

THE PRESBYTERIAN QUARTERLY.

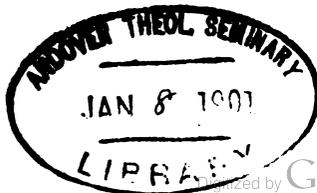
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I. PRESBYTERIANISM AND EDUCATION.

“EDUCATION” is that word which names for us whatsoever is gotten by means of instruction; and where this instruction is of the best, its outcome is found in a rightly-shaped understanding, in a widened scope of thought, in the safe direction it imparts to the affections, in the proper determination it impresses upon the will, and in the various treasure it furnishes for enriching the entire life: making life, by that much, more worth the having. Well, with such an education—such in all its degrees—Presbyterianism stands identified.

There is a sense in which education—of a sort—comes to multitudes without the use of books or of schools. Countless influences are at work, some of them as silent as they are resistless, to whose moulding touches all minds are subject, with or without their consent: those potencies which move in the atmosphere of home, or emerge from those rivers of humanity, the streets, or are awakened amid the voices and noises of the workshop, or are borne upon the wide-winged newspaper that flies everywhere, or that get shape and momentum at the platform meeting where speech burns upon its hottest anvil, or that dart about and about in the circlings of conversation. Character is ingrained and tempered, for good or ill, by the action and re-action of those nameless currents which, with no traceable law, flow turbid or pure through all the conditions of human living. Sometimes even *high* character is thus insensibly builded, where there has been no opportunity for acquiring letters. God's great works have perhaps constituted the university

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V. PAUL'S DOCTRINE OF THE OLD TESTAMENT.

WHAT is the value and use of the Old Testament in the Christian church? Few questions stand to-day in greater need of an authoritative answer. Our time is characterized, perhaps to an unprecedented degree, by the study of the Old Testament writings as monuments of human literature; and as men trace out the human characteristics, and come more fully to appreciate the human genesis of the several books, their eyes are apt to become more or less dulled to their divine qualities and origin. A Babel of voices is accordingly clamoring around us, each proclaiming a special private view of what the Old Testament is, and how it must be esteemed and used. It is good to escape from the confused noise back to the testimony of those authoritative founders of our religion whose witness is true or else our faith is vain. They are not silent as to so important a matter. In every way possible, by example, explanation, precept, they make known to us what the Spirit which was in them would have us believe concerning the Old Testament Scriptures, and what manner of use he would have us make of them. One passage in particular¹ is distinguished among the rest as compressing within the rich compass of its three short verses nearly the whole essential teaching of the apostles on this subject. It stands near the end of the last epistle of the Apostle Paul, written as he lay in the Roman prison, awaiting his undeserved death, as his final pastoral charge to one of his chiefest helpers in the ministry of the gospel, and through him to all who desire to be followers of him as he was of Christ. We wish to ask what the Apostle Paul teaches us as to the nature, value, and use of the Old Testament in this his dying testament to the church of which he, perhaps above all men, was the founder.

Let us begin by noting the setting of the passage. It forms the concluding portion of a paragraph in which Paul exhorts his own son in faith, in view of the corruption which was threatening

¹ 2 Timothy iii. 15-17.

the church, to stand steadfast in the truth of the gospel as it had been delivered to him (2 Tim. iii. 1-17). The apostle begins this paragraph by drawing a sombre picture of what men are, and what may be expected of them in bad morals and foolish teaching (ch. iii. 1-9), and by placing opposite to this the brighter spectacle of Timothy's faith and devotion when, with a full understanding of all it involved in the way of hardship and persecution, he undertook to be a follower of Paul (ch. iii. 10, 11). He does not gloze the trials of the Christian life; he intimates rather that both persecution and corruption were to increase (ch. iii. 12, 13). But he does not find in this a reason why Timothy should desert the faith or the cause for which he had undertaken to fight and to suffer. For rather, he turns here suddenly to press upon his beloved son a warm appeal to abide, despite all sufferings and all temptations, in the teaching which he had learned and been assured of: "All that would live piously in Christ Jesus shall suffer persecution, while evil men and imposters shall wax worse, deceiving and being deceived. But as for thee, do thou abide in what thou didst learn and wast assured of!" (ch. iii. 12-14).

