approximate estimate of the number of variations.

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 manuscripts of the Greek Testament are far more numerous than those of the Hebrew Bible and the Septuagint, or any other ancient book, and present a correspondingly large number of variations. Mill in his time (1707) counted 30,000 readings; Scrivener in our age (1874) estimated their number to be "at least fourfold that quantity."* Others run the sum up to 150,000. These include differences in the order of

* *Introduction to the Criticism of the New Testament* (Cambridge, 2d ed., 1874); repeated without change in the third edition (1883), p. 3.

words, in spelling and other trifles, which are ignored in the printed editions. But even this large number is much less in proportion than the 30,000 readings in the few copies of Terence.

The number of variations differs in the different books. Less care was bestowed upon doubtful books (the *Antilegomena*) than those which were generally received by the Church (the *Homologumena*). Dr. B. Weiss found in the five remaining uncial manuscripts of the Apocalypse, which contains about 400 verses, nearly 1,650 departures from the received text (210 in A, 110 in C, over 515 in ℵ, the rest in P, and B Apocalypse).* The Apocalypse was the last among the apostolic writings which received canonical sanction, at least in the Eastern Church (it is omitted in the Laodicean canon of 363); hence the large number of variations in the oldest manuscripts. The settlement of the canon after the fourth century led to a systematic emendation and unification of the text.

The vast majority of variations in the Greek Testament, at least nineteen out of 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 doctrinal 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 with approximate certainty to a far greater degree than is the case with any classical author of antiquity. There is no need of resorting to uncertain conjectures and emendations. The true reading is sure to be preserved in the great mass of variations.†

* See his minute and careful analysis, *Die Johannes-Apocalypse*, in Gebhardt and Harnack's *Texte und Untersuchungen zur Geschichte der altchristl. Literatur*, Bd. VII., No. 1, 1891 (225 pp.). Weiss gives, in conclusion, an emended text of the Apocalypse, based chiefly upon the Codex Alexandrinus (A), and more nearly agreed with that of Westcott and Hort than that of Tischendorf, who in his eighth edition follows too much the Sinaitic Codex (ℵ).

† See the remarkable judgment of Richard Bentley, one of the greatest classical scholars and critics, and the concurrent testimonies of Tischendorf, Tregelles, Hort, and Ezra Abbot, quoted in Schaff's *Companion to the Greek Testament*, pp. 176 sqq.

Nevertheless the variations in the Bible text are sufficiently important to call for a vast amount of patient learning and research. In the Word of God nothing is indifferent. Reverence for the Bible and a desire to enjoy its primitive purity and integrity should be the strongest motive for the critic. This was the case with the great and good John Albright Bengel. When he first learned, as a student, of the variety of readings in the Greek Testament, he was somewhat disturbed; but this very fact led him to a careful investigation, which strongly confirmed him in his faith and secured him a place among the first textual critics and exegetes. "If the Holy Scriptures," he says, "which have been so often copied, were absolutely without variations, this would be so great a miracle that faith in them would be no longer faith. I am astonished, on the contrary, that from all these transcriptions there has not resulted a greater number of various readings." *

CHAPTER XCIX.

TEXTUAL CRITICISM OF THE OLD TESTAMENT.

The textual criticism of the Old Testament is as yet in its infancy. If it aims simply at the restoration of the Masoretic text, the task is much easier than the criticism of the Greek Testament. But if it aims at a restoration of the ante-Masoretic or primitive text, it is more difficult.

The restoration of the Masoretic text is confined to an examination of the Hebrew MSS. dating from the Masoretic period, which extends from the sixth to the twelfth centuries.

The Jewish rabbis, called Masorets or Traditionalists (from *masora* or *massora*, tradition, *masar*, to hand down), especially those of the school of Tiberias, searched the letter of the Scriptures most diligently, thinking that in them they had eternal life; while they were blind to the Christ of whom they bear witness (John 5: 39). Yet their bibliolatry or letter-worship served a good purpose in securing uniformity. They watched with scrupulous fidelity and unwearied patience over the purity of the text, registering every letter and the frequency of its occurrence, marking the variations (*keri*, the word *read*,

* See an interesting account of this chapter in his life, the biography of Burk (Stuttgart, 1831), p. 200.

and *kethib*, the word *written*), and supplying the vowel points, punctuation and accents. They introduced also the versicular division of the Old Testament; while the division into chapters is of Christian origin (from the thirteenth century). The versicular division of the poetical books existed much earlier, perhaps from the beginning, in accordance with the rhythmical structure and the parallelism of members (the lines being called στίχοι, *versus*). The versicular division of the New Testament dates from the middle of the sixteenth century (1551).

The written *Masora* embodies the results of the rabbinical labors on the text of the Hebrew Scriptures. It was originally preserved in distinct books, but was afterwards transferred to the margin of the Bible MSS., mostly with large curtailments (hence the *Masora parva*, an abridgment, as distinct from the *Masora magna*). Its most valuable part is the collection of the marginal Keris, or the readings which the Masorets themselves approved as correct, and derived either from other MSS. or from conjectures. The number of Keris, according to Elias Levita, who spent twenty years in the study of the Masora, is 848, but the Bomberg Bible contains 1171, the Plantin Bible 793.

There is only one recension of the Hebrew text, the Masoretic; and hence there is no difference in the text of the Jewish and Christian, Roman Catholic and Protestant editions of the Hebrew Bible.

Best edition of the Masoretic text by G. Baer (with preface by Delitzsch), Lipsiæ, 1869 sqq.

The most complete collection of the Masoretic material was made by Ginsburg, a converted Jewish scholar and member of the British Old Testament Revision Company.*

CHAPTER C.

SOURCES OF THE OLD TESTAMENT TEXT.

1. The chief source of the Hebrew text of the Old Testament are the manuscripts. They represent, with few variations, the Masoretic text, the older ones in its simpler form, the later ones with the full Masoretic vocalization and accentuation. The oldest known codex, containing the Prophets

* *The Massorah, Compiled from Manuscripts, Alphabetically and Lexically Arranged.* London, 1880–86, 4 vols.

with the Babylonian punctuation, is from the year 916; the oldest complete codex is from 1009 (both in the Imperial Library of St. Petersburg). The former has been republished in facsimile (1876). The Spanish MSS. are generally the most accurate, the Italian come next, the German last. There are rich collections in the libraries at Oxford, Paris, Parma, and St. Petersburg.

The number of Hebrew MSS. cannot be accurately ascertained. Kennicot (Oxford, 1776) mentions 630, of which he thoroughly collated 258, the remainder in part; De Rossi (Parma, 1784–88) collated 751. Strack (*Prolegomena Critica in V. J.*, Lips. 1873) gives a full account of lost and extant codices known at this time.*

2. The other sources for the Hebrew text are the old translations made before the Masora, and the Samaritan Pentateuch (known in Europe since 1620). Of the translations the most important are the Greek Septuagint, the Chaldee Targums, the Syriac Peshitta, and the Latin Vulgate.

Valuable attempts to improve the Masoretic text by means of the versions have been made by Wellhausen (*Text der Bücher Samuels*, 1871), Cornill (*Das Buch des Propheten Ezechiel*, 1886), and by Driver (*The Hebrew Text of the Books of Samuel*, Oxford, 1890, following in the line of Wellhausen). Much more remains to be done.

CHAPTER CI.

THE HEBREW ORIGINAL AND THE GREEK SEPTUAGINT.

There is a remarkable difference between the Hebrew Scripture and the Greek Version of Alexandria, made two hundred years before Christ, called the Septuagint (from the Jewish fable of the seventy or seventy-two inspired translators). This causes the chief difficulty of reconstructive textual criticism, which has scarcely begun. It opens up a vast field of future labor.

The Septuagint is twelve centuries older than the oldest extant Hebrew manuscript; it was in common use among the Hellenistic Jews; it is usually quoted by Christ and the Apos-

* Harkevy (St. Petersburg, 1884) has described about 50 newly discovered manuscripts and fragments, but they are not genuine.

tles in the New Testament, even where it differs from the Hebrew. These facts give it an authority almost equal, if not superior, to the Hebrew text as we now have it from the hands of Jewish rabbis, who certainly cannot claim an infallible authority.

The Jews before Christ believed that the Septuagint was as literally inspired as the Hebrew text, even with all the additions, but they abandoned this view when the Christians made use of the Septuagint against them. Philo of Alexandria says (in his *Life of Moses*): "We look upon the persons who made this Version, not merely as translators, but as persons chosen and set apart by divine appointment, to whom it was given to comprehend and express the sense and meaning of Moses in the fullest and clearest manner."

The early Christian fathers, who were nearly all ignorant of Hebrew—Justin Martyr, Irenæus, Augustin and others—adopted this pious superstition, which cannot stand the test of the slightest examination. The Septuagint still holds its authority in the orthodox Greek Church; but in the Latin Church it gave way to the Vulgate, which the Council of Trent placed on a par with the original, thus substituting one superstition for another.

The Septuagint was made by different persons at different times, without an attempt to revise and harmonize their work. Hence it is very unequal in the different books. In the Pentateuch (according to the testimony of Jerome, who compared it with the Hebrew manuscripts of the fourth and fifth centuries) it best agrees with the Hebrew text, and is most valuable. Ezekiel, also, is well translated, but Isaiah, Job, the Psalms, and most of the prophetical books are imperfectly rendered. The Septuagint is often too literal and obscure, as in Ezekiel and Koheleth, or too loose, periphrastic and prosy.*

With all the imperfections of the translation, the comparative study of the Septuagint and Hebrew is instructive and stimulating.

More serious than the grammatical faults of translation are the differences of matter, which have a bearing upon the original text. The Septuagint disagrees with the Hebrew (accord-

* Looking at these defects, Luther expressed a low estimate of the Septuagint, and Zwingli correctly said that Isaiah found an unworthy translator. Modern scholars entertain a higher opinion.

ing to Bleek) in more than 1000 places where the Masoretic text presumably preserves the original reading; but in many other places it has preserved an older and better reading, and decides between the variations of the existing manuscripts. The Revised English Version mentions some on the margin.

The greatest differences exist in the texts of Jeremiah, Job, Proverbs, Daniel and Esther. In Job, whole verses of poetry are omitted which the translator probably could not understand; while the Prologue and Epilogue of that book are enlarged. The Greek Esther contains numerous additions, which Jerome in his Vulgate has placed at the end of the book. Daniel is poorly translated and has several apocryphal additions, namely, the prayer of Azarjah and the song of the three children in the furnace (after 3 : 23, in the Vulgate 4 : 24–90), the story of Susanna (ch. 13 in the Vulgate), and the story of Bel and the Dragon (ch. 14).

In the antediluvian and patriarchal chronology the differences are irreconcilable. The Vulgate follows the shorter Hebrew chronology (which was adopted by Ussher and incorporated in the English Bible), while the majority of Protestant scholars (Vossius, Jackson, Hales, etc.) give the preference to the chronology of the Septuagint, which extends the length of the period from the Creation to the Flood, about 1000 years.

Editions: The text of the Septuagint was very often copied, and underwent so many corruptions that it is almost hopelessly confused. It is contained in the Vatican, Sinaitic, and Alexandrian uncials (with many breaks), and in a large number of cursive MSS., representing three or four types or recensions, Palestinian, Egyptian, Syrian and Constantinopolitan. There are four primary printed editions, the sources of smaller editions, namely, the Complutensian (1514–17, copied in the Antwerp Polyglot), the Aldine (1518), the Roman (the Sixtina, 1587, after the Vatican MS., followed by many editions), and the Oxford (by Grabe, 1707–20). All very imperfect. The edition of Holmes and Parsons (Oxford, 1798–1827, 5 vols. fol.) has a large apparatus, but is behind the age. The Alexandrian Codex (A) was published in a splendid facsimile edition at London (1881–83) in three volumes. The Vatican Codex (B) was published in quasi-facsimile by Vercellone and Cozza (Rom. 1869–72, Vols. I.–IV.), and has since been reproduced by photography (Rom. 1891).

Manual editions by LEANDER VAN ESS (1824), and * TISCHENDORF (Leipz. 1850, 7th ed., 1887, with valuable additions by Prof. Nestle, of Tübingen, 2 vols.).

The want of a truly critical edition, which is an essential prerequisite for textual criticism, has long been felt, and is not yet satisfied, but preparations on a large scale have been made by LAGARDE of Göttingen, who edited the recension of the presbyter Lucian of Antioch (d. 311), but was interrupted by his death (Dec. 22, 1891) from finishing his task.*

The most recent and convenient edition is by Professor SWETE of Cambridge, which is based upon the Vatican Codex, with readings from the Sinaitic and Alexandrian Codices.†

CHAPTER CII.

SOURCES OF THE TEXT OF THE NEW TESTAMENT.

SCRIVENER (died 1891): *A Plain Introduction to the Criticism of the New Testament*, 3d ed., Cambridge, 1883 (pp. 712). GREGORY: *Prolegomena* to Tischendorf's eighth critical edition, Leipzig, 1884; second part, 1890 (third part not yet published). For a fuller list of works and manuscripts, see SCHAFF: *Companion to the Greek Testament*, New York, 4th ed., 1892 (pp. 82–85, 102, 133, 134.

The text of the New Testament is derived from three sources: Greek manuscripts, translations, and patristic quotations.

A. GREEK MANUSCRIPTS. These are divided into uncials, written in capital letters, and cursives, written in running hand.

I. The UNCIAL MSS. are older—from the tenth up to the fourth century—and hence more valuable. They are desig nated, for brevity's sake, by the capital letters of the Latin alphabet with the addition of Greek and Hebrew letters. The corrections are marked by one, two, or three stars, according as they date from the first, second, or third hand. Constantine the Great ordered the preparation of fifty MSS. of the Bible for the churches of Constantinople. The number of uncials found

* *Librorum Veteris Testamenti Canonicorum. Pars prior. Græce.* Göttingen, 1883, p. 541. The historical books, with the text only, without the critical apparatus. The second volume has not appeared.

† *The Old Testament in Greek, according to the Septuagint.* Cambridge (University Press), 1887, 1891, 2 vols. It is to be completed by a third volume, and to be followed by a larger edition.

so far amounts to about 110, but most of them are fragmentary; only one is complete (the Codex Sinaiticus).

The oldest and most important uncials are the following:

1. Codex Sinaiticus (ℵ, Aleph), discovered by Tischendorf in the convent of St. Catharine on Mt. Sinai in the desert, 1859, now in the Imperial Library of St. Petersburg, published in quasi-facsimile style, 1862. From the age of Constantine the Great, about 330. Written on fine parchment, four columns to a page. The chief basis of Tischendorf's eighth edition.

2. Codex Alexandrinus (A), of the fifth century, presented by Cyril Lucar of Constantinople to King Charles I. (1628), preserved in the British Museum, and published in photographic facsimile, 1879. The first uncial used by critics. In the Gospels it approaches the textus receptus. It has several gaps (the first 24 chapters of Matthew, 2 chapters of John and 8 chapters of 2 Corinthians are lost), but adds, after the Apocalypse, the Epistle of Clement of Rome to the Corinthians (defective), and a fragment of a homily.

3. Codex Vaticanus (B), from the age of Constantine, as old as the Sinaitic, and more carefully written, on very thin vellum in clear and neat uncial letters, in three columns, preserved in the Vatican Library, for a long time almost inaccessible, but at last published in photographic facsimile, 1889. It breaks off at Heb. 9 : 14 in the middle of the verse (with the word *καθα/ριεῖ*). The last chapters of Hebrews, the Pastoral Epistles, Philemon, and the Apocalypse are lost. It is upon the whole the most valuable MS. and the chief basis of the text of Lachmann, Tregelles (as far as they knew it), and Westcott and Hort.

4. Codex Ephraim (C), a codex rescriptus (used for the works of Ephraim, d. 373, which are written over it), dating from the fifth century, hardly legible and very defective, preserved in the National Library of Paris, and edited by Tischendorf, 1845.

5. Codex Bezæ or Cantabrigiensis (D), once in the possession of Beza (who procured it from a convent in Lyons), and presented by him to the University of Cambridge. It dates from the sixth century, contains only the Gospels and Acts, with a Latin version, and is full of errors, eccentricities and bold interpolations. It presents the Western text.

6. Codex Claromontanus (D^2), for the Pauline Epistles,

with a Latin Version, a supplement to Cod. D, and of the same age. Preserved in Paris, and edited by Tischendorf, 1852.

II. The CURSIVE MSS. superseded the more costly uncials, except for splendid copies. They are written on cotton paper, which dates from the ninth century, or on linen paper, which was first introduced in the twelfth century. They date from the ninth to the middle of the fifteenth century, when the invention of the art of printing furnished a much easier and cheaper mode of multiplying books. A few were written early in the sixteenth century. They are designated by Arabic figures. Their number has much increased by recent discoveries, and amounted in 1890 to 3553, if we include 1201 Lectionaries which contain only the Scripture lessons. They present a more harmonious text, which assumed a stereotyped form after the fifth century.

These MSS. alone present a critical apparatus which is without a parallel in the history of ancient books. The Greek Testament was more frequently copied than all the Greek and Roman classics put together, some of which have come down to us only in two or three manuscripts of very late date.

B. ANCIENT TRANSLATIONS are indirect or mediate sources, except in cases of omissions and interpolations, where they are equal in authority to Greek MSS. The oldest and most important are:

1. The OLD LATIN VERSION, called *Itala*, which we know only in fragments from the early Latin fathers—Tertullian, Cyprian, Ambrose, Jerome, Augustin, etc. It dates from the middle or second half of the second century, and presents many errors and variations.

2. The LATIN VULGATE, prepared by Jerome, the greatest biblical scholar of his age (d. 419), begun 383 and finished 405. It met with much opposition, even from Augustin, but by its superior merits gradually superseded the *Itala*, ruled throughout the Middle Ages, was first printed at Mayence, 1455, and sanctioned by the Council of Trent, 1546, which put it on a par with the original. All vernacular versions of the Roman Church must conform to the Vulgate. But its text has undergone many corruptions and revisions; and the pope's infallibility does not extend to biblical criticism.

3. The SYRIAC VERSION, called the *Peshitta, i.e.* the Simple, dates in its present shape from the third or fourth century. It

is called "the Queen of Ancient Versions," for its faithfulness and idiomatic character. It was first used by Beza, Walton, Mill and Wetstein. The CURETONIAN Syriac is older than the Peshitta and therefore even more valuable, but is a mere fragment of the Gospels, discovered in 1842, and published by Cureton, 1858. There are also later Syriac versions of less critical value, the PHILOXENIAN or HARCLEAN Syriac, dating from 508, and the JERUSALEM Syriac from the fifth century.

4. Three EGYPTIAN or COPTIC translations, in three dialects, the Thebaic or Sahidic, the Memphitic or Bahiric, and the Bashmuric. They are as yet in a fragmentary condition, and poorly edited.

Of less critical value are the Æthiopic, the Gothic, and the Armenian versions.

All modern versions, being made from printed copies, are of no account for ascertaining the original text.

C. PATRISTIC QUOTATIONS from the New Testament in commentaries and other writings of the ancient Christian authors. Among these the Greek fathers are more important than the Latin, since they refer to the original. The quotations of Irenæus, Hippolytus, Clement of Alexandria, Origen, Tertullian, and other ante-Nicene fathers, are older than our oldest MSS., but their text was liable to the same corruptions, and has in many places been conformed to the text in common use. The value of patristic citations is mainly corroborative, where it is supported by other ancient witnesses.

CHAPTER CIII.

THE RECEIVED TEXT AND THE TRUE TEXT.

I. The traditional or commonly received text (*textus receptus*) of the New Testament is the text which ruled supreme from the sixteenth till the close of the eighteenth century, and from which all the Protestant versions have been made. It is primarily derived from the first printed editions of the Greek text by Erasmus (1516; 4th ed., 1527; 5th ed., 1535), who never used more than eight MSS., with some improvements from the Complutensian Polyglot (printed 1514, but not published till 1520). It was further improved in the editions of Robert and

Henry Stephens (1548, 1549, 1550),* Theodore Beza (1565, 1582, 1589, 1598), and the enterprising Dutch publisher Elzevir (1624, 1633). In England the text of the third edition of Stephens of 1550, called *editio regia*, was often reproduced, and is regarded as containing the textus receptus; but on the Continent the Elzevir edition of 1633 was made the basis of all later editions.†

With all respect for these meritorious scholars and publishers who broke the ice and did the best with the means at hand, the textus receptus does not deserve that superstitious veneration in which it was held for nearly three hundred years. It was hastily derived from a few and comparatively late MSS., before the discovery of the oldest and most important uncials, without the use of the patristic quotations and ancient versions, without even a good text of the Vulgate, and with no knowledge of the principles of criticism, which was a later and gradual growth. It is essentially the Byzantine or Constantinopolitan text, which may be traced to the fifth century, and passed into all Constantinopolitan copies.

II. The true text is that which is nearest the original. We have now sufficient material approximately to restore a text as it obtained in the ante-Nicene age up to the middle of the second century. This must be derived mainly from the oldest uncial MSS., the Latin and Syriac versions, and the quotations of the ante-Nicene fathers. Yet antiquity alone, like numbers, is no absolute test; it must be supported by internal probability. Later sources must also be consulted, but are assigned a subordinate degree of authority.

Bentley, the celebrated classical critic, first suggested this correct principle (1716). Bengel followed it in the Apocalypse (1734). Lachmann first boldly carried it out (1842), but with a limited range of authorities and without regard to internal evidence, or even to the correctness of the text, aiming simply at the oldest as founded on external evidence. By the com-

* The first edition of Stephens which contains the versicular division was printed (at Geneva) in 1551, in 2 small vols.; the Greek text in the middle, and two Latin versions in smaller type—one to the left, the other to the right. See a facsimile in Schaff, *Companion*, etc., pp. 538, 539.

† The Elzevirs first introduced the term "textus receptus" by boldly declaring, in the preface to their neat and correct edition (the second, Leyden, 1633): "*Textum ergo habes nunc* AB OMNIBUS RECEPTUM *in quo nihil immutatum aut corruptum damus.*" The second Elzevir edition differs but slightly from the first, and both agree substantially with the third edition of Stephens. Including minute variations, they differ in 287 places. Where Elzevir departs from Stephens, he generally agrees with Beza.

bined labors of Lachmann, Tischendorf, Tregelles, and especially of Westcott and Hort (who spent twenty-seven years on their edition), we have now attained a text which in all essential points may be supposed to agree with the apostolic original. It is shorter, but also older, purer and stronger than the traditional text.*

The Revised English Version of 1881 includes the chief results of these labors. It had the benefit of the best textual critics who were members of the Revision Committee—Westcott, Hort, Lightfoot, Scrivener, and Ezra Abbot.

CHAPTER CIV.

CANONIC, OR THE THEORY OF THE CANON.

Canonic is a history of the Canon of the Old and New Testaments. The Bible is a collective whole, separate and distinct from all other collections of books. Viewed as a unit, it is called the *Canon*, because it forms the rule or standard for the belief and moral conduct of those who accept it.†

The Old Testament or the Jewish Scriptures are accepted by Jews and Christians alike, though understood very differently. The New Testament or the writings of the Evangelists and Apostles are accepted by Christians only, but by Christians of all denominations and sects. Canonicity implies inspiration, but there are degrees of canonicity as well as of inspiration, according to the difference of contents. The Jews assigned the highest place to the Pentateuch as the foundation of the theocracy; the Christians, to the Gospels as containing the authentic record of the teaching and history of Christ. Hence the Gospels were the most frequently copied and read.

The Bible itself contains no list of canonical books, which could not be made out till after they were all written and ac-

* For the best editions of the Greek Testament, see the revised list in the *Companion*, 4th ed., p. 1, and for a brief history of Textual Criticism, pp. 225–298.

† *Κανών*, in classical Greek, means a straight rod or line, then anything that serves to regulate or determine other things, like the Latin *regula*, *norma*. Paul uses it for leading thought, regulative principle (Gal. 6:16). In Ecclesiastical Greek the word was applied to the rule of faith (*κανὼν τῆς πίστεως*, *κανὼν τῆς ἀληθείας*, *symbolum fidei*); then to the collection of inspired writings (first by the Council of Laodicea, 363); also to disciplinary decrees of Councils; and last to the catalogue of martyrs and saints (hence *canonize*, to enroll in the catalogue of saints).

cepted. Their number was gradually determined by the judgment of the Churches. This judgment is subject to investigation.

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. Calvin and the Reformed Confessions base the authority of the Scriptures altogether on their intrinsic excellency and the testimony of the Holy Spirit, which speaks through them to the Christian reader. No ecclesiastical decision by pope or council, synod or confession of faith, can make the Scriptures what they are not in themselves. Their authority depends on their divine inspiration, and not on their human authorship, and extends alike to the anonymous writings, as the Book of Job, Deutero-Isaiah, the orphan-Psalms, and the Epistle to the Hebrews. The Bible must stand or fall by its own intrinsic merits; but it is able to stand.

LITERATURE. The relevant sections in the Critical Introductions to the Old and New Testaments, mentioned in Chapter XCIII., page 153: REUSS: *Histoire du canon des saintes écritures dans l'église chrétienne*, Paris, 2d ed., 1864 (Eng. translation by David Hunter, Edinb. 1884). G. DAVIDSON: *The Canon of the Bible*, London, 1876, 3d ed., 1880. BRIGGS: *Biblical Study*, New York, 1883, Chapter V., pp.105–138.

On the Old Testament Canon: STRACK in Herzog², VII. 412–451. G. WILDEBOER: *Die Entstehung des A. Tlichen Kanons*, Gotha, 1891 (translated from the Dutch). FRANTS BUHL (a Dane, successor of Delitzsch in Leipzig): *Kanon und Text des A. T.*, Leipzig, 1891 (English translation by Macpherson, Edinburgh, 1892). H. E. RYLE: *The Canon of the O. T.*, Lond. 1892.

On the New Testament Canon: CHARTERIS: *Canonicity* (based on Kirchhofer's *Quellensammlung*), Edinburgh, 1880; and *The New Testament Scriptures*, London, 1882. WESTCOTT: *History of the Canon of the N. T. in the First Four Centuries*, 6th ed., 1889. THEOD. ZAHN: *Geschichte des N. Testamentl. Kanons*, 1888 sqq., 2 vols. AD. HARNACK: *Das Neue Testament um das Jahr 200*, Freiburg, 1889.

CHAPTER CV.

THE CANON OF THE OLD TESTAMENT.

The Canon of the Old Testament rests on the testimony of the Jewish Synagogue. But this is not sufficient for Christians. We accept the Old Testament on the authority of Christ and

the Apostles, who endorsed Moses and the Prophets as the organs of divine revelation. We believe first in Christ, as our Lord and Saviour; next the New Testament, as the authentic record of his teaching and example; and last the Old Testament, as bearing witness of him.

The Roman Catholic Church accepts the Canon of the Septuagint and the Vulgate, which include the so-called Apocrypha. She puts the Apocrypha on a par with the other books. The Greek Church assigns them a subordinate position. The Protestant Churches accept only the Hebrew Scriptures as canonical, but they recognize the historical importance of the Apocrypha, which fill the gap between the Old and the New Testaments, and represent the history and religious life of the Jews during that period.

Luther's Bible contains the Apocrypha, as "books which are not equal to the canonical Scriptures, yet useful and good to read." The Reformed Churches drew a sharper distinction between apocryphal and canonical books, but retained the former in the Swiss, French, Dutch and English versions. The British and Foreign Bible Society and the American Bible Society have excluded them from their editions since 1826.

CHAPTER CVI.

ORIGIN OF THE JEWISH CANON.

Jewish tradition traces the canon of the Old Testament to Ezra, the second Moses and restorer of the theocracy, in the middle of the fifth century before Christ, and to the "Great Synagogue," which he founded and which continued as a permanent ecclesiastical council till about two hundred years before the Christian era. This tradition was accepted by the Greek and Latin fathers and nearly all orthodox divines down to the present time. There is every probability that Ezra brought the Pentateuch or the Thorah into its present shape, but there is no evidence that the canon was completed before the Maccabæan age and the Alexandrian version.*

* The Fourth Book of Ezra (*c.* 14), at the close of the first Christian century, first reports that the Old Testament was burnt up at the destruction of Jerusalem under Nebuchadnezzar, but that Ezra, by divine inspiration, re-wrote not only the 24 canonical books, but 70 apocryphal books besides. The Greek and Latin fathers believed this wild legend.

There were at the time of Christ two canons differing in extent, the shorter Hebrew and the larger Hellenistic.

1. The HEBREW or PALESTINIAN (Babylonian) Canon embraces the thirty-nine (or, according to the Talmudic reckoning, twenty-four) books of the Hebrew Bible, but none of the Apocrypha.* It was recognized by the Jews generally since the beginning of the second century. It divides the books into three classes, according to the supposed historical order of their composition, namely the Law (*Thorah*), the Prophets (*Nebhiim*), and the remaining Writings (*Kethubim, Hagiographa*). The first division includes the five books of Moses. The second is subdivided into older Prophets (Joshua, Judges, Samuel, Kings), and later Prophets (Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets counted as one book). The third division embraces all the other books of the Hebrew Bible (Chronicles, Psalms, Job, Proverbs, Ruth, Canticles, Ecclesiastes, Lamentations, Esther, Daniel and Ezra-Nehemiah, the last two counted as one). This division was already known about B.C. 200, as we learn from the preface to the Proverbs of Jesus, the son of Sirach. It reflects the three stages in the formation of the canon.†

The authorship of the several books was fixed by the Talmud, which ascribes the Pentateuch and Job to Moses (except eight verses, Deut. 34 : 5–12, written by Joshua), the Psalter to David, Judges, Samuel and Ruth to Samuel, etc. But the Talmud is no authority for Christians.

2. The ALEXANDRIAN or HELLENISTIC Canon is represented by the Septuagint. It obliterates the distinction between the Prophets and the Hagiographa, and mixes among them several books which the Jews of Palestine either rejected or allowed only as profane literature. These are the Apocrypha, so-called, or obscure writings of unknown or uncertain origin. Their number is indefinite and varies in different copies of the Sep-

* Josephus, in his book against Apion, I. 8 (written *c.* 100), counts only 22 books, according to the number of letters in the Hebrew alphabet, by combining several books into one, but he considered all the books of our Hebrew Bible as canonical, and counted them like Origen, but arranged them differently. The Talmud counts 24 books, likewise by combining several into one. Josephus was followed by the Greek and Latin fathers, the Talmud by the Jewish scholars and the Hebrew manuscripts. The printed editions of the Hebrew Bible divide it into 39 books.

† This division is indicated in Luke 24 : 44 : "Which are written in the law of Moses, and the Prophets, and the Psalms, concerning me." The Psalms are the chief book of the third division.

tuagint. They are partly philosophical or proverbial (the Proverbs of Sirach, the Wisdom of Solomon), partly poetical (the Psalms of Solomon), partly historical and legendary (the Three Books of the Maccabees, Tobit and Judith), partly prophetical (the Book of Henoch, the Assumption of Moses, the Fourth Book of Ezra, the Book of Baruch, the Epistle of Jeremiah, the Apocalypse of Baruch), or popular additions to canonical books (to Esther and Daniel, and the Prayer of Manasseh). The apocryphal books passed from the Greek Septuagint into the Latin Vulgate. Hence the difference between the Roman Catholic and the Protestant Bibles, above referred to.

CHAPTER CVII.

THE CANON OF THE NEW TESTAMENT IN THE ANCIENT CHURCH.

The Canon of the New Testament embraces twenty-seven books, and is the same in the Greek, Roman, and all Protestant Churches.

It is the result of a gradual growth, like the canon of the Old Testament. The ancient Church was unanimous in the reception of the Gospels, Acts and the chief Epistles, but was divided in its judgment of the canonicity of seven books which are now in the canon, and of a few books now excluded from the canon. The first class of books are James, 2 Peter, 2 and 3 John, Jude, Hebrews and the Apocalypse. The second embraces the Epistle of Clement of Rome, the Epistle of Polycarp to the Philippians, the Epistle of Barnabas, the Shepherd of Hermas, perhaps also the "Teaching of the Twelve Apostles," and a few other books which were widely used in public service, some of them appended in uncial MSS. of the New Testament,* but were afterwards numbered among the Apocrypha. They sustain the same relation to the canonical books of the New Testament as the Jewish Apocrypha to the Hebrew canon.

The general ecclesiastical use in public worship, based upon a belief in the apostolic origin and divine inspiration of the books, decided the question of canonicity.

I. From the Apostolic age (30–100) we know that the Epistles

* The Sinaitic Bible Codex includes the Epistle of Barnabas and a portion of the Shepherd of Hermas; the Alexandrian Bible Codex contains the first Epistle of Clement of Rome, and the fragment of a second (which is not genuine, but a homily of later date).

of Paul were read in the churches to which they were addressed (1 Thess. 5:27; Col. 4:15). The same was presumably the case with the other Epistles. The prohibition to add to, or to take away from, "the words of the book of this prophecy" (Apoc. 22:18, 19), refers evidently only to the Book of Revelation, and has nothing to do with the canon. The first intimation of a collection of Paul's Epistles is found in 2 Peter 3:16 (ἐν πάσαις ἐπιστολαῖς), which are said to be misinterpreted like "the other scriptures."

The writings of the Apostolic (or rather post-Apostolic) Fathers, which date from the close of the first or from the beginning of the second century, breathe the atmosphere of the oral teaching of the Apostles and contain few quotations from their writings, which were then not yet generally circulated and collected. The author of the *Didache* was familiar with Matthew, which he calls "the Gospel of Christ." Barnabas quotes a passage from this Gospel (Matt. 22:14), with the solemn formula of Scripture quotation, "It is written." The Epistle of Clement of Rome shows acquaintance with Matthew, Paul and Hebrews, but has no direct quotation. The Epistles of Ignatius, and the Epistle of Polycarp are interwoven with reminiscences of John and Paul. Papias gives us valuable hints concerning the Gospels of Matthew and Mark. But in none of these writers do we find the least trace of a fixed canon.

II. In the second century, Justin Martyr, about 150, is the earliest witness for the use of the canonical Gospels in public worship on Sunday. His pupil, Tatian, about 170, wrote the first harmony of the four Gospels, which has been recently recovered in an Armenian and in an Arabic version. The heretical canon of Marcion, which embraced a mutilated Gospel of Luke and ten Epistles of Paul, presupposes a larger catholic canon about the middle of the second century; for heresy usually follows truth as its caricature.

Most of the books of the New Testament were in general use in the latter half of the second century, and are quoted as apostolic and inspired scriptures by Irenæus, Theophilus of Antioch, Clement of Alexandria, and Tertullian of Carthage.

The mutilated Muratorian fragment, of Roman origin between 160 and 220, contains a canon, which enumerates Mark, Luke (as the *third* Gospel, which explains the omission of Matthew), John, Acts, *thirteen* Epistles of Paul, *two* Epistles of John, one

of Jude, the *Apocalypses* of John and Peter. It thus omits James, Hebrews, 3 John, 1 and 2 Peter, but adds an Apocalypse of Peter, with the note: "Some of our body will not have it read in the Church."*

III. In the third century we have accumulated evidence of the ecclesiastical use of nearly all the books of the New Testament in the writings of Hippolytus, Origen, Cyprian, Novatian, and in the ancient versions. The Syriac Peshitta omits only Jude, 2 Peter, 2 and 3 John, and Revelation. The old Latin Version omits probably Hebrews, James, and 2 Peter. The Sinaitic Bible includes all the twenty-seven books.

IV. Fourth Century. Eusebius, the historian (d. 340), gives us a full account of the state of the canon in the age of Constantine, and the Council of Nicæa. He distinguishes four classes of sacred books which were then in use among Christians.

1. *Homologumena, i.e.* such as were universally acknowledged: 22 out of the 27 books of the New Testament, viz., 4 Gospels, Acts, 14 Pauline Epistles (including Hebrews), 1 Peter, 1 John and Revelation. But in another passage he counts Hebrews and Revelation with the second class. The difficulty with Hebrews was its anonymity and the difference of opinion concerning its authorship; the difficulty with the Apocalypse was the mysteriousness of its contents.

2. *Antilegomena*, or controverted books, yet "familiar to most people of the Church": the Epistle of James, the Epistle of Jude, 2 Peter, 2 and 3 John (Hebrews and Apocalypse).

3. *Spurious* books (*νόθα*), such as the Acts of Paul, the Revelation of Peter, the Shepherd of Hermas, the Epistle of Barnabas, the so-called "Doctrines of the Apostles" (the *Didache*, rediscovered in 1873, and first published in 1883), and the Gospel according to the Hebrews (which was probably based upon the Hebrew Matthew).

4. *Heretical* books, such as the apocryphal Gospels of Peter, of Thomas, of Matthias, the Acts of Andrew, of John, and of the other Apostles.

The first Œcumenical Council of Nicæa, 325, made no deliver-

*According to one of the last papers of Bishop Lightfoot, published in his work on *S. Clement of Rome*, II. 405–413 (London, 1890), the much discussed fragment of Muratori (who discovered it in the Ambrosian Library at Milan, 1740) was originally written in Greek verse, probably by Hippolytus of Rome (who died about 236).

ance on the canon, nor did any other of the seven Œcumenical Councils do so.

CHAPTER CVIII.

THE FINAL SETTLEMENT OF THE CANON.

The canon was finally settled by a few Provincial Councils held towards the close of the fourth century, one in the East at Laodicea in Phrygia, 363 (which omits the Apocalypse), and two in North Africa, at Hippo, 393, and at Carthage, 397, both under the commanding influence of Augustin. The African canon includes the Apocrypha of the Old Testament, and so far supports the Roman Bible. Augustin was the first theologian of his age, but poorly qualified to judge on critical questions, and depended on the imperfect Latin version for his knowledge of the Bible. His elder contemporary, Jerome, was a better biblical scholar, and favored the Hebrew versus the Hellenistic canon; yet he translated the apocryphal books of the Old Testament, and his version was the common Bible of the Latin Church throughout the Middle Ages.

The Council of Trent, in 1546, formally endorsed the traditional Latin canon, without making a distinction between the canonical and apocryphal books, and pronounced an anathema on those who dissent from the decision. But the Council of Trent is no authority for Protestants, and could not alter the facts of history. It was a purely papal council, like the Vatican Council of 1870. Among the fathers of that council, mostly Italians, there was none who had any special distinction as a biblical or historical scholar. The authority of the Church outweighed all arguments of scholarship.

CHAPTER CIX.

PROTESTANTISM AND THE CANON.

The Reformers claimed the freedom of the ante-Nicene Church and revived the doubts on the Apocrypha of the Old Testament and several Antilegomena of the New. Luther especially, following a subjective instinct rather than critical principles, uttered bold and unwise opinions on Esther, the

Epistle of James, the Hebrews and the Apocalypse. He made the truth of Christ the true criterion of canonicity. From a novel and profound view of inspiration, he said in the Preface to the first edition of his version of the New Testament (1522): "That which does not teach Christ is not apostolic, though Peter and Paul should teach it; again, that which teaches Christ is apostolic, though Judas, Annas, Pilate and Herod should teach it." But the Lutheran Church retained the traditional canon, with a slight change in the order of the books.

Zwingli did not recognize the Apocalypse as apostolic.

Calvin never commented on the Apocalypse; he denied the Pauline authorship of Hebrews, and doubted the genuineness of 2 Peter, though he found in it nothing unworthy of an apostle. But he recommended no changes in the canon.

The example of the three greatest among the Reformers proves conclusively that the profoundest reverence for the Word of God in the Bible may coexist with very liberal opinions on some parts of the canon.

For all practical purposes the settlement of the canon is final; for the Roman Church with the Apocrypha, for the evangelical Churches without the Apocrypha. Our Bibles will never be enlarged or diminished.

The Church was guided by a sound religious instinct in the selection and limitation of the sacred books. Some of these books are, indeed, less important than others, yet they fill a gap and serve a useful purpose. Esther, the Song of Songs, Ecclesiastes, and the Apocalypse are sealed books to many Christians, but fountains of edification and comfort to others. The Bible provides for all tastes and wants. The Book of Esther canonizes patriotism, which may well claim a place among Christian virtues. The Song of Songs may not contain all the spiritual mysteries which many pious people read into them, but it elevates bridal love, which reflects the love of God to his creatures, and of Christ to his Church. All pure love is holy and divine, a flame kindled by the God of love.

The question of canonicity should not be confounded with the question of human authorship. The latter cannot be decided by Church authority, and must be left open to the free investigation of Christian scholarship.

CHAPTER CX.

SPECIAL ISAGOGIC.

Special Introduction has to do with the several books of the Canon in detail and constitutes the main body of Isagogic. It may be treated separately in one or more volumes.*

It deals with all the preliminary questions concerning the origin and historical environments of the several books, namely the authorship, the time and place of composition, the circle of readers, the aim of the writer, an analysis of the contents, and the history of interpretation, with a select list of the chief commentators. It thus combines in one whole the introductory information which usually precedes the commentaries.

The matter is derived partly from contemporary, extra-biblical sources, partly and mostly from the books themselves. Thus the Epistle to the Romans in connection with the Acts of the Apostles supplies all the necessary facts as to the authorship, place, time and aim of composition.

CHAPTER CXI.

HISTORICAL OR HIGHER CRITICISM.