Two reasons are assigned to clinch this ardent exhortation. The first is drawn from Timothy's confidence in his teachers, by whom surely are meant his instructors in the Christian doctrine to which he is urged to cleave, and among them primarily Paul himself: "Abide in what thou didst learn, . . . seeing that thou dost know from whom thou didst learn" (ch. iii. 14). The second is drawn from the life-long privilege he has enjoyed of knowing the truth: "And because thou hast from a babe known sacred writings, such as are able to make thee wise unto salvation through faith in Christ Jesus" (ch. iii. 15). The argument is that Timothy knew, on the one hand, that those who had taught him the gospel had plenary knowledge of the truth, and were trustworthy in its delivery to him; and on the other, that his life-long acquaintance with such Scriptures as had stood open before him from babyhood rendered him especially without excuse should he fall from the truth. The ignorant heathen who up to yesterday had no Scriptures to which to go, or the blinded Jew for whom the veil that covered for him the Old Covenant had been

but yesterday uplifted, might indeed fall a prey to those who had a form of godliness but denied the power of it. But he—he had stood at the knees of his pious grandmother, Lois, and his like-minded mother, Eunice, with an open Bible spread before his youthful eyes; and from his tenderest years had been made familiar through their faithful offices with its most precious truths, such as were mighty to make wise unto salvation through faith in Christ Jesus. For him to fall would be a fall indeed.

It seems like a work of supererogation to turn aside here to emphasize the obvious fact that these "sacred Scriptures" which Paul represents Timothy as having had knowledge of from his youth up, were none other than the writings of the Old Testament. What other Scriptures are "sacred" in the writings of Paul—from Thessalonians to Timothy? What other "sacred writings" would be taught with such assiduous care by those pious Jewesses to their infant son? Nevertheless an, no doubt somewhat tentative, attempt has been made of late to cloud this manifest fact, in its full implication, on the ground that Paul does not say here "*the* sacred Scriptures," but, omitting the article, speaks only of certain "sacred writings" which Timothy had known from his youth, without farther defining their contents or extent. We shall not stop to defend the genuineness of the article, although its omission by the editors, despite their practical unanimity, is opposed by the weight of external evidence. No doubt if it be genuine, or, let us even say, if it were genuine, the reference to the Old Testament as a whole would be indisputable. But to plead the absence of the article—if it is to be omitted—as lessening this indisputableness is a perversion of the implication of this construction. When we speak of the blessing of "an open Bible," it is no more doubtful what Bible we mean than if we had called it "the Bible;" when we declare that the citizens of the United States live under the safeguard of "a constitution," no one is justified in falling into doubt as to what constitution we mean. In like manner the omission of the article here simply emphasizes the character of these Scriptures as written documents, as over against the oral teaching which Timothy had received from Paul, so that he lacked neither oral instruction nor the written pages of the Word in his indoctrination into the truth:

“Abide in what thou didst learn . . . seeing that thou dost know from what teachers thou hast learned it, and because thou hast from youth up read it in sacred pages.” The indefiniteness of the expression is but part of the chosen method of speech of the apostle, determined by his point of view, and in no sense lessens the definiteness of the body of sacred writings to which he refers. No one supposes that we can determine the canon of the Old Testament from this passage; but whether we read or omit the article, it is equally certain that the apostle speaks here of a definite body of sacred books, to all of which indiscriminately what he has further to say applies. What books entered into the collection which Paul knew and speaks of as “the sacred writings,” it is the part of historical inquiry to determine; but, that once determined, it is of that whole collection that Paul here speaks—the collection of holy books that was “sacred” at once to Paul and to Timothy’s Jewish mother and grandmother before him—that constituted, in a word, the inherited canon of the Jews. We may with confidence, therefore, understand the apostle in all his affirmations concerning these sacred writings, to speak of as much of our Old Testament as we can show to have entered into the canon currently accepted by the Jewish church of his time.