Special Introduction is the field for the exercise of historical or higher criticism, which deals with the Bible as literature; while lower criticism deals with the text. Criticism follows

tion to the doctrinal contents of the Bible in the full conviction of its divine inspiration, but cared very little about its human origin and literary form.

Biblical criticism is the 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 eighteenth 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 isagogic. 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 dogmatic bias or prepossession. But there are negative and antidogmatic as well as positive and dogmatic prejudices. Strauss and Renan wrote their *Lives of Jesus* with the philosophical preconception of the impossibility of a miracle. Such a prepossession is just as uncritical and unhistorical as the opposite. If a miracle can be proven by satisfactory evidence, it has the same claim upon our belief as a natural event. We cannot absolutely emancipate ourselves from educational influences and personal experiences; but we certainly should aim first and last at the truth, the whole truth, and nothing but the truth.

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. Neander, Bleek, Bernhard Weiss, Ezra Abbot, and Bishop Lightfoot have done as good and more enduring critical work than Baur, Strauss, Renan and the anonymous author of *Supernatural Religion*. 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.

CHAPTER CXII.

AUTHORSHIP.

Among the numerous topics of Special Introduction to the Bible, the question of authorship or genuineness, which refers to the origin and time of composition, occupies a prominent place.

The inspiration and canonicity of a book do not depend upon its human authorship, but upon its intrinsic value and the judgment of the Christian world. Nevertheless, the person of the author and the time of composition have an important bearing upon the degree of reliability and trustworthiness of a book. A false prophecy, or false doctrine, or historical error cannot be inspired. The nearer the source of events, the greater is the possibility and probability of accuracy; while the liability of misunderstanding, omission and addition increases in proportion to the distance of the writer from the scene of action. If Moses and his contemporaries composed the Pentateuch which bears his name, we have a much better guarantee for the historical character of the events therein narrated than if the Pentateuch was written by unknown persons several centuries later. If the Synoptic Gospels were written before the destruction of Jerusalem, and the fourth Gospel before the close of the first century, we have a solid foundation for the life of Christ by two primitive disciples and two associates of apostles; but if the fourth Gospel was the product of some Christian genius of the second century who dealt as freely with the historic Jesus of Nazareth, as Plato with Socrates, we would lose at least a considerable part of the most valuable information, which we could expect only from the bosom friend of Jesus. "Distance lends enchantment to the view," but often at the expense of reality.

Hence the great importance which the question of authorship has assumed in biblical criticism. The tendency of the rationalistic critics has heretofore been to bring the composition down to later dates and thus to weaken the historical credibility. There is an exception in the case of the Apocalypse, which for internal reasons has been by most critics put back from the traditional date under Domitian (95) to the time between the death of Nero and the destruction of Jerusalem (68–70).

The authorship of a book must be ascertained by external testimony and internal evidence. The former has the possession of the ground and should always be treated with respect, but cannot be regarded as final. The internal evidence of the book itself may outweigh the testimony of tradition. One of the surest signs of date is the allusion to facts and conditions. If a work on American history mentions the name of Lincoln or Grant, it is conclusive evidence that it cannot date from the colonial period. Moses cannot have written an account of his own death and burial, though it is included in Deuteronomy, which the Talmud ascribes to Moses. The evidence of style is also important, but less conclusive, since the same author may vary his style at different periods of life, or according to the difference of subjects. It is not impossible that the same Apostle John composed the prophetic Apocalypse in his vigorous manhood, and the historic Gospel in extreme old age. Illustrations may be found in the genuine writings of Dante, Shakespeare, Milton, Carlyle, and Goethe.

CHAPTER CXIII.

KNOWN AND UNKNOWN AUTHORSHIP.

As regards authorship, the biblical books are divided into three classes. Some are anonymous, as Job, a number of the Psalms (the Orphan-Psalms so called), Judges, Kings, Chronicles, Ruth, Esther. Others have traditional headings in the manuscripts and printed copies, as the Pentateuch, the four Gospels, the Acts. In a third class, the authors themselves indicate their names, as the Prophets, and the writers of the Epistles (except Hebrews and the three Epistles of John).

In the case of anonymous books we may never be able to advance beyond the region of conjecture and probability, and it is well to be modest and cautious. The Epistle to the Hebrews is variously ascribed to Paul, to Barnabas, to Luke, to Clement, to Apollos; but all we can ascertain from internal evidence with some degree of certainty, is that it was written from Italy by a friend of Timothy, by a disciple or companion of Paul, about the time of his Roman captivity (Heb. 13 : 23, 24). Origen wisely says: "God only knows who wrote the Epistle to the Hebrews."

In the second class, where we have to deal simply with traditional opinions of the Jewish synagogue or of the early Christian Church, as expressed in the titles, the way is open for defense, or reasonable doubt; and the question must be decided for or against tradition by internal evidence. Neither the synagogue, nor any Christian Church has ever claimed infallibility in matters of history.

In the third class, where the writer gives his name in the book itself, the alternative is truth or literary fiction, and nothing but the strongest evidence should induce us to doubt the veracity of the author.

CHAPTER CXIV.

PRESENT STATE OF HIGHER CRITICISM.

There is scarcely a book in the Bible which has not been submitted to the dissecting-knife of the most searching criticism, such as would disprove the genuineness of almost any ancient book.

I. The New Testament Criticism. The rationalistic criticism of the apostolic literature reached its culmination in the "Tübingen School," founded by Dr. F. Christian Baur (1792–1860), Professor of Church History in the University of Tübingen, and a master-critic of the highest scholarship and power of combination. He reconstructed, in a series of critical investigations, the whole history of primitive Christianity by representing the literature of the New Testament as the battlefield of Petrine, Pauline, and mediating, irenic tendencies, which resulted, as by a dialectical process of thesis, antithesis, and synthesis, in the formation of the Catholic Church of the second century. He applied the Hegelian theory of development or evolution to literature. He went at first so far as to deny the apostolic origin of all the New Testament writings, except five—the four great Epistles of Paul (Galatians, First and Second Corinthians, and Romans) and the Apocalypse of John.

This was, however, a most important concession; for these writings confirm the historical basis of Christianity and allude to the chief events in the life of its founder, as his birth, his miracles, his crucifixion and resurrection. And it is a very significant fact that Dr. Baur made the honorable confession

that the conversion of Paul from an enemy to an apostle is beyond the reach of any psychological or dialectical analysis, and cannot be explained except by a miracle of divine grace.*

In the progress of development, the Tübingen School has greatly narrowed the sphere of scepticism and conceded the genuineness of all but three or four of the thirteen Epistles of Paul.† The three Pastoral Epistles are still in dispute, because they cannot be easily located in the known life of Paul and seem to indicate a post-Pauline state of church polity and heresy; but these difficulties are not insurmountable if we accept the hypothesis of a second Roman captivity. The second Epistle to Timothy wears the unmistakable physiognomy of the aged Apostle of the Gentiles shortly before the heroic close of a heroic life. The Epistle to the Ephesians is in some respects his profoundest work and could hardly have been conceived by any other genius.

The Synoptical and the Johannean problems are approaching a satisfactory solution after every possible hypothesis has been tried. Matthew is now conceded to have been written before A.D. 70, when Jerusalem and the temple were still standing. There is no good reason why the same should not be true of Luke, who wrote independently of Matthew and had the best opportunity of composing his Gospel from earlier records and oral tradition at Cæsarea and Rome in the company of Paul. It is generally conceded that the Acts of the Apostles were written by the same author; and his companionship with Paul and credibility are conclusively proven by the "we-sections" so-called, especially the remarkably accurate account of the voyage and shipwreck, which has been verified in every particular. As regards the Gospel of Mark, the older view that it is a mere abridgment of Matthew (first suggested by St. Augustin, renewed by De Wette, Baur and Keim), has been completely reversed, and the well-nigh unanimous consensus of the latest critics recognizes its originality and independence. It reflects the fresh and impulsive temper of Peter, and by numerous incidental details and picturesque touches betrays the observation of an eye-witness.

* See his testimony in Schaff's *Church History*, I. 315.

† Renan, also, admits as genuine nine Epistles of Paul, besides the Acts, and the narrative portions of John. He otherwise goes the full length of the negative critics of Germany both in the Old and New Testament.

The Johannean authorship of the fourth Gospel is still in dispute; but the latest discoveries—as the Diatessaron of Tatian (which begins with the Prologue of John), the last book of the pseudo-Clementine Homilies (referring to John 9:25), the knowledge of the Prologue by Basilides, one of the earliest Gnostics, made known by the *Philosophumena* of Hippolytus, the traces of Johannean phraseology in the *Didache*—have forced the critics to push the composition back from 170, or 150 (the date assigned to it by Baur), almost to the beginning of the second century, when many friends and pupils of John were still living; while the internal evidence in favor of its genuineness far outweighs the objections and justifies the conclusion that such a Gospel could only have been written by an eye-witness, by one of the twelve, by one of the favorite three, by the son of Zebedee and Salome, by the Apostle John under divine inspiration.*

II. The Old Testament. The higher criticism of the Hebrew literature has been carried on chiefly in the school of Heinrich Ewald (1803–1875), a younger contemporary of Baur, for ten years (1838–1848) his antagonistic colleague, and equal to him in genius and learning, honesty and earnestness.

This school has revolutionized the traditional opinions on the origin and composition of the Pentateuch (or Hexateuch, including Joshua), the authorship of the greater part of Isaiah (especially the exilic Deutero-Isaiah from chapters 40–66), of Daniël, 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. The venerable Professor Delitzsch shortly before his death made large concessions to this advanced School. At present there is scarcely a scholar among the academic professors of Old Testament exegesis in Protestant Europe who defends the orthodox theory.†

* Professor Schürer, one of the ablest and most judicious scholars, meets the conservative critics half-way and concedes that A.D. 130 is the latest possible date to which the composition of the fourth Gospel can be assigned. See his article in *The Contemporary Review* for September, 1891, and two articles of Professor Sanday of Oxford on the Johannean question, in *The Expositor* for March and April, 1892. Dr. Ritschl, who was formerly a pupil of Dr. Baur, and then became the head of a new theological school, admitted the Johannean origin of the fourth Gospel.

† All the articles on Old Testament subjects in *The Encyclopædia Britan-*

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. It has been suggested that these documents furnish a parallel to the four canonical Gospels, which are themselves derived, in part at least, from older Gospel fragments, such as the Hebrew Matthew and the writings referred to in the Prologue of Luke.

The process of action and reaction will go on, and it would be unprotestant and unwise, as well as impossible, to stop it. Truth will slowly but surely make its way through the wilderness of conflicting hypotheses.

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 to lose sight of its spiritual truths, which are immeasurably more important than all the questions of lower and higher criticism.

CHAPTER CXV.

THE FINAL RESULT.

The immense labor of Christian scholarship cannot be lost, and must accrue at last to the advantage of the Church. The result will be a clear and comprehensive restatement of the Bible literature as an organic whole on the basis of all the new facts brought to light by modern research.

We should remember that the Bible has a human as well as a divine side, and we must know both in order to enjoy its full

nica, under the editorship of W. Robertson Smith, are from negative critics. This is hardly consistent with impartiality, which should be one of the chief traits of an encyclopædia.

benefit. The person of our Lord and Saviour comes near to us by his humanity as our sympathizing friend and brother; and his humanity has never before been so fully brought to light as in the nineteenth century. So also the Bible is made more intelligible, interesting and useful to the devout student by a full knowledge of its humanity, its human birth and growth, its various fortunes, its variety and beauty, its historic setting and environments, its fitness for its own time and for all subsequent times.

Healthy criticism, animated by the love of truth, is a blessing to the Church, and keeps theology from stagnation. Every real progress in biblical learning must ultimately have a beneficial effect upon Christian life. Faith in the Bible must be grounded upon the rock of its divine truth, not upon the shifting sand of human theories. The Bible need not fear the closest scrutiny. The critics will die, but the Bible will remain—the Book of books for all ages. Human opinions and systems fade away; in the New Testament blooms the eternal spring.

FOURTH SECTION: BIBLICAL HERMENEUTIC AND EXEGESIS.

CHAPTER CXVI.

NATURE OF HERMENEUTIC.

Hermeneutic is the science of the laws and principles of interpretation, by which the meaning of an author is ascertained from his language.

It is closely related to Logic or the science of the laws of thought, and to Grammar and Rhetoric or the science of the laws of language and speech.

Biblical Hermeneutic is general Hermeneutic applied to the books of the Old and New Testaments. It precedes exegesis or the actual work of interpretation, but on the other hand it presupposes exegetical skill and experience. It embraces some account of the languages of the Bible, discussions on the qualifications of an interpreter, on different methods of interpretation, on metaphors, symbols, types, parables, and also a history of interpretation.

Hermeneutic is derived from ἑρμηνεύω, *to interpret, to explain*, and this from Ἑρμῆς, the son of Zeus and Maia, the messenger of the gods and interpreter of their will. The Greek Hermes corresponds to the Roman Mercurius (from *merx, mercari*), who was originally the god of commerce and gain; and hence especially worshiped by merchants. Ἑρμηνεία and ἐξήγησις mean the same thing; but *hermeneutic* now denotes the theory, *exegesis*, the practice of interpretation.

LITERATURE: Works on Hermeneutic by ERNESTI (Leipzig, 5th ed., 1809); LÜCKE (Göttingen, 1817); SCHLEIERMACHER (edited by Lücke, 1838); KLAUSEN (Leipzig, 1841); WILKE (Leipzig, 1843); CELLERIER (Paris, 1852); KUENEN (Leiden, 1858); PATRICK FAIRBAIRN (Glasgow and Philadelphia, 1859); IMMER (Wittenberg, 1873, translated by ALBERT H. NEWMAN, Andover, 1877); LANGE (Bonn, 1878); J. CHR. VON HOFMANN (posthumous, ed. by VOLCK, 1880); VOLCK (in Zöckler's *Encykl.*, 3d ed. 1889); *M. S. TERRY (New York, 1883, revised ed. 1892).

A full list of hermeneutical books down to 1883, in Terry, pp. 738–752.

On the *History of Interpretation*: *L. DIESTEL: *History of the Old Testament in the Christian Church* (Jena, 1869). F. W. FARRAR: *History of Interpretation* (London, 1886).

CHAPTER CXVII.

AIM OF INTERPRETATION.

Every literary composition, sacred or secular, consists of ideas expressed in words connected into sentences. The ideas are the soul, the words are the body. The aim of interpretation is to draw out the idea from the words or to ascertain and unfold, according to the recognized laws of speech and thought (grammar and logic), the true sense of the writer from his own vocabulary and range of thought, without addition, abstraction or any other change, so that the reader may be put as far as possible into the very situation and experience of the author.

This work becomes more difficult and complicated in proportion to the distance of time and place of composition, and the doctrinal difference between the writer and his interpreter.

The Bible is the clearest and yet the most obscure of all books. It has been compared to a river with depths for an elephant to swim in, and with shallows that a lamb can wade. "Oftentimes the same Scripture is at once a depth for one and a shallow for another." It is sufficiently intelligible for practical purposes to every reader who seeks in it spiritual edification and comfort and uses it as a guide in the battle of life. Hence it is the daily food of the people of God. But it is also the most difficult to understand and interpret, because it is the most profound and most universal book in the world. Hence it has occupied the minds of theologians and scholars for these eighteen centuries, and is now more extensively studied than ever. "*Habet Scriptura haustus primos, haustus secundos, haustus infinitos*" (Augustin).

An absolute understanding of the Bible is impossible in this world. The prophetic portions will only be fully understood in the light of their fulfilment. But there is a progressive understanding through the course of the Christian centuries among scholars, and a growing demand for a popular diffusion of the best results of exegetical research among the laity. Each generation digs new treasures from this inexhaustible mine; each commentary creates a taste for another and a better one; and the occupation of the exegete will never cease till "we shall see face to face and know even as we are known."

CHAPTER CXVIII.

QUALIFICATIONS OF AN INTERPRETER.

The qualifications for the office of an exegete are natural and acquired, intellectual and moral.

I. The INTELLECTUAL and EDUCATIONAL qualifications are:

(1) Common sense and sound judgment, which enable one to follow the author's train of thoughts and to understand them in their connection and bearing.

A lively imagination controlled by sober judgment is likewise a desirable (though rare) gift of a commentator, by which he can realize the situation of the writer and penetrate into his state of mind and feeling during the composition.

(2) Knowledge of the author's language, which is the key to his thought, the bearer of his meaning. In the case of the Old Testament the Hebrew and Aramaic, in the case of the New the Greek. (See *Biblical Philology*, pp. 101 sqq.)

(3) Knowledge of the historical relations and conditions in which the book was written. In the interpretation of the Bible, which was composed in the distant East many hundreds of years ago, much antiquarian learning is required. (See chapters on *Archæology*, pp 140 sqq.)

II. MORAL and SPIRITUAL qualifications.

(1) Honesty or a conscientious regard for truth, to which all preconceived notions and dogmatic prejudices must be sacrificed. The aim of the interpreter is not, to make the author say what he *might* have said, or *ought* to have said, but to find out what he actually *did* say and mean. A great deal of pretended *ex*egesis is *eis*egesis, or *im*position rather than *ex*position. This is especially true of the allegorizing method which turns the Bible into a nose of wax.

(2) Sympathy with the spirit and subject of the writer. Only a poet or at least a mind endowed with love and taste for poetry can understand and expound a Homer or Dante or Shakespeare.* Only a philosopher can understand and appreciate Plato or Aristotle or Spinoza or Leibnitz or Kant or Hegel.

For the same reason the proper exposition of the Bible re-

* *"Wer den Dichter will verstehen,*
Muss in Dichter's Lande gehen."
Goethe (*Westöstlicher Divan*).

quires a religious mind, enlightened by the Holy Spirit who spoke through the prophets and apostles. Without this we may understand the letter or the body, but can never penetrate to the living soul of the Bible. No amount of grammatical and historical learning can compensate for the want of spiritual affinity and insight. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: and he cannot know them, because they are spiritually judged. But he that is spiritual judgeth all things." (1 Cor. 2: 14, 15.)

CHAPTER CXIX.

TRANSLATIONS, PARAPHRASE, COMMENTARY.

We now enter upon the field of exegesis proper, or the actual interpretation of the Scriptures.

There are three degrees of interpretation: translation, paraphrase, commentary.

I. A TRANSLATION is a simple transfer of the original into a vernacular tongue. There are two kinds of translation:

1. A translation for scholarly and private use, as a basis of a critical commentary, should be as close and faithful as possible, with exclusive regard to accuracy.*

2. A translation for popular and public use should be an idiomatic reproduction; free as well as true, and adapted to the genius of the language into which it is made, so as to come home to the reader with all the power and beauty of an original work. Model translations of this class are: the Syriac Peshitta, the Latin Vulgate, Luther's German Bible, the Authorized English Version, and other Protestant versions of the Reformation period.

The Roman Catholic Church requires all authorized translations into modern languages to be conformed to the Latin Vulgate. Hence they are translations of a translation, and latinizing to a degree that makes them in some places almost unintelligible, as compared with the popular Protestant versions which are made directly from the original.†

* Ewald's translations in his commentaries are models of accuracy. He goes so far as to defy the German idiom, in rendering ὁ λόγος "*der* Wort," instead of "*das* Wort," to indicate the personality of the Logos, John 1: 1.

† The Rheims version of the New Testament (1582), in its first editions, had a large number of Latinisms, such as "supersubstantial" (*supersub-*

II. A PARAPHRASE is an explanatory and extended translation. Clearer and simpler terms and phrases are substituted for obscure ones and made part of the text.

Examples: the Aramaic Targums (*i.e.*, translations) of the Old Testament which became necessary after the Babylonian Exile when the Hebrew as a spoken language gave way to the Aramaic. Erasmus's *Paraphrase of the New Testament.* Doddridge's *Family Expositor.*

III. A COMMENTARY is an explanation of the text distinct from the text itself. It may be brief in the form of glosses and hints, or may be full and exhaustive.

There are three kinds of commentaries: philological, theological, and practical or homiletical; and there are commentaries which combine all three. There are critical commentaries for scholars, and popular commentaries for general use.

CHAPTER CXX.

THE ENGLISH VERSION AND REVISION.

Every student and minister (in his pulpit preparations) ought to use the Revised Version of 1885 in connection with the Authorized Version of 1611 and the original text.

The English Version, which bears the name of James I. (though he had nothing to do with it except to appoint the forty-seven translators), is the result of several revisions from the time of Tyndale (1525). It is the best version that could be made at the beginning of the seventeenth century, and surpasses all other authorized versions in accuracy. It is the first of English classics, and so deeply interwoven with English and American literature that it can never be ignored, even if the Revised Version should supersede it in public use. F. William Faber, after his conversion from Anglo-Catholicism to Romanism, could not forget its "uncommon beauty and marvellous English."

stantialis) for daily bread (in the Lord's Prayer), "impudicity" (*impudicitia*) for uncleanness (Gal. 5:19), "contristate" (*contristare*) for grieve the Holy Spirit (Eph. 4:30), "exinanite" (*exinanivit seipsum*) for emptied himself (Phil. 2:7; in later editions, "debased himself"), "prepuce" for foreskin, "pasch" for passover, "breads of proposition" for shew breads, "holocaust" for burnt-offering, "agnition," "azims," "scenopegia." The Rheims-Douay Bible has, however, undergone improvements in later editions, and most of these Latinisms have given way to idiomatic terms; but some still remain, as "supersubstantial" for daily (in Matt. 6:11).

But the received English Version has its imperfections, like everything human. The chief defects may be classified as follows:

1. It rests upon the unrevised textus receptus (the Masoretic text in the Old Testament, and the editions of Stephens and Beza in the New Testament). It was made before the science of textual criticism was born, before the oldest manuscripts were discovered, and before the ancient translations and patristic quotations were properly examined.

2. It has many obsolete and unintelligible words and phrases, such as "besom" (broom), "bewray" (betray), "bosses" (knobs), "botch" (boil), "cabins" (cellars), "cankerworm" (caterpillar), "chapiter" (capital), "chapman" (trader), "clouts" (patches), "daysman" (arbitrator), "earing" (ploughing), "knop" (bud), "minish" (diminish), "neesing" (sneezing), "ware" (aware), "to fetch a compass" (to make a circuit).

3. It uses familiar words in a different sense from what they now have, as "atonement" for reconciliation, "coast" for border, "prevent" for precede, "let" for hinder, "conversation" for conduct, "damn" and "damnation" for condemn and condemnation, "carriage" for baggage, "nephews" for grandchildren, "to wit" for to know, "by-and-by" for immediately, "by myself" for against myself (1 Cor. 4:4), "instantly" for urgently, "lively" for living, "sometimes" for once, "charger" for platter, "to hail" for to drag (Luke 12:58; Acts 8:3), "his" for its, "lunatic" (moonstruck) for epileptic, "occupy" for trade, "painful" for toilsome, "quick" for living, "turtle" for turtle-dove, "wench" for maid-servant (2 Sam. 17:17), "well" for spring, "witty" for clever.

4. It occasionally employs unseemly phrases in the Old Testament which can scarcely be read without offense in the family or pulpit (1 Sam. 25:22, 34; 1 Kings 14:10; 2 Kings 9:8; 18:27; Isa. 36:12).

5. It creates artificial distinctions which do not exist in the original, by translating the same word by different words, where it has the same meaning.

Examples: "Eternal" and "everlasting" (*αἰώνιος*, Matt. 25:46); "overseer" and "bishop" (*ἐπίσκοπος*, Acts 22:28; Phil. 1:1; 1 Tim. 3:1, etc.); "Passover" and "Easter" (*πάσχα*, Matt. 26:2, etc.; Acts 12:4); "atonement," "reconciling," and "reconciliation" (*καταλλαγή*, Rom. 5:11; 11:15; 2 Cor. 5:18,

19); "comforter" and "advocate" (*παράκλητος*, John 14:16, etc., used of the Holy Spirit; 1 John 2:1, used of Christ). *Λόγος* has no less than twenty-three renderings; *τύπος*, eight; *ὄχλος*, six; *παιδίσκη*, five; *μένω*, ten, etc. The Hebrew "Sheol" is translated by three words, "hell," "grave" and "pit."

Needless variations are also introduced in proper names, as Elijah and Elias; Elisha and Eliseus; Jeremiah, Jeremias and Jeremy; Timotheus and Timothy. "Jesus" is substituted for Joshua, Acts 7:45 and Heb. 4:8.

6. It obliterates or obscures real distinctions of the original in translating two or more Hebrew or Greek words by one and the same English word, such as "hell" for both Hades (Sheol, the spirit-world) and Gehenna (the place of torment); "devil" and "devils" for the one devil and for the many demons or evil spirits; "beasts" for wild beasts (*θηρία*), and the beast from the abyss (*θηρίον*, Rev. 13:1, 2, etc.), and the living creatures before the throne of God (*ζῶα*, Rev. 4:6, etc.); "crown" for crown (*στέφανος*) and diadem (*διάδημα*); "servant" for servant (*διάκονος*) and bondman (*δοῦλος*).

7. It contains a vast number of inaccurate or inadequate translations, especially through disregard of the Greek article, the Greek tenses and particles, which were imperfectly understood at the time.

Examples of the neglect of the article: "Christ" instead of *the* Christ (the official title); "*a* law" instead of *the* law (of Moses); "many" (opposed to few) instead of *the* many, that is, all (opposed to "the one," Adam or Christ, in Rom. 5:15–19; comp. 1 Cor. 15:22); "*the* root" instead of *a* root (1 Tim. 6:10); "*the* woman" instead of *a* woman (John 4:27).

Examples of the neglect of the tenses, that is the distinctions between the narrative aorist (or preterit for completed action), imperfect (incomplete or continuous action), perfect (an act or event continued in its effects), and the pluperfect: *ἀπεθάνομεν τῇ ἁμαρτίᾳ*, we who *died* to sin (at the time of our conversion), not "are dead" (which substitutes a state or condition for a past act or event), Rom. 6:2, 7, 8; Gal. 2:19; Col. 2:20; 3:1, 3; *ἥμαρτον*, they sinned, not "have sinned," Rom. 5:12; *ἀποθανόντες*, having died, not "being dead," Rom. 7:6; *εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον*, one died for all, therefore all died, not "then were all dead," 2 Cor. 5:14; *ἐκάλουν*, they were calling, not "called," Luke

1 : 59; ἔτυπτε τὸ στῆθος αὐτοῦ, he kept smiting his breast, not "smote," Luke 18 : 13; ἤρχοντο, they were going, not "they went," John 6 : 17.

The prepositions, pronouns, conjunctions and adverbs are likewise very often confounded or mistranslated.

8. A considerable number of false and misleading translations.

Examples from the Old Testament: "apothecary" for perfumer (Ex. 30 : 25); "borrow" for ask (Ex. 11 : 2); "dragons" for monsters (Ps. 74 : 13); "foxes" for jackals (Judg. 15 : 4); "grove" and "groves" for pillar (or Asherah, Asherim and Asheroth, which denote the wooden symbols of a goddess, Judg. 2 : 17; Ex. 34 : 13, etc.); "galleries" for curls of hair (Cant. 7 : 5); "hell" or "pit" or "grave" for Sheol (the underworld or state of the departed, corresponding to the Greek Hades, the unseen world of the dead); "hypocrite" for ungodly (Job 8 : 13, etc.); "meat offering" for meal offering (Ex. 30 : 9, etc.); "owl" for ostrich (Lev. 11 : 16); "plain of Mamre" for oaks of Mamre (Gen. 18 : 1); "paper reeds" for meadows (Isa. 19 : 7); "river of Egypt" (the Nile) for brook of Egypt (Num. 34 : 5); "satyrs" for he-goats (Isa. 13 : 21); "spider" for lizard (Prov. 30 : 28); "unicorn" for wild ox (Num. 23 : 22).

Examples from the New Testament: "all the children" for all the male children (τοὺς παῖδας, Matt. 2 : 16); "ship" for boat (4 : 21, 22, and often); "before instructed" for urged or impelled (14 : 8); "strain at a gnat" (probably a printing error) for strain out a gnat (23 : 24); "testament" for covenant (26 : 28, etc.); "taxing" for enrolment (Luke 2 : 2); "search" for ye search (John 5 : 39; the Greek ἐρευνᾶτε admits of both translations, but the context and the known zeal of the scribes for a pedantic study of the letter of the Old Testament require the indicative rather than the imperative rendering); "one fold" for one flock (John 10 : 16, ποίμνη, not αὐλή, a mischievous error copied from the Vulgate *ovile*); "supper being ended" for during supper (13 : 2 comp. 26); "such as should be saved" for were being saved (in the process of salvation, Acts 2 : 47); "Easter" for Passover (12 : 4); "too superstitious" for somewhat superstitious or overreligious (17 : 22); "hold" for hold down or hinder (κατέχειν, Rom. 1 : 18); "remission of sins" for prætermission or passing over (διὰ τὴν πάρεσιν, Rom. 3 : 25); "made himself of no reputation" for emptied himself (ἑαυτὸν

ἐκένωσε, Phil. 2 : 7); "conversation" for citizenship (πολίτευμα, 3 : 20); "vile body" for body of humiliation (3 : 21); "gain is godliness" for godliness is a way of gain (1 Tim. 6 : 5); "took on him," a double error for takes hold of, helps (ἐπιλαμβάνεται, Heb. 2 : 16); "answer" for interrogation, inquiry or seeking after God (ἐπερώτημα, 1 Pet. 3 : 21).

These defects and many more are nearly all corrected in the Anglo-American Revision which was begun in 1870 and completed in 1885. It is now very generally used as a commentary on the received version, and will ultimately supersede it. It is far more thorough than the official Revision of Luther's Version, which was undertaken by the Eisenach Church Conference in 1855, provisionally printed as "Probebibel" in 1883, and published in its final shape at Halle, 1892.

For further information on the Anglo-American Revision of the received version, see PHILIP SCHAFF (President of the American Committee on Revision): *Companion to the Greek Testament and the English Version* (New York and London, 1883, 4th revised ed. 1892), chapters VII. and VIII. (pp. 299–496), and Dr. TALBOT W. CHAMBERS (a member of the Old Testament Company of Revisers): *A Companion to the Revised Old Testament*, New York, 1885.

CHAPTER CXXI.

PHILOLOGICAL AND HISTORICAL EXEGESIS.

Philological or grammatical, and historical (grammatico-historical) exegesis is chiefly concerned with verbal and critical questions. It ascertains the true reading; brings out the meaning of words and phrases, according to the general rules of grammar and the *usus loquendi* of the writer, his age and country; explains the psychological situation of the writer, the historical surroundings of the book, and the state of society and religion in which it was written. It must stick closely to the text in its direct aspect and bearing, and be free from dogmatic and sectarian prejudice. It is the basis of all sound interpretation. It requires a thorough knowledge of Semitic languages for the Old Testament, and of classical and Hellenistic Greek for the New.

Grammatical exegesis was scarcely known in the first three centuries, or made subordinate to allegorical and practical exposition. It began properly in the Antiochian School (Chrysos-

tom, Theodore of Mopsuestia, and Theodoret). It was not unknown to Jerome, who had a rare genius for languages and knew the Bible lands from personal observation, but was inconsistent, timid, anxiously concerned for his orthodoxy, and often wandered into allegorizing. It was well-nigh forgotten in the middle ages, together with the knowledge of Greek and Hebrew, till the time of the Revival of Letters. The Reformers felt the primary importance of sound grammatical exposition; Calvin practiced it with full faith in the divine truths of the Bible; the Arminians (Grotius, etc.) cultivated it with the aid of classical learning, but on a lower theory of inspiration; the Rationalists used and abused it in opposition to orthodoxy. A new epoch of grammatical exegesis was introduced by Winer's Grammar of the New Testament idiom, which made an end to the arbitrary handling of the Hellenistic dialect by the earlier Rationalists.

CHAPTER CXXII.

THEOLOGICAL EXEGESIS.

Theological exegesis draws out and unfolds the religious and moral ideas or doctrines of the text, considered in themselves and in connection with the general teaching of the Scriptures, according to the analogy of faith; yet not in any sectarian interest. This requires congeniality of mind or intelligent sympathy with the spirit and aim of the sacred authors.

Theology transcends, but does not contradict, grammar and logic. It is the logic of God. The spiritual sense of the Bible must be fairly deducible from, and be in harmony with, the literal. The Bible undoubtedly has a soul as well as a body; but the soul lives *in* the body, not out of it. The allegorical interpretation is wrong, not in maintaining a sense deeper than the letter, but in arbitrarily putting a subjective idea or fancy into the word, instead of taking the objective meaning of the Spirit out of the word.

The Bible is a unit, not a dead, mechanical unit, but a living organism with many members, each having its special office and use. There is in the Old Testament a Patriarchal, a Mosaic, a Prophetic, an Exilic and post-Exilic theology; and there is in the New Testament a theology of Jesus (Synoptic and Jo-

hannean), a theology of James, of Peter, of Paul and of John. Theological exegesis has to unfold the variety as well as the unity and harmony of Scripture teaching.

CHAPTER CXXIII.

PRACTICAL AND HOMILETICAL EXEGESIS.

This is the application of the Word of God to the religious wants of the people, on the basis of a sound philological and theological interpretation, and belongs properly to the pulpit.

It is the oldest form of exegesis both among Jews and Christians; for the Bible was written and read for edification and comfort (comp. 2 Tim. 3:15, 16; Rom. 15:4; 2 Pet. 1:19). It is also the last form, to which the other two look forward. Exegetical science must benefit the Church. The professor's chair should never lose sight of the preacher's pulpit.

The three kinds of exegesis should agree. A vast amount of practical exegesis, as found even in some of the greatest sermons, is based upon allegorical fancies. These must be avoided. The homiletical use of a passage must either be consistent with the plain grammatical sense, or it must not pretend to be an interpretation, but simply an extension and application. The word of God needs no fanciful and arbitrary helps; it has of itself an endless *applicability* to all classes and conditions of men. Like a diamond, it casts its lustre whichever way you turn it.

CHAPTER CXXIV.

EXHAUSTIVE COMMENTARIES.

The ideal of a commentary would be a combination of the philological, theological, and practical exegesis, under three distinct divisions, with a critically revised text as the basis. The practical division should be confined to brief hints and suggestions, not a substitute for, but a stimulus to, preparation for the pulpit and the Bible class.

CHAPTER CXXV.

POPULAR COMMENTARIES.

The rapid growth of the theological lay public in Protestant countries, and the large number of Sunday-schools and Bible classes, call for popular commentaries on the whole Scriptures, especially on the historical books.

The object of a popular commentary should be to present in brief the clean results of the latest biblical researches, without the critical apparatus, for the instruction and edification of the general reader. The value depends on accuracy, clearness, point, and a devout spirit, which should prevade the whole. It is better to edify indirectly by sound instruction, than to have a separate department of practical remarks or improvements, although these have their uses and are preferred by many.

CHAPTER CXXVI.

EXEGESIS OF THE OLD AND NEW TESTAMENTS.

The key to the true exposition of the Old Testament we find in the New Testament. It is contained in the declaration of Christ, Matt. 5:17: "I came not to destroy the law or the prophets, but to fulfill." Christ is the fulfiller of the Scriptures: he is the light which illuminates every page; without it, they remain a sealed book. The Old Covenant is a preparation for the New, the New Covenant is the fulfillment of the Old. They are one in the idea of Covenant, different as Old and New. "*Vetus Testamentum in Novo patet, Novum Testamentum in Vetere latet*" (Augustin).

Paul represents the law as a schoolmaster to lead men to Christ (Gal. 3:24). Christ and the Apostles see in the Old Scriptures the Word of God spoken through his servants Moses and the Prophets (Acts 1:16; 3:7; 4:7; 9:8). "Moses wrote of me," says Christ (John 5:46). "Holy men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21).

But the Old Testament is not the final revelation of God; it is full of pregnant hints to the future; it is Messianic in its predictions, its institutions and ceremonies; even the law points

beyond itself to the gospel. So the Apostles find everywhere Christ in the Old Testament, but Christ in his preparatory stages, Christ foreshadowed, Christ coming, not Christ come.

The exegesis of our Saviour is wonderful. He reveals depth in the Scriptures undreamed of before, yet without any unnatural allegorizing or putting anything into the Word, but by taking out its deepest sense and making it so plain as to excite our astonishment that we never saw it before. Examples: In Matt. 22: 32, he proves before the Sadducees the resurrection from the Pentateuch, from the designation of God as "the God of Abraham, Isaac and Jacob," for "God is not the God of the dead, but of the living." In the same chapter, ver. 42–45, he argues before the Pharisees his own divinity from Ps. 110, where David calls the Messiah his Lord.

Matt. 5: 17 implies the unity as well as the difference of the two covenants.

False interpretations of the Old Testament as a whole, ignore either the unity or the difference.

1. The harmony of the Old and New Testaments may be denied by the Gnostic heresy and those pseudo-Pauline Rationalists, who make Christianity something abrupt and sudden. The Gnostics rejected the Old Testament altogether as the work of the demiurge.

2. The difference may be obliterated in two ways:

(*a*) By lowering the New Testament to the level of the Old and making Christianity a mere completion or improvement of Judaism. So Ebionism and all Judaizing schools of theology.

(*b*) By raising the Old Testament to the position of the New and making it already teach the specific doctrines of Christianity and the experience of Christian believers. This has been done mainly through means of the allegorizing method. The old orthodoxy, Catholic and Protestant, used the Old Testament and the New for doctrinal proof-texts without the least discrimination, and found the doctrine of the Trinity in the plural name of God (Elohim), the three guests of Abraham, and the trisagion of Isaiah. In this way the originality of the New Testament is destroyed.

Scripture is the record of a *progressive* revelation of God, who, as a wise educator, adapted himself to the capacity of his people. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at

the end of these days spoken unto us in his Son" (Heb. 1 : 1, 2). Even Christ did not reveal the whole truth to the disciples while on earth. He left many things unsaid, because they could not bear them (John 16 : 12), but he promised them the Holy Spirit, who would teach them all things and bring to their remembrance all he said unto them (John 14 : 26; 15 : 26; 16 : 7–14). And even the pentecostal illumination did not supersede the need of special revelations, such as the one given to Peter at Joppa concerning the admission of Gentiles, or those given to Paul at critical epochs in his life, or that of the seer of the Apocalypse concerning the struggles and final triumph of the Church.

It is the office of the interpreter to follow these progressive periods of divine revelation and to show their difference as well as their connection. "*Distingue tempora, et concordabit Scriptura*" (Augustin).

CHAPTER CXXVII.

HISTORY OF EXEGESIS.

The history of biblical interpretation is a history of misinterpretation as well. No book has been so much misunderstood and abused as the Bible. There are commentaries which shed light upon the Bible, and other commentaries which obscure the light of the Bible or pervert its true meaning. Christ charged the scribes of his day, that they "have made void the word of God, because of their tradition" (Matt. 15 : 6). They searched the Scriptures, and yet would not come to Christ (John 5 : 39, 40). They built a stone wall around the law so that nobody could get at it and see it face to face. The same story has been repeated in the history of the Christian Church. The mediæval papacy erected hierarchical, patristic, scholastic, and ritualistic forts around the Bible. It required all the courage and energy of Luther, Zwingli and Calvin to storm these forts and to open the treasures of the divine book to the people. There is no heresy that has not been read into the Bible and defended by the Bible. All churches and sects of Christendom appeal to it alike for support.

It is one of the strongest arguments for the divine origin and imperishable value of the Bible that it has outlived so many attacks from without and so many misapprehensions from within.

The Bible is no more responsible for its misinterpretations than Nature for the errors and contradictions of scientists. Man cannot fly on wings to the mountain-top of knowledge, but must slowly ascend it step by step.

The Roman Church maintains "a unanimous consensus of the Fathers" in the interpretation of the Bible, and uses the confusion among interpreters as an argument against the Protestant principle of the supremacy and sufficiency of the Bible, as a rule of faith. But the unanimous consensus of the Fathers is a fiction of the Council of Trent, which was not especially distinguished for exegetical and historical learning. The ancient Fathers are worthy of all respect, but they differed as widely and erred as frequently in their comments on the Scripture as the Reformers. The further up we go, the greater is the freedom and variety; as the oldest manuscripts of the Greek Testament present the largest number of textual variations. The ablest exegetes among the Fathers are the most independent. The growing principle of church authority and the narrowing orthodoxy imprisoned exegesis and kept it confined till the Reformation burst the chains and opened the prison door. The variety of interpretation is the inevitable result of freedom or the right of private judgment, and of the inexhaustible depth of the Bible.

There is, however, a steady progress and approach to agreement among competent scholars. The Bible languages, archæology, history, and the principles of interpretation are now better understood than ever before. Exegesis has become almost an exact science in ascertaining the precise meaning of the biblical writers.

CHAPTER CXXVIII.

JEWISH EXEGESIS.

Exegesis began among the Jews, to whom were given the Scriptures of the Old Covenant. The humble and believing souls who waited for the hope of Israel, derived from them spiritual nourishment and comfort; but the proud hierarchs and pedantic scribes searched only the letter of the Scriptures without seeking and finding the Christ to whom they bear witness (John 5:39). They obscured the true meaning by their

traditions and made void the word of God. "Their minds are hardened: for until this very day the same veil remaineth unlifted; which veil is done away in Christ" (2 Cor. 3 : 14).

Nevertheless rabbinical scholarship has been of much use and is entitled to a respectful hearing in all matters which relate to Hebrew grammar and archæology. In the middle ages, Jewish rabbis had the monopoly of Hebrew learning. They furnished the first grammars and dictionaries for the use of Christians. To the scrupulous care of the Masoretic scholars we owe the Hebrew text of the Old Testament.

Jewish exegesis may be divided into a pre-Christian and a post-Christian period.

CHAPTER CXXIX.

JEWISH EXEGESIS BEFORE CHRIST.

It began soon after the close of the canon. Ezra (B.C. 457), the priestly scribe, may be called the first biblical scholar. He collected and edited the books of the canon as far as they existed at his time. He was regarded as a second Moses and a restorer of the law. "He transformed the theocracy into a nomocracy," and raised "the scribe" above "the priest." He organized the synagogue-worship and the reading of Moses every Sabbath-day. He inaugurated the *Midrash* and the *Targum*, that is, the body of interpretation, which embraced the entire theological and literary wisdom of the Jews. (Ezra 7 : 6, 25; Neh. 8 : 7, 8; 13 : 24.)

The Jewish exegesis referred chiefly to the law (Thorah) and determined the individual and social duties and relations by deduction from the Pentateuch. It was divided into HALAKHA, *i.e.*, "decision," rule, legalized precept, and HAGGADA, *i.e.*, "discourse," narration, legend. The former was binding, the latter was not. The Halakha is compared to bread, the Haggada to water; the one to an iron fortress, the other to a flowery promenade within the fortress.

The interpretations were first propagated by oral tradition; after the time of Christ they were collected in the *Mishna*, *i.e.*, Learning, Repetition (about A.D. 200 or 220), and the *Gemara*, *i.e.*, Completion (A.D. 490). They together constitute the Jewish *Talmud*, or Doctrine (from למד, to teach).

There were two kinds of exegesis among the Jews.

1. The RABBINICAL or LITERAL exegesis was carried on in Palestine by the Pharisees. It excluded all foreign ideas, and was subservient to strict legalism and to carnal Messianic expectations, which formed the bridge between the past glory and the future hope of the Jews over the abyss of their present degradation. The spirit was sacrificed to the letter. Distinction of two senses, the proper or innate sense (*sensus innatus*, which is again either literal or figurative or mystical), and the derived sense (*sensus illatus*), obtained by logical inference or linked to the words by arbitrary combination.

2. The HELLENISTIC or ALLEGORIZING method of Alexandria was borrowed from the Stoic and Platonic philosophers, who applied it to Homer and the heathen mythology to get rid of its incongruities, absurdities, and impossibilities. It began in the period of the Apocrypha (comp. Wisdom 18 : 24), and was completed by Philo, who died A.D. 40. He held the most rigid view of verbal inspiration, but depended on the Septuagint with its countless errors, and endeavored to harmonize the Mosaic religion with Greek (Platonic) philosophy by means of allegorical interpretation. He thought that Plato had borrowed from Moses. He sacrificed the letter to a foreign spirit. He distinguished between an exoteric and esoteric understanding, in other words, between the *literal* or *historical* sense * and the *spiritual* or *mystic* sense.† The latter outruled the former. The Old Testament was turned into a storehouse of philosophical ideas, which more or less obscured or perverted the religious truths of revelation.

The allegorizing method exerted great influence on Christian exegesis, especially upon the Alexandrian school of Clement and Origen, and ruled for fifteen hundred years.

Examples of the allegorical interpretation of Philo: Adam in Genesis is the lower, sensuous man, the *ἀνθρωπος χοικός*; Cain, selfishness; Abel, devotion to God; Noah, righteousness; Abraham, contemplation and knowledge; Sarah, virtue; Hagar, wisdom; Moses, the prophetic spirit; Egypt, body; Canaan, piety; the sheep is the image of the pure soul; the ring-dove, the emblem of divine wisdom; the house-pigeon, of human wisdom.

Generally Philo admits the literal sense in the Mosaic history, but sometimes, especially in the details, he denies it, where it seemed to imply

* *ἡ ῥητὴ ἑρμηνεία, ἡ ῥητὴ ἀπόδοσις.*

† *ἡ ἀλληγορία, ἡ τροπική, ἡ συμβολικὴ διήγησις, ἡ διὰ τύπων, διὰ συμβόλων ἀπόδειξις.*

materialistic, anthropomorphic, anthropopathic, or otherwise unworthy ideas of God. Thus, in the account of the creation, only the creative act is historic, not the details of the hexahemeron. The trees in paradise, the serpent, the expulsion from Eden, are only symbolic representations of the truths of a higher life. In such cases the allegorizing method approaches the mythical interpretation of Strauss, who denies the supernatural facts and admits only the ideas. Comp. C. Siegfried, *Philo als Ausleger des Alten Test.*, Jena, 1875.

CHAPTER CXXX.

JEWISH EXEGESIS AFTER CHRIST.

1. The TALMUDIC interpretation is a continuation of the Pharisaic, orthodox, traditional exegesis, partly slavishly literal, partly allegorizing. Overestimate of rabbinical learning. "Scripture is like water, the Mishna like wine, the Gemara like spiced wine." "The Scripture is as salt, the Mishna as pepper, the Gemara as spice." Among the chief Rabbis are Hillel (d. A.D. 8); Shammai (his rival); Johanan ben Zakkai (a pupil of Hillel); Aqiba (d. 135); Juda the holy (or simply the "Rabbi," d. 200), who made Tiberias the metropolis of rabbinism and compiled the Mishna; Ashî (d. 427), who chiefly systematized and completed the Gemara. The Babylonian Talmud fills 2947 folio pages, and contains the theology, the law and the ceremonial of the Jews. It is a continent of rabbinical wisdom and folly.

2. The sect of the KARAITES (the Protestants of Judaism) rejected talmudic traditions and aimed at a more simple and spiritual view of the Old Testament.

3 The GRAMMATICAL school of the middle ages produced valuable commentaries, grammars, and dictionaries. It flourished in Spain, where oriental learning had taken refuge. It began to influence Christian exegesis in the fourteenth century.

Rabbi Saadias Gaon (d. 942), Ibn Ezra (b. at Toledo, 1092, d. at Rome, 1167), R. Salomo Isaaki (or Rashi, erroneously called Jarchi, d. 1105), David Kimchi (or Qimchi, d. 1190), Maimonides (R. Mose ben Maimon, b. at Cordova, 1135, d. in Palestine, 1204), Abrabanel (1436–1507). Their commentaries are printed separately, and collected in the so-called rabbinical Bibles, *e.g.*, Buxtorf, Bas. 1618, 3 tom. f.

CHAPTER CXXXI.

EPOCHS OF CHRISTIAN EXEGESIS.

Christian exegesis has, like every other branch of theological science, its creative epochs, followed by periods of preservation and assimilation or transition.

The three prominent epochs are the PATRISTIC, the REFORMATORY, and the MODERN.

The first is essentially Catholic (Græco-Latin); the second, Protestant and anti-papal; the third, critical and evangelical Catholic. The exegesis of the Fathers was matured in the victorious conflict with the heresies of Ebionism, Gnosticism, Arianism, Pelagianism, etc.; the exegesis of the Reformers in the conflict with the unscriptural traditions of Rome; the modern evangelical in the conflict with rationalism in all its phases.

The patristic and reformatory exegetes agree in being predominantly doctrinal and practical, and devoted to the *divine* character of the Bible on a common theory of inspiration; the modern Protestant exegesis is grammatico-historical as well as theological, and explains the *human* as well as the divine side of the Bible. The older commentators move within opposite ecclesiastical and denominational channels; the best modern commentators rise above sectarian and polemical considerations to the comprehension of revealed truth in its comprehensive catholicity.

The mediæval exegesis is a continuation of the patristic; the exegesis of the seventeenth and eighteenth centuries is a development of the reformatory, with two branches, Lutheran and Reformed. The rationalistic exegesis lies between the second and third epochs, and prepared the way for the modern evangelical Catholic exegesis.

CHAPTER CXXXII.

PATRISTIC EXEGESIS. A.D. 100–600.

The first use made of the Bible in the Christian Church was practical and homiletical. Then followed the doctrinal use for the refutation of heresies. The Old Testament was regarded as a

preparation for the New, full of prophecies and types of Christ, in opposition to the Jews. The New Testament was vindicated against Ebionism, and the harmony of the two Testaments against Gnosticism. The fundamental truths were elaborated and supported by proof-texts. The grammatical sense was neglected. The Greek Fathers had the advantage of a knowledge of the original language of the New Testament; the Latin Fathers depended mostly on the faulty Itala and the improved Vulgata of Jerome; the Hebrew was understood by very few. Allegorical fancies were freely substituted for sound expositions.

The most valuable exegetes among the Fathers are CHRYSOSTOM for his homiletical wealth, JEROME for his philological and archæological knowledge, and AUGUSTIN for his theological depth and spiritual insight.*

I. THE GREEK EXEGETES. The founder of exegesis proper is ORIGEN (180–254), the teacher of the catechetical school of Alexandria, a genius, a scholar, and an indefatigable worker. He wrote three kinds of commentaries: Annotations (*σημειώσεις, scholia*), Commentaries proper (*τόμοι*), and familiar Sermons (*ὁμιλίαι, sermones, tractatus*). He founded a theory of interpretation, based upon that of Philo and the Platonic trichotomy of *σῶμα, ψυχή* and *πνεῦμα*. He was a Christian Philo and a Christian Plato, or Platonic Christian. Viewing the Bible as a living organism of body, soul and spirit, he distinguished three senses: (1) the somatic, or the literal, historical; (2) the psychic, or moral (1 Cor. 9:9), and (3) the pneumatic, or spiritual, mystic, usually called allegorical sense (Gal. 4:24). He abandons the historical sense where it seemed to him inapt (anthropomorphic, anthropopathic), or morally offensive (*ἄλογος, ἀδύνατος*, containing *σκάνδαλα* and *προσκόμματα*). He mainly dwells on the spiritual or allegorical sense.

Two schools of patristic exegesis in the Oriental Church. (Comp. Schaff's *Church History*, II. 793, 813 sqq.; III. 705 sqq.)

1. The ALEXANDRIAN School followed the allegorical method of Origen. To this belong Eusebius (d. 340), Athanasius (d. 373), Basil (d. 379), Gregory of Nazianzen (d. 390), Gregory of Nyssa (d. 394), Ephraim Syrus (d. 373), Cyril of Alexandria (d. 444).

2. The ANTIOCHIAN, or Syrian, School was more sober, grammatico-historical, rationalizing, yet practical. *Chrysostom, the prince of Greek pulpit orators and commentators, who explained in his *Homilies* most of the books of the New Testament, Diodorus of Tarsus (d. 394), Theodorus

* The exegetical and other works of Augustin (8 vols.), Chrysostom (6 vols.), and Jerome (1 vol.), are now accessible to the English reader in "the Nicene and Post-Nicene Library," first series ed. by Schaff, second series ed. by Schaff & Wace, and published at New York (Christian Literature Co.) and Oxford (Parker & Company), 1886 sqq. See also *St. Chrysostom and St. Augustin* by Philip Schaff, New York (Thomas Whittaker), 1891.

of Mopsuestia (called *ὁ ἐξηγητής*, d. 429), Theodoret of Kyros in Syria (d. 457).

II. Latin Exegetes. Dependent on the Greeks, ignorant of Hebrew (except Jerome) and mostly even of Greek; hence worthless in matters of grammar and criticism, but rich in doctrinal and practical exposition.

Tertullian (d. 220), Cyprian (d. 254), Hilary (d. 368), Ambrose (d. 397), Pelagius (d. 420), *Jerome (d. 419), the translator of the Latin Vulgate, *Augustin (d. 430), Leo I. (d. 461), Gregory I. (d. 604), the last of the Fathers and the first of the popes.

The best patristic commentators admit the correct principle that we should first ascertain the historical truth and determine the spiritual sense in accordance with it, but they often mistake or pervert the natural sense and resort to arbitrary allegorizing. Origen, Chrysostom and Jerome resolve the collision between Paul and Peter at Antioch (Gal. 2:11–14) into a theatrical farce, and by trying to save the credit of Peter involve both Apostles in the charge of hypocrisy. The superior moral sense of Augustin protested against this monstrous misinterpretation, but his defective knowledge of the original led him into other errors; he even opposed from timid conservatism Jerome's revision of the old Latin version, which teemed with inaccuracies. Pope Gregory—one of the best popes, but excessively credulous and superstitious—was the last of the Fathers who produced an independent exegetical work. His exposition of the book of Job (translated in 3 vols. for the Oxford "Library of the Fathers," 1844) is useless as a commentary, as he knew neither Hebrew nor Greek, but valuable as a system of Christian morals (hence called *Magna Moralia*). He pursues the text in three separate threads, the literal, the allegorical, and the moral, for the edification of the Church. In the allegorical part he sets forth the life of Christ in the history of Job. The names of persons and things embody a spiritual meaning: Job represents Christ; Job's wife, the carnal nature; his seven sons, the apostles or the clergy; his three daughters, the three classes of the faithful laity worshiping the Trinity; his friends, the heretics; the seven thousand sheep, the perfect Christians; the three thousand camels, the heathen and Samaritans, etc. He deemed the question of authorship to be of no more consequence than the enquiry about the pen of a great writer; for the biblical authors were only pens of the Holy Spirit. This is a fair specimen of patristic and mediæval exegesis.

We should guard alike against a Roman Catholic overestimate and a Protestant underestimate of the Fathers. Their exegetical writings contain a vast amount of "gold, silver, and precious stones," but also of "wood, hay, and stubble" (1 Cor. 3:15). Even in the best of them we find profound views mixed with childish fancies. Luther spoke most disparagingly of the Fathers, except Augustin; Calvin knew them better and prized them higher; Anglican divines, especially of the high-church school, claim them for their *via media* between Rome and Geneva. Of all Protestant divines Bishop Christopher Wordsworth is the greatest admirer of the Fathers, and fills his commentary on the Old and New Testament with extracts from their writings, with a polemical aim both against Romanism and German Rationalism.

CHAPTER CXXXIII.

MEDIÆVAL EXEGESIS. A.D. 600–1500.

Mediæval exegesis is a repetition and continuation of patristic exegesis. The Schoolmen took the place of the Fathers, and analyzed and systematized their labors. Reproduction followed production. Exegesis became compilation. Commentaries were called "Chains," binding the Fathers together as so many links.*

Chrysostom, Augustin, and Pope Gregory furnished the chief material. The favorite books were the Gospels and the Psalms.

In the Eastern Church the Greek language continued to be spoken; hence the superior value of the exegetical labors of Œcumenius, Theophylactus, and Euthymius Zigabenus.

The Western Church Christianized and civilized the barbarians of Europe, built convents, churches, the papal hierarchy and the scholastic systems of theology, engaged in the heroic crusades, organized monastic orders, and produced self-denying missionaries, holy monks, commanding popes and emperors, but neglected exegetical and historical studies. There was no taste for critical investigation. The eternal truths of the Bible, however, could not be forgotten, and inspired all the great enterprises of that period. They shone through the stained glass of Gothic windows; they were expounded in profound theological treatises, and expressed in heart-stirring hymns, like the *Dies Irae*, the *Stabat Mater*, and *Jesu dulcis memoria*. Biblical learning was the monopoly of the clergy. The laity could not read and were even forbidden to read the Bible by the popes, who yet constantly quoted, in support of their theocracy, the Old Testament and the words of Christ to Peter: "Thou art Rock;" "Feed my sheep."

Exegesis was the slave of dogma, and was utilized for the support of the Catholic faith of the Church, handed down from the Fathers. It was based upon the distinction of a fourfold sense of the Bible, as expressed in the mnemonic couplet (attributed to Nicolas of Lyra):

> "*Litera* gesta docet; quid credas, *Allegoria;*
> *Moralis*, quid agas; quo tendas, *Anagogia.*"

* *Catenæ Patrum:* σεῖραι τῶν πατέρων, or συλλογαὶ, ἐπιτομαὶ ἐξηγήσεων.

The first sense is the literal or historical (*gesta docet*); the other three are ramifications of the spiritual or mystic sense, and correspond to the cardinal Christian virtues of faith, hope, and love. The allegorical sense strictly so-called refers to faith (*credenda*); the moral sense, to charity or good works (*agenda*), the anagogical (uplifting, exalting) sense to hope (*speranda* and *desideranda*). Thus Jerusalem means, literally, the city in Palestine; allegorically, the Church; morally, the believing soul; anagogically, the heavenly Jerusalem. Babylon: the city on the Euphrates; heathen Rome; the enemies of the Church; eternal perdition. The exodus from Egypt: the historical fact in the history of Israel; the redemption by Christ; the conversion of the soul; the departure from this life to the heavenly world.

The fourfold sense was an expansion of the threefold sense of Origen. It was suggested by Augustin, and more clearly set forth as a hermeneutical canon by Eucherius (d. 450), Cassianus (d. 450), and Rabanus Maurus (d. 856). Dante (in the *Convito* and in a letter to Can Grande della Scala) defends it as applicable to his *Divina Commedia*. Savonarola's sermons are full of the fourfold sense. Luther followed it in his first commentary on the Psalms (1513) before he became a reformer; he distinguished at times even six senses, and only gradually emancipated himself from the allegorizing method.

The mystic sense was the most important in the ages of faith and superstition. The commentators feasted upon the boundless wealth of revelation and derived from it lessons of holy living and dying. Even errors are overruled for good. Nevertheless this kind of exegesis turns the Bible into a *nasus cereus*, and makes it a slave of human caprices. By trying to evade difficulties, it creates new and greater difficulties. Starting from a profound reverence for the spiritual depths of the Bible, it destroys trust in its plain meaning. It substitutes arbitrary imposition for honest exposition. The Song of Songs and the Apocalypse even down to our day have suffered most from allegorizing commentaries, which fairly teem with pious sense and nonsense.

I. Greek commentators: Œcumenius, bishop of Tricca in Thessalia (d. about 990), on the Acts and Epistles.—Theophylactus, archbishop of Bulgaria (d. 1107), on nearly the whole New Testament.—Euthymius Zigabenus, a monk near Constantinople (d. 1118), on the Gospels and the

Psalms.—NICEPHORUS compiled an exegetical work from fifty-one writers. Chrysostom was the chief source. A series of Greek "Chains" on the whole New Testament was edited by J. A. Cramer, Oxford, 1838, sqq. in 8 vols.

II. LATIN commentators: WALAFRIED STRABO or STRABUS (abbot of Reichenau, d. 849), author of the *Glossa ordinaria*, compiled from Augustin, Ambrose, Gregory, Isidor, Beda, Alcuin, and Rabanus Maurus, with anonymous glosses,—the chief authority for the following centuries.—ANSELM OF LAON (d. 1117, not to be confounded with the more famous Anselm of Canterbury): *Glossa interlinearis*, next to the former in popularity, but defective and uncritical.—Cardinal HUGO DE S. CARO (d. 1263): *Postillæ in universa Biblia secundum quadruplicem sensum* (Venice, 1487, 6 vols.). He wrote also a Latin Concordance and introduced the chapter division, which, like the versicular division of the sixteenth century, is unfortunately very faulty.—THOMAS AQUINAS, "the angelic doctor" and standard divine of the Roman Church (d. 1274), compiled a devotional and exceedingly popular commentary on the Gospels, called *Catena aurea in Evangelia* (English translation by Pusey, Keble, and Newman, Oxford, 1841–45, 4 vols.), and explained also several epistles of Paul. He was a great admirer of Chrysostom, especially of his commentary on Matthew. The monkish legend says that St. Paul appeared to him in a dream and told him that no one understood him so well; but he did not correct his errors. Thomas says that the name of Paul cannot be of Hebrew origin, because the Hebrew lacks the letter P, but it may be from a similar word and mean "wonderful" or "elect"; if it be from the Greek, it means "quiet"; if Latin, it means "small." He proceeds to show from the Scripture that all these meanings suit St. Paul.

Other biblical scholars of less importance: Cassiodorus (d. 562), the Venerable Bede (d. 735), Alcuin (d. 804), St. Bernard (d. 1153; Sermons on the Canticles), Ruprecht of Deuz (d. 1135), John of Salisbury (d. 1182; on Paul), Albert the Great (d. 1280; on the Prophets, Gospels and Apocalypse), Bonaventura (*"doctor seraphicus,"* d. 1274; on Ecclesiastes, the Gospels of Luke and John, etc.).

John Wiclif (d. 1384), one of the Reformers before the Reformation, deserves mention as the first translator of the whole Bible (from the Latin Vulgate) into English.

CHAPTER CXXXIV.

THE PERIOD OF THE RENAISSANCE.

The Revival of Letters and Arts, which began in Italy and spread over Europe during the fourteenth and fifteenth centuries, roused the spirit of free inquiry, and promoted the cause of biblical learning by the cultivation of the original languages. The first-fruits were shown in the exegetical works of Nicolas Lyra and Laurentius Valla, the last in Reuchlin and Erasmus. The German Reuchlin and the Dutch Erasmus, called "the two

eyes of Europe," are the connecting links between the Renaissance and the Reformation, the one by his Hebrew, the other by his Greek learning.

The invention of the printing-press, the art-preserving art, gave wings to thought and prepared the way for the general circulation and use of the Bible among the laity as well as the clergy. The Latin Bible was the first large book that was printed (1455); but during the first half century of that art not a single new and important exegetical work appeared. The Church was silently gathering strength for a new productive epoch in biblical learning.

Nicolas of Lyra or Lyranus ("*doctor planus et utilis*," born at Lyre in the diocese of Evreux in Normandy, about 1270, d. at Paris, 1340): *Postillæ perpetuæ sive commentaria brevia in universa Biblia* (first printed ed. Rom. 1471, 5 vols., and very often, last ed. Antwerp, 1634, 6 vols.). He was a Franciscan monk, and doctor of theology, and taught with success in Paris. He is "the Jerome of the fourteenth century," and marks an epoch in the history of exegesis. His knowledge of Hebrew gave rise to the unsupported conjecture that he was the son of a Hebrew mother. He based his commentary on the original text, and first made use of Jewish scholars (especially Rashi); yea, he dared sometimes to prefer their explanations to those of the Fathers. He adopted the seven useless rules of Tichonius, and the traditional fourfold sense (in the preface), but maintained that the literal sense is the foundation, and should alone be used in proving doctrines. Practically he admitted only two senses, the literal (or historical) and the mystical (or typical and prophetical), the latter of which must be based upon the former. He complains that the mystical sense has been allowed almost to choke (*suffocare*) the literal. He followed the rule: "*Scriptura loquitur secundum modum nostrum loquendi.*" He wrote with great modesty, and submitted his works to the decisions of the Church; yet he quietly undermined the exegetical tyranny, and had considerable influence upon the Reformers. Hence the well-known lines:

"*Si Lyra non lyrasset, Lutherus non saltasset.*" *

Laurentius Valla (Lorenzo della Valle, canon of St. John in the Lateran, 1406–57), the best Latinist and most independent scholar of his age, and the pioneer of historical criticism, who first disproved the fiction of the Donation of Constantine, prepared *Annotations to the New Testament*, which were published by Erasmus in 1505. He dared to criticise Jerome's Vulgate and St. Augustin, and to doubt the traditional text. Bellarmin calls him a forerunner of Luther, but he was simply a skeptical humanist, destitute of religious sincerity and moral earnestness. He

* To which somebody added: "*Et totus mundus delirasset.*" Luther greatly admired Lyranus, and closely followed him in his commentary on Genesis, almost verse for verse, but he blames him for his dependence on Jewish rabbis.

escaped punishment by a cynical submission to the authority of Mother Church and became a secretary of Nicolas V., the liberal patron of the Renaissance.

JACQUES LE FÈVRE (LE-FÈVRE D'ETAPLES, usually called FABER STAPULENSIS, 1450–1536) made a new Latin translation of the Epistles of Paul with a commentary (1512), and the first French version of the entire Scriptures (the New Testament in 1523, the Old in 1528), which formed the basis of the translation of Olivetan (1535). He was a humanist and pioneer of French Protestantism, though he died in the Roman Catholic Church. His exegesis is uncertain and wavering between the old and new methods. He proclaimed five years before the Reformation the Protestant principles of the supremacy of the Bible and of justification by faith, and uttered, in his work on Paul, the prophetic word: "The signs of the times announce that a Reformation of the Church is near at hand, and while God opens new ways for the preaching of the Gospel by the discoveries of the Portuguese and Spaniards, we must hope that he will also visit his Church and raise her from the abasement into which she has fallen." About the same time, he told his pupil, William Farel, the pioneer of the Reformation in French Switzerland: "My son, God will renovate the world and you will see it." * He fled from persecution to Strassburg, but spent his last years in peace under the protection of Queen Marguerite of Navarre in her little capital at Nérac. There Calvin, on his flight from Paris in 1533, saw the octogenarian scholar, who, in prophetic vision, saluted the youth as the future restorer of the Catholic Church in France, and suggested to him to take Melanchthon for his model.

JOHN REUCHLIN (1455–1522), called "the Phœnix of Germany," is the father of Hebrew learning in the modern Christian Church, though he must share this honor with Pellican. He learned the rudiments of Hebrew from John Wessel and from some rabbis. He paid ten gold pieces to a Jew for the explanation of a single phrase. On the basis of David Qimchi, he wrote a Hebrew grammar and dictionary (1506), from which the Reformers acquired their knowledge of that language. He was unduly addicted to the mysterious superstitions of the Kabala. He had to suffer much persecution from the intolerant champions of monastic obscurantism, but was supported by all progressive scholars.

DESIDERIUS ERASMUS of Rotterdam (1466–1536), the prince of the humanists and undisputed sovereign in the realm of letters, published, from a few manuscripts at Basel, where he spent the best years of his life, the first edition of the Greek Testament (1516), which became the basis of the *textus receptus* and of the Protestant versions. He accompanied this work with a new and elegant Latin translation and brief *Annotations*, which had a large circulation and exerted an immense influence.† He also began to publish, in 1517, *Paraphrases* on the New Testament (except the Apocalypse), in which

* "*Mon fils, Dieu renouvellera le monde et tu en seras le temoin.*" See Herminjard, *Correspondance des Réformateurs dans les pays de langue française*, vol. I. (1866), p. 5.

† *Annotationes*, with a manifesto of liberal exegesis *contra morosos ac indoctos.*

he repeated the text in different words.* His object was practical as well as literary. He wished that the theologians might study Christianity from its fountain-head, and that the Scriptures might be translated into every tongue and put into the hands of every reader, to give strength and comfort to the husbandman at his plough, to the weaver at his shuttle, to the traveler on his journey. Tyndale echoed this noble desire when he said: "If God spare my life, ere many years I will cause the boy that driveth the plough to know more of Scripture than you do," speaking to one of those ignorant priests who "prefer the laws of the pope to the laws of God."

Erasmus lived and died on the threshold of the middle ages and modern times. Stunica said by way of reproach: "*Erasmus lutherissat*"; Erasmus replied: "*Lutherus erasmissat.*" He displeased both parties. The Romanists charged him with laying the egg which Luther hatched; the Protestants called him a traitor to the Reformation; but Zwingli and Melanchthon never lost respect for him and his eminent services. His work was a necessary literary preparation for the greater work of the Reformers. He raised Greece from the dead "with the New Testament in her hand."

CHAPTER CXXXV.

EXEGESIS OF THE REFORMERS.

Humanism was an important intellectual factor in the Reformation, but could never have produced it. The deeper roots of this movement were moral and religious. The Renaissance was a revival of classical heathen learning, the Reformation was a revival of primitive Christianity. As the literature of ancient Greece and Rome preceded the advent of Christianity, so a revival of that literature preceded and prepared the way for a revival of Christianity. The Greek language furnished the key to both.

The Reformation of the sixteenth century, by raising the standard of the Bible, as the sovereign rule of Christian faith and life, in opposition to the yoke of papal and scholastic tyranny, kindled an intense enthusiasm for biblical studies. It cleared away the obstructions of traditional dogmatism and brought the believer into direct contact with the Word of God

* In his own definition: "*ita temperare παράφρασιν, ne fiat παραφρόνησις, h.e. sic aliter dicere ut non dicas alia.*" Luther, in his wrath, called the *Paraphrases* of Erasmus *Paraphroneses* (derangements, *deliria*); but Herder deemed them worth their weight in gold, and Reuss calls them "an inestimable benefit" to that age. Leo Judæ translated them into German. By a royal injunction of 1547, a copy of the Paraphrase on the Gospels was set up in every church of England for the use of the parishioners. Hardwick, *Hist. of the Reform.*, p. 195, note 1 (Stubbs' ed.). On the value of these Paraphrases see also R. Stähelin in Herzog, 2d ed., IV. 283 sq.

in the original Hebrew and Greek, and in idiomatic vernacular versions. It enabled him to drink from the fresh fountain instead of the muddy river, and to walk in the daylight of the sun instead of the night-light of the moon and the stars.

The Reformers were all in full sympathy with the spirit of the Bible, as witnessing, in unbroken harmony, that Jesus of Nazareth is the Son of the living God and the Saviour of mankind. To them Christ was the beginning, the middle, and the end of the written revelation, yet not in the way of forced allegorical interpretation. They had a sound instinct for the natural grammatical sense and laid aside arbitrary allegorizing, though not entirely.

The Bible was made the chief object of theological study, and a book of the people as well as the clergy. Exegesis, heretofore confined to the Greek and Latin languages and to scholars, was carried on for the benefit of laymen as well as ministers. But it was also often abused for polemical purposes and made to promote disunion rather than union among Christians.

Luther is the prince of translators, Calvin the prince of commentators, among the Reformers. Melanchthon, Zwingli, Œcolampadius and Beza occupy, next to them, the highest rank as expounders of the Scripture.

I. Exegesis in the LUTHERAN Church. MARTIN LUTHER (1483–1546) gave to the German people an idiomatic version of the Old and New Testaments (begun at the Wartburg, 1522, and finished at Wittenberg, 1534, last revision, 1545). It is his best and most useful work and an immortal monument of his genius, industry and piety. His commentaries on Galatians (which he called his "wife,"), Psalms and Genesis are original, deep, fresh and suggestive, but unequal and irregular. He often hits the nail on the head, but as often wanders away from the text, using or abusing it as a mere starting-point for polemical excursions against Papists and radical Protestants (*Schwarm*—und *Rottengeister*). He condemned allegorizing as a monkey-game (*Affenspiel*), but often resorted to it in Job, the Psalms and Canticles. He was at times slavishly traditional and literal, at times boldly independent and spiritual. He objected to some parts of the Bible (Esther, James, Hebrews, Apocalypse), and anticipated modern criticism, but had the profoundest reverence for the word of God in the Bible.

PHILIP MELANCHTHON (1497–1560) was a superior philologist and the best Greek scholar of his age. He thought in Greek, and could hardly write a letter to a learned friend without inserting a rare Greek word or phrase. He maintained the correct principles, that "the Scripture cannot be understood theologically unless it be first understood grammatically," and that "the Scripture had one certain and simple sense" (*una certa et simplex sententia*), which must be ascertained by the laws of grammar and

rhetoric. But he required piety as well as knowledge of the grammar. Diestel gives him credit for having clearly pointed out the unity of the sense of the Scripture under the influence of his classical studies. Yet his brief comments are meager and dogmatical rather than grammatical. His *Loci theologici* grew out of his lectures on the Epistle to the Romans.

Secondary Lutheran commentators: Bugenhagen (d. 1558), Brenz (d. 1570), Flacius, the author of the *Clavis Scripturæ Sacræ* (d. 1575), Chemnitz (d. 1586), Chytræus (d. 1600), Osiander (d. 1604).

II. Reformed Church. The Reformed exegesis was less dogmatical and more grammatico-historical than the Lutheran.

John Calvin (1509–64) is the first commentator of the sixteenth century, and both for quantity and quality has no superior in ancient or modern times. This is the unanimous judgment of competent scholars of different schools (like Scaliger, Tholuck, Winer, Diestel, Meyer, Reuss, Merx, Farrar) and expository preachers (like Spurgeon, who calls him "the most candid" commentator and of "priceless value"). His knowledge of the Bible as a whole and in all its parts is amazing and unsurpassed. He combined all the hermeneutical qualifications: classical culture, knowledge of Greek and Hebrew, mastery of Latin and French, familiarity with the best of the Fathers, fairness, freedom from prejudice, exegetical tact, acute perception, sound judgment, lucid method, spiritual insight, and profound sympathy with the biblical authors, especially Paul. He commented on the most important books of the Old Testament, and the whole New Testament, except the Apocalypse. Diestel calls him "the creator of modern exegesis." (See his *Geschichte des A. T.'s in der christl. Kirche*, pp. 267 sqq., and Schaff's *Church Hist.* VII. 524–538.) A complete English translation of Calvin's commentaries in 45 vols. was published by the Calvin Translation Society at Edinburgh, 1844 sqq.

Zwingli (1484–1531), the Reformer of Zurich and German Switzerland, had superior classical culture, was a great admirer of Erasmus, copied the Greek text of the Epistles of Paul at Einsiedeln (1516, before he had heard of Luther), and studied the Scriptures with a reverent and independent spirit for the practical purpose that he might "preach Christ from the fountain." He began with a continuous exposition of the Gospel of Matthew, while Luther and Melanchthon started from the Epistles to the Romans and Galatians. His commentaries on Genesis, the Psalms, Isaiah, Jeremiah, and several epistles, show sound common sense, sober judgment, and a preference for the simple, obvious sense, but are brief, fragmentary and immature. He died in the prime of manhood on the battlefield of Cappel.

John Œcolampadius (1482–1531), the Reformer of Basel, was the best Hebrew scholar of his age, and well acquainted with the Fathers. He wrote useful commentaries on Genesis and the Larger and Minor Prophets, and ably defended the figurative interpretation of the words of institution in the eucharistic controversy.

Theodore Beza (de Bèze, 1519–1605), the friend and successor of Calvin, combined rare classical culture with a rigorous theology. He edited several standard editions of the Greek Testament, a new Latin version, and a brief commentary (1565 sqq.), which were very popular in the Reformed Churches of the Continent, and especially in England during the

reign of Elizabeth. He exerted considerable influence upon the Geneva English Version (1557), and the Authorized Version of 1611, not always for the best.

Minor exegetes: MARTIN BUCER (d. 1551), the Strassburg Reformer and mediator between Luther and Zwingli, at last professor in Cambridge; PELLICAN (d. 1556), a self-taught Hebraist, professor at Zurich, who commented on the whole Bible (1532–39, 7 vols.); BIBLIANDER (d. 1564), likewise professor at Zurich, an Erasmian rather than a Calvinist; and HENRY BULLINGER (d. 1575), the friend and successor of Zwingli, and best known as the author of the Second Helvetic Confession (1566).

WILLIAM TYNDALE (d. 1536) deserves an honorable place among the primary translators and secondary Reformers. By his New Testament (1525) he shaped the idiom of the Authorized Version of 1611.

In his *Obedience of a Christian Man*, written in 1528 (ed. by the "Parker Society," 1848, p. 303 sq.), he lays down his hermeneutical principles in the following remarkable passage: "The Papists divide the Scriptures into four senses, the literal, tropological, allegorical, and anagogical. The literal sense is become nothing at all, for the pope hath taken it clean away, and has made it his possession. He hath partly locked it up with the false and counterfeited keys of his traditions, ceremonies, and feigned lies; and partly driveth men from it with violence of sword: for no man dare abide by the literal sense of the text, but under a protestation, 'If it shall please the Pope.' The tropological sense pertaineth to good manners (say they), and teacheth what we ought to do. The allegory is appropriate to faith; and the anagogical to hope, and things above. Tropological and anagogical are terms of their own feigning, and altogether unnecessary. For they are but allegories, both two of them; and this word allegory comprehendeth them both, and is enough. For tropological is but an allegory of manners; and anagogical, an allegory of hope. And allegory is as much to say as strange speaking, or borrowed speech. . . .

"*Thou shalt understand, therefore, that the Scripture hath but one sense, which is the literal sense. And that literal sense is the root and ground of all, and the anchor that never faileth, whereunto if thou cleave, thou canst never err or go out of the way.* Neverthelater, the Scripture uses proverbs, similitudes, riddles, or allegories, as all other speeches do; but that which the proverb, similitude, riddle or allegory signifieth, is ever the literal sense, which thou must seek out diligently: as in the English we borrow words and sentences of one thing, and apply them unto another, and give them new significations."

CHAPTER CXXXVI.

PROTESTANT EXEGESIS OF THE SEVENTEENTH TO THE MIDDLE OF THE EIGHTEENTH CENTURY.

The seventeenth century is the period of Protestant scholasticism. It furnishes a parallel to the Catholic scholasticism of the Middle Ages, but is much richer in biblical learning. Its

exegesis bears the same relation to the exegesis of the Reformers (henceforward revered as protestant Fathers) as the mediæval exegesis to the patristic. It has the prevailing character of reproduction, compilation, and confessional contraction. It was based on a mechanical theory of verbal inspiration or dictation, which was most minutely formulated, and acted as a check upon independent research. An infallible Book was set over against an infallible Church. The Protestant Confessions of Faith acquired the authority of Catholic tradition. Exegesis was controlled by dogmatic systems and made subservient to polemic confessionalism. The Bible was used as a repository of doctrinal proof-texts, without discrimination between the Old and New Testaments, and between the different books. A vast amount of patient, pedantic, antiquarian learning was accumulated. The exegetical compilations of Calovius and the *Critici Sacri* correspond to the *Catenæ Patrum* of the Middle Ages.

1. The Lutheran Church took the lead in Protestant scholasticism. She claimed the monopoly of orthodoxy or doctrinal purity, in opposition to Romanism and Calvinism, and assumed that all orthodox Christians are Lutherans, either consciously, or unconsciously under other names. Luther's version of the Bible, which he himself had improved in every successive edition, became as unchangeably fixed as the textus receptus of the Greek Testament and as the Latin Vulgate. Adam, Noah, Abraham, Moses and the prophets were pressed into the service of pure unmixed Lutheranism. Calixtus advocated a more liberal tendency on the broad basis of the œcumenical creeds, but was silenced as a dangerous syncretist and latitudinarian.

The Pietistic school of Spener and Francke broke down the dominion of scholasticism and symbololatry, laid stress on experimental piety as the key to the understanding of the Scriptures, and developed practical and devotional exegesis.

The best Lutheran commentator of the eighteenth century was Bengel, a pietest of the Swabian type. His hermeneutic principle was: to exhibit the force and significance of the words of the text, so as to express everything which the author intended, and to introduce nothing which he did not intend.

After Bengel the old Tübingen school of Storr and Flatt maintained a moderate orthodoxy against the rising tide of Rationalism which broke in with Semler and gradually flooded Germany.

2. The Reformed Church elaborated the same theory of a literal inspiration, as a bulwark against popery, and gave it even symbolical authority in the Helvetic Consensus Formula (1675), but only for Switzerland and for a short period. In other respects, she presents in the seventeenth century more life, progress and variety than the Lutheran Church.

Holland stood first in critical learning, archæological and chronological investigations, and produced, on the one hand, the rigid orthodoxy of the Synod of Dort (1620), and on the other, the liberal school of Arminianism, which emancipated exegesis from dogmatic domination and reintroduced through Hugo Grotius the Erasmian spirit of philological and historical interpretation. Arminianism assumed great practical importance in the revival movement of Wesleyan Methodism.

England was agitated by the conflicts between prelacy or semi-popery and puritanism, which stimulated theological activity and furnished the most interesting chapter in the contemporaneous history of Protestantism. The Episcopal commentators made large use of the Fathers of the undivided Church of antiquity. The Puritan (Presbyterian and Independent) commentators followed the principle that the Holy Spirit is the proper interpreter of the Scripture, and that the Scripture explains itself. The seventeenth century was the palmy period of Puritanism and the most fruitful of biblical study.

I. Lutheran exegetes.

(1) The *Orthodox* School.

Abraham Calov, professor at Wittenberg (d. 1686): *Biblia illustrata*, 1672, 4 vols. fol., a dogmatico-polemical catena of Lutheran Bible learning, chiefly against Grotius.

W. Geier, professor at Leipzig (d. 1680): *Psalms, Proverbs, Daniel.*

Seb. Schmidt, professor at Strassburg (d. 1696): several books of the Old and New Testaments, and *Collegium biblicum.*

Sal. Glass, professor at Jena (d. 1656): *Philologia Sacra*, 1623, etc. *Sensus duplex, literalis et mysticus;* the former holding the priority of order, the latter of dignity.

Schöttgen (d. at Dresden, 1751): *Horæ Hebraicæ et Talmudicæ*, Dresden, 1733 and 1742.

J. C. Wolf, professor of Oriental languages in Hamburg (d. 1739): *Curæ philologicæ et criticæ in Novum Testamentum*, etc. Basil., 1741, 5 vols.

Christoph Starke, orthodox but not polemical, aiming at edification, like the Pietists (d. 1744): *Synopsis bibliothecæ exeget., on the Old and New Testaments* (German), Leipzig, 1733 sqq., 9 vols.; new ed. Berlin, 1865 sqq. Replaced by Lange's *Bibelwerk.*

(2) The *Pietistic* School, aiming chiefly at edification. *Collegia philo-*

biblica. Methodism did for the Church of England, on a larger, more practical and methodical scale, what Pietism had done for Germany. Pietists and Methodists, originally terms of reproach for experimental Christians.

> *"Was ist ein Pietist? der Gottes Wort studirt*
> *Und nach demselben auch ein heilig Leben führt."*

Spener (d. 1705), on several Epistles. Francke (d. 1727): *Manuductio ad lectionem S. Script.*—Paul Anton (d. 1730), a voluminous writer on the New Testament.—J. Heinrich Michaelis (d. 1738): Notes on the Old Testament.—Rambach (d. 1735).

Joachim Lange (d. 1744): *Licht und Recht*, 1729 sqq., 7 vols.

The *Berleburger Bibel*, 1726–42, 8 vols.

Many works, mostly worthless, on the Apocalypse with a millennarian tendency.

(3) Joh. Albrecht Bengel (d. 1752): *Gnomon Novi Testamenti*, Tübing. 1742 and often (also in English). He occupies a *via media* between orthodox Lutheranism and Pietism; sound in doctrine, reverential in spirit, acute in judgment, sparing in words, pregnant in meaning, a sober chiliast, upon the whole the best exegete of the eighteenth century. His *Gnomon* is truly a pointer or indicator, like a sun-dial. Farrar (p. 393) calls it a "mine of priceless gems." It is one of the very few commentaries which, like Chrysostom's and Calvin's, have outlasted their generation, notwithstanding his faulty exposition of the Apocalypse, which was exploded June 18, 1836 (the supposed date of the destruction of the beast). A warning of humility and caution to lesser lights.

II. Reformed exegetes, partly (and mostly) orthodox Calvinists, partly Arminians. The former developed the dogmatic and practical, the latter the scientific and historical element, in Calvin's exegesis.

(1) *Dutch Reformed.* (*a*) *Orthodox.*

J. Coccejus (Koch), professor at Leyden (d. 1669), wrote commentaries on most of the biblical books (*Opera*, Amst. 1675, 10 vols. fol.) and founded a biblical rather than scholastic theology and exegesis, on the basis of the idea of the Covenant of God with man in a gradual historical evolution: (1) the Covenant of nature and works, made with Adam in Paradise (imaginary); (2) the Covenant of grace and faith, after the fall, under three administrations, viz. before the law, under the law, under the gospel. Immense learning. Excessive typology substituted for the manifold mystic sense. The Old Testament theocracy made a picture frame of the Christian Church. "*Verba S. S. significant id omne quod possunt.*" Coccejus found "Christ everywhere in the Old Testament, Grotius nowhere." Grotius, however, recognized messianic prophecies. On Ps. 15:10, he says: "*Latet sensus mysticus . . . ut in plerisque Psalmis.*" The covenant theology maintained itself in Holland till the eighteenth century.

Campegius Vitringa (d. 1722, at Franeker), a pupil of Coccejus, but more moderate, very learned and profound. His commentaries on Isaiah, Zach., Epp., Apoc., etc., are still valuable.

Jos. Scaliger, professor at Leyden (d. 1609), the greatest scholar of his age, master of thirteen languages, an admirer of Calvin, founder of the first system of biblical chronology, *Thesaurus Temporum.*—J. Drusius (d.

1616).—Bochart (d. 1667), on biblical zoology and geography.—Sal. van Til (d. 1713).—Reland (d. 1718) made an epoch in Palestine geography and biblical antiquities.—J. Marck (d. 1731).—Schuttens (d. 1750) was the best Arabic scholar of the eighteenth century.—Venema (d. 1787).

(*b*) The *Arminian* commentators were free from the dogmatic prepossessions and intolerance of orthodoxy, and prepared the way for grammatico-historical exegesis, but also for rationalism by their lower view on inspiration and indifference to doctrine.

Hugo Grotius (De Groot, d. 1645), a great scholar, jurist, statesman and divine: *Annotationes* on the whole Bible, 1641–44. Himself a layman, he wrote for laymen, from the standpoint of a statesman and historian. Illustrations of the Bible by parallel passages from the Greek and Latin authors and secular historians. Afterwards superseded by Wetstein. Grotius was called a papist because he would not denounce the pope as the antichrist of prophecy, and the Romish priests as ministers of antichrist.

J. Clericus (Le Clerc, d. 1736): Commentaries on most of the Old Testament books, and Latin translation of Hammond on the New Testament, with many additions.

Sim. Episcopius (d. 1643).—Phil. von Limborch (d. 1712).

(2) *German* and *Swiss Reformed.*

David Pareus, at Heidelberg (d. 1622): Commentaries on Gen., Min. Prophets and several books of the New Testament.

Joh. Piscator (Fischer), at Herborn (d. 1625), on the whole Bible, in 24 vols. 8vo, afterwards in 4 vols.

D. Tossanus (Toussaint), at Hanau (d. 1629), on the New Testament.

J. H. Heidegger, professor at Zürich (d. 1697): *Exercitia biblica.*

F. A. Lampe (b. at Bremen, 1683, professor at Utrecht, d. at Bremen, 1729) wrote a most learned commentary on John, 3 vols. 4to. He was a rigid Calvinist and yet a sweet hymnist (author of "*Mein Leben ist ein Pilgrimstand;*" "*O Liebesglut, die Erd und Himmel paaret,*" etc.).

John Jacob Wetstein (1693–1754, professor at Basel, deposed and exiled from his native city for heresy, 1730, then professor at the Arminian College in Amsterdam): *Novum Testamentum Græcum*, Amsterdam, 1751–52, 2 vols. fol. A herculean work of forty years' labor, a thesaurus of classical, patristic and rabbinical learning in illustration of the text, and a quarry for commentators. As a textual critic he was inferior in judgment to the contemporary Bengel, but much richer in resources and collations. He introduced the system of citations of uncial manuscripts by Latin capitals (A, C, D, etc.) and of cursive manuscripts by Arabic numerals. His text (Elzevir) is superseded, but his notes of parallel passages are invaluable.

(3) *French Reformed.*

Lud. de Dieu (d. 1642).—Jaq. Cappelle, at Sedan (d. 1624).—His brother, Louis Cappelle, at Saumur (d. 1658).—Is. de Beausobre (d. 1738, at Berlin).

(4) *English* divines, of the Episcopal and of Dissenting Churches, rivaled each other in biblical learning and its application to the practical life of the Church, and produced more works of permanent homiletical value than those of the continent. The Puritan commentators excel in practical application and are rich mines for preachers. Spurgeon prized them

above all others, and characterizes them pithily in his *Lectures on Commenting and Commentaries* (London, 1876). Farrar ignores them.

HENRY HAMMOND (Canon of Christ Church, Oxford, d. 1660): *Paraphrase and Annotations upon the New Testament*, London, 1653 (best ed. 1702); also on the Psalms and Proverbs. Churchly and Arminian. (Spurgeon calls him "churchy.")

CRITICI SACRI, compiled as an appendix to Walton's Polyglot, under the direction of Bishop PEARSON, and others, first edition, London, 1660, 9 tom., followed by two suppl. vols. and four more, called Thesaurus Theologico-Philologicus; best ed. Amsterd. 1698–1732, 13 vols. Contains extracts from Reformed and Roman Catholic commentators, viz. Erasmus, Seb. Münster, Fagius, Vatablus, Castellio, Clarius, Drusius, Grotius, Scaliger, Casaubonus, Capellus, and a few others. A huge cyclopedia of the wisdom and folly of commentators. (See a full table of contents of the several volumes in Darling's *Cyclopedia Bibliographica*, pp. 815–820.)

MATTHEW POOLE (POLUS, Presbyterian divine, ejected for non-conformity in 1662, d. 1679): *Synopsis Criticorum aliorumque S. Scripturæ interpretum*, London, 1669–76, 4 vols. in 5 fol. (which is better than the incorrect Francf. reprints of 1688 and 1712). A useful abridgment from the *Critici Sacri*, and many other commentators (including Lutherans), the names being marked on the margin.

MATTHEW POOLE wrote also *Annotations upon the whole Bible*, 4th ed. London, 1700, 2 vols. fol.; London, 1840, 3 vols. imp. 8vo; London, 1853. This is an English synopsis from Poole's Latin synopsis and intended for popular use. The books from Isaiah to the end were done after his death by different authors. Spurgeon puts Poole next to Matthew Henry in value for practical use.

JOSEPH HALL (bishop of Norwich, d. 1656): *Contemplations on the Historical Passages of the Old and New Testaments*, in numerous editions, one at Edinburgh, 1844.

JOHN TRAPP (vicar of Weston-upon-Avon, 1611–69): *A Commentary on the Old and New Testaments*, London, 1654, 5 vols. fol.; new ed. 1867. Original with much quaint wit and illustrative anecdotes. Spurgeon says (p. 7): "Trapp is my especial companion and treasure; I can read him when I am too weary for anything else. Trapp is salt, pepper, mustard, vinegar, and all the other condiments."

PATRICK, WM. LOWTH, WHITBY and LOWMAN: *A Critical Commentary and Paraphrase on the Old and New Testaments and the Apocrypha*, London, 1679–94; ed. Pitman, London, 1822, 6 vols.; Philadelphia, 1844, in 4 vols. The New Testament with the exception of Revelation, by Whitby. Episcopalians and Arminians classed among the "Latitudinarians." *

* The meaning of the term Latitudinarianism as employed in England is well explained by Dr. John Stoughton, in his *Ecclesiastical History of England. The Church of the Restoration*, vol. II. p. 359 (London, 1870): "The term Latitudinarian, both as a term of praise and a term of reproach, intended by friends to signify that a man was liberal, intended by enemies to denote that he was heterodox, came to be applied to thinkers holding very different opinions. Amongst the divines, often placed under the generic denomination, very considerable diversities of sentiment existed. Indeed, the name is so loosely used as to be given to some persons

MATTHEW HENRY (Dissenting minister at Chester, 1662–1714, the son of Philip Henry, who was deposed for non-conformity in 1662): *An Exposition of the Old and New Testaments*, London, 1705–15, 5 vols. fol., often republished in England and America (also condensed in Jenk's *Comprehensive Commentary*). It is fresh, pithy, quaint, suggestive and full of spiritual wisdom and experience. It holds its ground to this day as the best practical and devotional commentary for English readers. Spurgeon advises ministers to read Henry "entirely and carefully through once at least" (p. 3). But we must not go to him for the solution of any critical difficulty.

JOHN GILL (Baptist minister, d. 1771): *An Exposition of the Old and New Testaments*, London, 1728–67; again London, 1810, in 9 vols. 4to. A supralapsarian Calvinist, great rabbinical scholar, but very dry and diffuse. "The Corypheus of hyper-Calvinism." (Spurgeon.)

JOHN LIGHTFOOT (professor in Cambridge, a member of the Westminster Assembly, d. 1675) must be mentioned here on account of his unsurpassed rabbinical learning made subservient to the illustration of the Scriptures: *Horæ Hebraicæ et Talmudicæ in quatuor Evangelistas, in Acta Apostol., partem aliquam Epistolæ ad Rom. et priorem ad Corinthios*, 1684, in 2 vols.; ed. Lips., by Carpzov, 1675, 1679; best ed. London, 1825. Lightfoot also largely assisted Walton in his Polyglot, and Poole in his Synopsis.

JOSEPH CARYL (one of the Westminster Puritans, 1602–73) wrote an *Exposition of Job, with Practical Observations*, in 12 volumes, 4to, which it required the patience of a Job to write, and requires as much patience to read. It is a Puritan parallel to Pope Gregory's Job. An abridgment appeared in Edinburgh, 1836. Another colossal Puritan commentary on a single book is JOHN OWEN'S *Exposition of the Hebrews*, in 4 fol. vols., London, 1668–74, also in 7 vols. 8vo., ed. by Goold, abridged by Williams, 1790. The richest *modern* commentary, on the Psalms, of the *Puritan* type is CHARLES HADDON SPURGEON (d. 1892): *The Treasury of David*, London and New York, 1870 sqq., in 7 vols. It is a storehouse for preachers by the greatest of modern preachers. We mention it in this natural connection by anticipation.

PHILIP DODDRIDGE (an eminently pious Independent divine, d. 1751): *Family Expositor of the New Testament*, London 1736, 6 vols., and many other editions. Sound judgment and taste, devout spirit, excellent practical observations.

THOMAS SCOTT (Calvinistic Episcopalian, 1747–1821): *The Holy Bible*,

whose orthodoxy is above all just suspicion—to others not only verging upon, but deeply involved in considerable error. When we examine the essence of Latitudinarianism, and find that it consisted in the elevation of morals above dogmas, in the assertion of charity against bigotry, in abstinence from a curious prying into mysteries, yet in the culture of a spirit of free investigation, we see that there might be lying concealed under much which is truly excellent elements of a different description. Scepticism might nestle under all this virtue, and all this tolerance—under this love of what is reasonable, and this habit of liberal inquiry. Faith in that which is most precious might live in amicable alliance with the distinctive Latitudinarian temper, or scepticism might secretly nestle beneath its wings."

with Explanatory Notes, Practical Observations, and Copious Marginal References, London, 1792, and often since; best ed. London, 1841, in 6 vols. The favorite commentary of low-church Episcopalians of a former generation. Much esteemed and used chiefly for its practical value.

Adam Clarke (a Wesleyan minister and scholar, 1760–1832): *The Holy Bible, with a Commentary and Critical Notes*, London, 1810–23, 8 vols.; best ed. London, 1844, 6 vols. imp. 8vo. Replete with antiquarian but not always accurate and apposite learning, practical piety, defective in taste and judgment. A curiosity shop. The model commentary of the Methodists, and more used by preachers than any English commentary, except, perhaps, Matthew Henry.

Bishop Lowth, of Oxford (d. 1787), opened the understanding for Hebrew poetry and may be called in this respect the English forerunner of Herder: *De Sacra Poesi Hebræorum* (1753); Commentary on Isaiah (1779).

CHAPTER CXXXVII.

THE COMMENTATORS OF THE ROMAN CATHOLIC CHURCH IN THE SIXTEENTH AND SEVENTEENTH CENTURIES.

The Roman Church cares more for the teaching priesthood and the sacraments than for the Bible; while Protestantism makes the Bible the chief means of grace and nourishment of piety.

The Council of Trent laid chains on progress in Biblical learning by raising the Latin Vulgate (even without a critical text) to equal dignity with the Greek and Hebrew Bible, and forbidding all departure from an imaginary *unanimus consensus patrum*, as the *ne plus ultra* of exegetical wisdom.

Nevertheless there were several learned commentators, especially among the Jesuits, who were ambitious to defeat the Protestants with their own weapons of learning and energy.

François Vatable (Vatablus, professor of Hebrew in Paris, d. 1547), the author of learned annotations to the Old Testament, the first edition of which was condemned by the doctors of the Sorbonne. (Paris, 1545, 2d ed. 1584; also in the *Critici Sacri*).

J. Maldonado (or Maldonatus, a learned Spanish Jesuit, professor at Paris, d. 1583), on the Gospels, Psalms, larger prophets. His commentary *in quatuor evangelistas* was reprinted, Mogunt., 1841–45, in 5 vols. 8vo.

Em. de Sa (a Portuguese Jesuit, 1530–96): *Notationes in totam S. Scripturam*, Antw. 1598.

Cardinal Robert Bellarmin (1542–1621), the greatest champion of Romanism versus Protestantism, wrote a Latin *Commentary on the Psalms*, which was translated by the Ven. John O'Sullivan into English, London, 1866. Spurgeon (p. 81) characterizes it as "popish, but marvelously

good for a Cardinal. He is frequently as evangelical as a Reformer. He follows the Vulgate text in his comment."

William Estius (b. in Holland 1542, studied at Utrecht and Louvain, professor in Douay, d. 1613): *Commentarius in Epistolas Apostolicas*, 3 vols., 1631. One of the best works of the kind, endeavoring to find out the literal meaning; Augustinian in spirit.

Cornelius à Lapide (von Stein, a learned Jesuit, professor of Hebrew at Louvain, d. 1637): *Commentaria in Vetus et Novum Testamentum* (exclusive of Job and Psalms), Antw. 1616–27, 12 vols. fol., and in many other editions. Gives the literal, allegorical, moral, and anagogical sense; full of patristic quotations, allegories and legends.

Richard Simon (1638–1712), is the founder of biblical Isagogic by his critical histories of the text and versions of the Bible.

Augustin Calmet (a pious and learned Benedictine, abbot of Senones in the Vosges, 1672–1757): *Commentaire littéral sur tous les livres de l'Ancien et du Nouveau Testaments*, Paris 1724, 8 vols. in 9; several editions. A work of great learning and value. Translated into Latin by Mansi, Lucca, 1730–38, 9 vols. The same author wrote a *Dictionary of the Bible* (English ed. by Charles Taylor and Dr. Robinson), and *Biblical Antiquities*.

Minor commentators: J. Mariana (d. 1624); Escobar Mendoza (d. 1609); Jac. Tarinus (d. 1636); Menochius (d. 1655); J. Hardouin (d. 1729).

To these orthodox writings must be added two exegetical works which were condemned by the Roman Church as Jansenistic or Quietistic.

Pasquier Quesnell (a half-evangelical Jansenist, b. at Paris, 1634, exiled 1681, d. 1719): *Le Nouveau Testament avec réflexions morales sur chaque verse*, etc., 1687; Amst. 1736, 8 vols. 12mo; English translation, London, 1719–25, 4 vols. The Gospels also separately edited by Bishop Wilson. Much admired for spiritual unction and rich piety.

Mme. Jeanne Marie Bouvier de la Mothe-Guyon (1648–1717): *La Ste. Bible avec des explications et réflexions qui regardent la vie intérieure*, Col. 1713, 20 vols. The work represents her fervid, but eccentric, mystic piety of disinterested love. Quietism was condemned. She recanted thirty articles which were drawn from her writings. She led an exemplary Christian life, like Bishop Fénelon, her friend.

CHAPTER CXXXVIII.

RATIONALISTIC EXEGESIS, FROM THE MIDDLE OF THE EIGHTEENTH CENTURY TO THE PRESENT TIME.

A radical revolution in theology, similar to the political and social revolution in France, threatened to undermine the very foundations of Christianity since the middle of the eighteenth century. Its phases are Deism in England; Deism and Atheism in France; Rationalism and Pantheism in Germany.

Reason was raised above faith and made the judge of revelation; the Bible treated as a merely human production; its inspiration denied; its genuineness questioned; its doctrines assailed; its merits reduced and measured by the standard of a utilitarian morality. The supernatural and miraculous is the chief obstacle. The older, deistic Rationalism of Paulus (called *rationalismus vulgaris*) explains the miracles of the gospel history away as natural events, which the disciples misunderstood; the modern, pantheistic Rationalism of Strauss and Renan resolves them into myths and legends which arose in the religious imagination of a later generation.

Rationalistic exegesis, like Pharisaism of old, but from an opposite point of view, diligently searches the letter of the Bible, but has no sympathy with its life-giving spirit. It investigates the historical and human aspects of Christianity and ignores or denies its divine character.

The mission of Rationalism is chiefly negative and destructive. It was justifiable and necessary just as far as the human authorship and literary form of the Bible were neglected by the orthodox exegesis in its zeal for the eternal truths. It was a reaction against bibliolatry and symbololatry. It emancipated the mind from the tyranny of dogmatic systems. It aimed at a true historical understanding of the literature of the Bible in its origin and gradual growth. It achieved great and lasting merits in grammatical, critical, historical and antiquarian research. It forms a transition to a new age of faith in harmony with enlightened reason and fortified by critical learning.

1. The latest form of the supernaturalistic school of Germany, in its attempt to defend the faith against rising opposition, made concessions to the enemy and gradually approached Rationalism. J. David Michaelis (Prof. in Göttingen, d. 1791): *Introduction to the Bible*, and *Translation with Com. on the Old and New Testaments*, etc.—J. A. Ernesti (Prof. in Leipzig, d. 1781): *Institutio interpretis N. T.* (5th ed. 1809).—Morus (d. 1792).—J. G. Rosenmüller (d. 1815): *Scholia in N. T.* (1777, 6th ed. 1831).—E. F. C. Rosenmüller (son of the former, d. 1835): *Scholia in V. T.*, 1788–1835, 24 tom.—Also Kühnöl, see below.

2. Johann Salomo Semler (Prof. in Halle, d. 1791), the father of German neology, educated in the school of Pietism, to which he adhered in what he called his "private piety," but, carried away by the revolutionary spirit of the age, yet at last afraid of its consequences, unsettled the traditionary notions of the canon, distinguished the Bible from 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 and peoples in which it originated. He left no school or permanent work, but scattered the seeds of doubt in every direction. And yet he opposed Lessing and the Wolfenbüttel Fragmentist. His style is prosy, inelegant and intolerably prolix.

3. The most distinguished Rationalists in the field of biblical learning.

J. G. EICHHORN (in Göttingen, d. 1827): *Hist. Critical Introduction to the Old and New Testaments* (4th ed. 1823, 5 vols.); *Com. on Revelation.* He is sometimes called the founder of higher criticism, but was preceded by Semler, as Semler was preceded by Richard Simon.

H. E. G. PAULUS (Heidelberg, d. 1851): *Com. on the Gospels*, and *Life of Jesus.* The natural explanation of the Gospel miracles, ably refuted by Strauss.

F. H. W. GESENIUS (Prof. in Halle, d. 1842): *Hebrew Grammar* (25th ed. by Kautzsch, 1889); *Dictionary* (11th ed. 1890); *Thesaurus* (completed by Rödiger, 1829–58, 3 vols.); *Com. on Isaiah* (1829), etc.

C. F. A. FRITZSCHE (Prof. in Rostock and Giessen, d. 1846, a thorough classical philologist and investigator): *Latin Com.* on *Matthew* and *Mark* (1826–30), and *Romans* (3 tom. 1836–43).

CHRIS. KÜHNÖL (or in Latin KUINOEL, Prof. in Giessen, d. 1841): *Latin Com. on the New Testament* (Lips. 1825–43). A rational supernaturalist.

AUG. KNOBEL (Prof. in Giessen): *Com. on Pentateuch, Isaiah*, etc.

HITZIG (Prof. in Zürich and Heidelberg, a most learned and acute critic), and nearly all the other contributors to the *Exeg. Handbook on the Old Testament* (later edd. by Dillmann and others).

DE WETTE (Prof. in Basel, d. 1849, whose religious heart and fine taste were in advance of his skeptical understanding) *: *Introduction to the Old and New Testaments* (1817; 8th ed. by Schrader, 1869); *Com. on the Psalms* (5 edd.); *Exeg. Handbook on the New Testament* (1835 sqq. and posthumous edd. by various writers, a model of comprehensive brevity and sound judgment); *Biblical Dogmatics* (3d ed. 1831); *German Translation of the Scriptures* (3d ed. 1839). He belongs to the school of Schleiermacher in a wider sense.

4. The *older* Tübingen school, represented by STORR (d. 1805), FLATT (d. 1821), the younger BENGEL (d. 1826), and STEUDEL (d. 1837), as also the isolated KNAPP in Halle (d. 1825), HESS in Zürich (d. 1828), manfully and faithfully defended the sinking ship of biblical (not churchly) supernaturalism in the midst of the raging storms of Rationalism. (Not to be confounded with the *modern* Tübingen school headed by BAUR.)

5. J. G. HERDER (d. 1803 at Weimar), one of the German classics, a man of almost universal genius and taste, more poet than divine, neither orthodox nor scriptural, yet deeply religious, a harbinger of a brighter era in theology, kindled enthusiasm for the sublime beauties of the Bible (es-

* He gave expression to his honest and sad skepticism shortly before his death in these touching lines:

"Ich fiel in eine wirre Zeit:
Des Glaubens Einfalt war vernichtet.
Ich mischte mich mit in den Streit,
Doch, ach! ich hab' ihn nicht geschlichtet."

pecially by his *Geist der Hebräischen Poesie*, 1782), and led a rising generation to the portal of the temple of inspiration. His influence is felt on many Rationalists, as Eichhorn, De Wette. In Ewald has arisen a new Herder with less poetry but more learning.

CHAPTER CXXXIX.

THE SWEDENBORGIAN EXEGESIS.

Emanuel Swedenborg, the Swedish seer or visionary (1688–1772), in extreme contrast with the skepticism and infidelity of his age, came out with a new revelation and theory of Scripture interpretation, but exerted no influence on the regular course of historical development. He stood outside of the main current of history.

He distinguishes between the literal or natural, and the spiritual or celestial sense. "All and every part of the Scripture, even to the most minute, not excepting the smallest jot and tittle, signify and involve spiritual and celestial things." (*Arcana Cœlestia*, I. No. 2.) This deeper sense is in the literal as the thought is in the eye, or the soul in the body, but was lost until it was revealed to Swedenborg. His allegorizing is arbitrary and fanciful, often ingenious, often absurd. Examples: The first chapter of Genesis, in its spiritual sense, represents the regeneration of man; the six days, the successive stages of regeneration; Adam in paradise, the oldest church; the four rivers in Eden, goodness, knowledge, reason and science. All the geographical and personal names of the Old Testament are filled with mysteries. In this respect he goes further than Philo and Origen in their allegorical method, but differs entirely in the application, and especially also in his views of the canon.

With an ultra-supernaturalistic inspiration theory Swedenborg unites a rationalistic view on the extent of the canon. He rejects from the Old Testament the Solomonic writings and Job; from the New Testament he excludes the Acts and Epistles, especially those of St. Paul, from whose doctrine of the atonement and justification he entirely dissents. Even in the remaining books, the Gospels and the Apocalypse, he admits only the words of the Lord or of an angel, as strictly divine, while the words of an apostle or evangelist reflect the limited

knowledge of enlightened men and have only one sense, the literal.

The exegesis of Swedenborg is original, but critically and theologically worthless, and hence ignored in commentaries. *Arcana Cœlestia* (Com. on Genesis and Exodus), London, 1749 sqq. (ed. Tafel, Tüb. 1833–42. English translation in 10 vols., New York, 1870). *Apocalypsis explicata secundum sensum spiritualem*, 3 vols. (English translation in 6 vols., published in London and New York by the Swedenborg Publication Society).

CHAPTER CXL.

MODERN EVANGELICAL EXEGESIS.

In conflict with the rationalistic movement, there arose in Germany a new evangelical theology, based upon a revival of faith in the Bible and in the principles of the Reformation, the tercentennial of which was celebrated in 1817. The leaders of this new theology were Schleiermacher, Neander, Tholuck, Nitzsch, Twesten, Julius Müller, Bleek, Lücke, Rothe, Dorner, Lange and others, who form a generation of thinkers and scholars such as had not been seen in the Church since the sixteenth century. England, Scotland and North America were much less affected by Rationalism than the Continent of Europe, but are passing now through a similar crisis, aided by the experience of the past.

The modern exegesis is not a simple restoration of the old Protestant exegesis, but a reconstruction and adaptation of it to the present state, and with a full appreciation of the grammatico-historical exegesis, as cultivated by the better class of Rationalists. Winer's Grammar of the New Testament marks an epoch in the strict grammatical exegesis of the New Testament, Gesenius' and Ewald's Hebrew Grammars in that of the Old Testament.

The exegetical apparatus and facilities have accumulated beyond all previous experience. The Bible languages and Bible lands are better known than ever before. Egypt, the Sinaitic Peninsula, Palestine, Syria, ancient Babylonia and Assyria, are made as familiar by recent discovery and research as our native lands. New branches of exegetical theology have been developed. There is an international co-operation and rivalry in biblical studies. Germany is the chief workshop, but Prot-

estant Switzerland, Holland, France, Great Britain, and North America are taking an active part in every movement, and even the Roman Church keeps up with the progress. By the indefatigable labors of Lachmann, Tischendorf, Tregelles, Westcott and Hort we have now a pure and trustworthy text of the Greek Testament. The emendation of the Hebrew text has begun. The revision of the German, English and other Protestant versions is the practical result of critical study, and stimulates it in turn to new achievements. Altogether, the Bible is now more extensively circulated and studied than in any previous age.

The learned commentaries on single books and on the whole Bible which the nineteenth century has produced are so numerous and so varied that it is difficult to classify them. They represent all shades of theological opinions between the right wing of conservatism and the left wing of progressivism. Some German commentaries are like a symposium in which all parties are heard and criticised by the author as the presiding judge.

1. The conservative orthodoxy of modern times (mostly of the new Lutheran type) is represented in exegesis and biblical criticism by Hengstenberg, Hävernick, Caspari, Stier, Keil, Delitzsch, Von Hofmann, Philippi, Luthardt, Zahn, Zöckler, Strack. The last four lean toward the next class. None of them holds the mechanical inspiration theory of the seventeenth century, not even Hengstenberg.

2. The liberal and progressive evangelical orthodoxy: Neander (Life of Christ, Apostolic Age, popular commentaries), Tholuck (Romans, Sermon on the Mount, Hebrews), Olshausen, Bleek (Biblical Introduction, Hebrews, etc.), Lücke (the Johannean writings), Meyer, Lange, Ebrard, Hupfeld, Schlottmann, Riehm, Reuss, Lechler, Heinrici, B. Weiss, etc. With these Germans may also be numbered Van Oosterzee of Utrecht, and Godet of Neuchâtel (the best French commentator of recent times).

Among English commentators, Alford, Ellicott, Lightfoot, Westcott and Farrar represent the evangelical broad-church tendency, which comes very near the liberal evangelical school of Germany. Most of the Americans of the younger generation sympathize with it.

3. Ewald (d. 1875) founded a school of his own in the Old Testament by his epoch-making commentaries on the poetical and prophetical books and his history of Israel. In his wake followed, with more or less independence, Hitzig, Lagarde, Dillmann, Diestel, Wellhausen, Merx, Stade, Siegfried, Cornill, Kautzsch. In England, W. Robertson Smith, Cheyne, Driver.

4. Baur (d. 1860) and the new Tübingen school (Zeller, Schwegler, Hilgenfeld, Volkmar, etc.) have done little for exegesis proper, but a great deal for a critical reconstruction of the origin and growth of the literature

of the New Testament. In this department Baur has exerted more influence than any exegete. Strauss, his pupil, revolutionized the gospel history and stimulated the rich modern literature on the life of Christ, to be refuted as he has refuted Paulus. Ritschl (d. 1889) has created a fatal split in the Tübingen school (on the question of Paulinism and Petrinism), and has given rise to a new school in early Church history, of which Harnack is the leader, and Schürer's "Theologische Literatur Zeitung" the chief organ.

5. A liberal, but less radical school than that of Tübingen is represented by the school of Ritschl, and by Holtzmann, Lipsius, and other contributors to the *Handcommentar* on the New Testament.

6. Biblical scholars and commentators in England and Scotland: Pusey (Minor Prophets), Wordsworth (on the whole Bible), Stanley (Corinthians), Jowett (Pauline Epistles), Tregelles (textual criticism of the New Testament), Alford (New Testament), Ellicott (Pauline Epistles), Lightfoot (Galatians, Philippians, Colossians, etc.), Westcott (on John's Gospel and Epistle to the Hebrews, Introduction to the Gospels, Canon of the New Testament), Hort (textual criticism of the New Testament), Perowne (Psalms, etc.), Plummer (several Epistles), Farrar (Luke, Hebrews, Life of Christ, and St. Paul, etc.), A. B. Davidson (Job), W. Robertson Smith (Old Testament Criticism), Cheyne (Isaiah, Jeremiah, Psalms), Driver (Old Testament Introduction), Gloag (Acts, Johannean writings, Cath. and Pauline Epp., etc.), Kirkpatrick, Wright, Dods, and others.

7. American biblical scholars: Moses Stuart (Commentaries on several books of the Old and New Testaments), E. Robinson (Biblical Researches, Hebrew and Greek lexicography, Harmony of the Gospels), Barnes (the pioneer of popular commentators for Sunday-school teachers), Jos. A. Alexander (on Isaiah, the Psalms, Mark and Acts), Charles Hodge (Romans, Ephesians, Corinthians), Shedd (Romans), Tayler Lewis (additions to Lange on Genesis, Job, Ecclesiastes, etc.), Cowles (Commentaries on the whole Bible), Conant (Hebrew grammar, Proverbs, Matthew), Broadus (on Matthew, etc.), Hackett (on Acts), Hovey (the Gospel of John), Lyman Abbott (popular commentaries on the Gospels, Acts, Romans), Ezra Abbot (on textual criticism of the Greek Testament, on the authorship of the fourth Gospel, etc.), Thayer (Lexicon of the Greek Testament), Dwight, Briggs, Brown, Harper (in Hebrew learning), Marvin R. Vincent (Word Studies on the New Testament). As to the higher criticism of the Old Testament, Dr. Green of Princeton (like Hengstenberg in Berlin and Pusey in Oxford) represents the conservative orthodox, Dr. Briggs of New York (like Dillmann in Berlin and Driver in Oxford), the progressive and liberal school; but both stand on evangelical ground against Rationalism.

8. COMMENTARIES ON THE WHOLE BIBLE. England is most productive in general commentaries for the lay-reader. America comes next. But the German works are the most scholarly and critical.

J. PETER LANGE (ed., d. 1884): *Bibelwerk*, Bielefeld, 1857 sqq.; 4th ed. 1878 sqq., 16 vols.; Anglo-American ed. (enlarged and adapted) under the title *Lange's Commentary*, by PHILIP SCHAFF, New York and Edinb., 1864 sqq., 25 vols., several editions. Textual, exegetical, theological, and practical (homiletical). A composite work of twenty German and over forty American writers, differing in merit. Professor Terry (*Hermeneutics*, p.

727): "Lange is by far the most learned and comprehensive commentary on the whole Bible which has appeared in modern times." Spurgeon: "The American translators have added considerably to the German stock, and in some cases these additions are more valuable than the original matter. For homiletical purposes these volumes are so many hills of gold."

Ch. K. Josias Bunsen (projector and general ed., d. 1860): *Vollständiges Bibelwerk für die Gemeinde*, Leipzig, 1858–70, 9 vols. Aided by Ad. Kamphausen, Joh. Bleek, and others, completed by H. Holtzmann.

E. Reuss (Professor in Strassburg, d. 1891): *La Bible.* New French translation with introductions and commentaries, Paris, 1874–79, 13 vols. The work of one scholar!

Strack and Zöckler: *Kurzgefasster Commentar zu den Schriften des A. u. N. T., sowie zu den Apokryphen*, Nördlingen, 1887 sqq., 10 vols. By moderately orthodox Lutherans and two Reformed Swiss divines (C. v. Orelli and Oettli).

Bible Annotée par une Société de théologiens et de pasteurs. Ed. by F. Godet, and others. Neuchâtel et Genève, 1878 sqq. Popular.

French Bible works by Roman Catholics: Bacuez *et* Vigouroux: *Manuel Biblique*, etc., 1881 sqq.; Paris, 1880 sqq.—Abbé Arnaud, Paris, 1881 sqq.—Trochon, Lesêtre, and others, the Vulgate, with French translation and commentaries.

Bishop Chr. Wordsworth (d. 1885): *The Holy Bible*, etc., London, 1864 sqq., several editions, 6 vols. (the New Testament with the Greek text). Scholarly, reverential, patristic, high Anglican, uncritical, full of "apostolic succession" and "sacramental grace."

Canon F. C. Cook (editor, d. 1889): *The Holy Bible*, etc., usually called "The Speaker's Commentary" (because suggested by the Speaker of the House of Commons in 1863 for apologetic purposes), London and New York, 1871–81, 10 vols. By a number of Episcopal divines. Represents the average conservative scholarship of the Church of England prior to the Revised Version.

Canon Spence and Rev. Jos. S. Exell (editors): *The Pulpit Commentary*, London, 1880 sqq. (40 vols. so far). By about one hundred contributors, mostly from the Church of England. On the plan of Lange, but more extended; a rich mine for preachers.

Jameson, Fausset and Brown: *The Library Commentary*, Edinb. 1871 sqq., 6 vols. Popular.

Bishop Ellicott: *Com. for English Readers by Various Writers*, London, 1877 sqq., the New Testament in 3, the Old Testament in 5 vols. Popular and useful. The Old Testament behind the latest scholarship. The New Testament is better.

J. C. Gray (ed.): *Biblical Museum.* Old Testament 10 vols., New Testament 5 vols. London and New York, 1871 sqq., several edd. Popular and devotional.

Bishop Perowne (ed.): *Cambridge Bible for Schools*, by various scholars of the Church of England, Cambridge, 1877 sqq. Scholarly and popular.

Dan. D. Whedon (ed., Methodist, d. 1885): *Commentary on the Old and New Testament*, New York, 1880 sqq., 12 vols.

James Glentworth Butler; *Biblework*, New York, 1883 sqq. Compilation from other commentaries.

W. Robertson Nicoll (ed. of "The London Expositor," Presbyt.): *Expositor's Bible*, London and New York, 1888 sqq., to be completed in about 40 vols. Explanatory lectures, by writers of different denominations, English, Scotch and American.

9. Commentaries on the Old Testament.

Keil und Delitzsch: *Biblischer Commentar zum A. T.*, Leipzig, 3d ed. 1878 sqq. Conservative. The parts by Franz Delitzsch are the best. English translation published by Clark, Edinb. In 27 volumes, 1864–78.

Kurzgefasstes exeg. Handbuch zum A. T., Leipzig, 1841 sqq., 5th ed. 1886 sqq., by Dillmann, Diestel, Thenius, Bertheau, and others. Critical and somewhat rationalistic. See § 138.

M. S. Terry and F. H. Newhall (Methodists): *Commentary on the Old Testament*, New York, 1889 sqq. Evangelical.

10. Commentaries on the New Testament.

Calvin and Bengel are still invaluable.

Hermann Olshausen (1796–1839): *Biblischer Commentar*, etc., continued by Ebrard and Wiesinger, Königsberg, 1830 sqq., 7 vols., several editions (transl. Edinb. 1847 sqq., and New York, 1856, in 6 vols.).

De Wette (d. 1849), in several posthumous editions already mentioned in § 138.

H. A. W. Meyer (d. 1874): *Kritisch exegetischer Kommentar über das Neue Testament.* Aided by a number of scholars. Göttingen, 1832 sqq., 16 vols.; 8th ed. by B. Weiss, and others, 1890 sqq.; in English (from older editions), published in Edinburgh, 1873–82, in 20 vols., and with sundry additions in New York. The best students' book for strict philological exegesis. Olshausen was superseded by De Wette, De Wette by Meyer, Meyer by Weiss. Every new edition of Meyer keeps up with the progress of science and makes the older editions useless for critical purposes. Meyer was one of the most honest and conscientious exegetes, and it is a pity that his work should almost disappear in the latest editions.

Holtzmann, Lipsius, Schmiedel, von Soden: *Handkommentar zum Neuen Testament*, Freiburg, 1889 sqq., 4 vols. Popular, yet critical and somewhat rationalistic.

Dean H. Alford (d. 1871): *The Greek Testament*, London, 6th ed., 1868 sqq., 4 vols. The Greek text, critical and exegetical commentary for the use of students and ministers. Makes use of Olshausen, De Wette and Meyer, but is better adapted for English students.

Philip Schaff (ed.): *The International Illustrated Commentary*, New York and Edinburgh, 1879–82. Contributors: Drs. Riddle, Howson, Milligan, Moulton, Plumptre, Dykes, Dods, Gloag, Lumby, Salmond, Spence, Brown. Maps by A. Guyot, illustrations by Drs. W. M. and W. H. Thomson. The editor wrote the general introduction and the Commentary on Galatians.

J. J. G. Perowne (ed.): *Cambridge Greek Testament for Schools.* Text, notes and maps. Cambridge, 1881 sqq. Contributors: Carr, Maclear, Farrar, Plummer, Lumby, Lias. Excellent for its purpose.

The commentaries on the several books, especially Genesis, Psalms, Gospels, Romans, are so numerous that we have no room for them here. See the Bibliographical Appendix.

CHAPTER CXLI.

BIBLICAL HISTORY AND BIBLICAL THEOLOGY.

The results of exegesis are summed up in Biblical History and Biblical Theology.

Biblical History exhibits the origin and growth of the kingdom of God from the creation to the close of the apostolic age, and properly belongs to Historical Theology. Biblical Theology presents a systematic account of the teaching of the Bible on faith and duty, and is the basis of Systematic Theology. History and theology are organically united in the Bible. History is teaching by example, and teaching is itself part of history.

These two branches of biblical learning lie on the border line of Exegesis, Church History and Systematic Theology. They are the end of the first, and the beginning of the second and third. Exegetical Theology is not complete without them, and Historical and Systematic Theology can still less omit them. A Church History without the life of Christ and the apostolic age would be like a river without a fountain, or like a building without foundation. And so also Systematic Theology, both dogmatic and moral, strikes its roots in the teaching of the Bible and must be guided by it throughout.

For these reasons as well as for considerations of just proportion, I prefer to treat Biblical History under Historical Divinity, and Biblical Theology under Systematic Divinity.

The History of Biblical Times likewise belongs to Historical Theology rather than to Exegesis.

CHAPTER CXLII.

HINTS FOR EXEGETICAL STUDY.

1. Read first the Scripture in the original text, with nothing but grammar, dictionary and concordance, and a good version (the Anglo-American revision).

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.)