It is the fact that Timothy had been fed from childhood on these sacred writings, that Paul urges as a reason why he must not now fall away from the truth, as both he and they had consentiently taught it to him. We see at once that Paul attached a high value to the Old Testament as a teacher of the same truth that he proclaimed in his gospel, and as a safeguard against error in doctrine and sin in conduct. He dwells upon this theme with evident pleasure. Not content with the bare statement, as it has already come before us, he alike supports and enhances it with the broad and positive declaration that these sacred writings, in all their parts, breathe with the Spirit of God and are profitable to the man of God in fitting him to perform every good work. It need not be said that in this statement we reach the heart of Paul’s witness to the Old Testament.

There is some initial difficulty in the construction of the sentence, which need not, however, detain us long. There is no

question but that when Paul says, as our Authorized Version has it: "All scripture is given by inspiration of God and is profitable, &c.," the word "scripture" looks back upon the phrase "sacred writings" of the preceding statement, the value of which is here more fully explained. But it is a question whether he speaks here conjunctively or distributively; whether, in other words, we are to translate him, "all scripture" *i. e.* "the whole of scripture," as the Authorized Version does, or, "every scripture" *i. e.* "every passage of scripture," as the Revised Version prefers. The latter seems the preferable view, in which case the "sacred scriptures" of the preceding clause is distributed in this, and the affirmation that is made is declared to be true of all their parts alike. It is evident, however, that the essential meaning of the statement is not different, whichever way it be taken; it is practically all one whether we declare that what we are saying is true of the whole of the sacred writings of which we are speaking, or of every part of them. There is question still further, whether we shall read the apostle as saying that every scripture is "theopneustic and profitable," or that every "theopneustic scripture is as well profitable;" in other words, whether we are to take the word "theopneustic" as an attributive adjective here or as part of the predication. Again, the meaning remains essentially the same in both constructions. It is practically all one whether Paul first, by assigning to it this attributive, asserts these sacred writings to be in all their parts theopneustic, and then asserts of these theopneustic scriptures that they are as well profitable; or whether he assigns to them at once the paralleled characteristics of being theopneustic and profitable. There is reason to believe that the latter is the truer construction; but in either case Paul makes two affirmations concerning all or every part of the sacred scriptures of the Old Testament. The first of them is that they are theopneustic,—for it is best, at the present stage, to retain the Greek word; and the second of them, which is grounded on their theopneustic character, is that they are, therefore, profitable to the man of God, even in this Christian dispensation, in his efforts to attain to the perfection of the Christian character. If we will attend to these two affirmations, we shall arrive at Paul's teaching as to the nature and value of the Old Testament scriptures.

I. What, then, does the apostle mean, when taking up distributively the "sacred scriptures," of which he had already spoken, he tells us that they are in all their parts "theopneustic"? The exact shade of sense which the word bears, it must be admitted, is somewhat difficult to determine. It makes its first appearance in literature in the present passage. It does not occur in the whole range of classical or heathen Greek; and with the one not very certain exception of the fifth Sibyl, which was probably written by a Jew of the second century, it occurs nowhere where it might not possibly have been derived from our present passage. From the analogy of other similar compounds and from its later usage, however, it is clear that it must mean one of two things: either "breathed by God," in the sense of given out by, made by God's breath, or else "breathed into by God," in the sense of "filled with God's breath," redolent of God and hence breathing God. If the former sense be accepted, what the word declares is that every such scripture is divine in its origin,—was produced by an outbreathing from God, and hence is a word spoken by God. If the latter sense be accepted, what the word declares is that every such scripture is divine in its characterizing quality,—is, as a matter of fact, filled with God, redolent of the divine, breathing out God with its words, so that what it says, God says. In the former sense the words of scripture are declared to be God's words, because God has breathed them out and placed them there; in the latter sense the words of scripture are declared to be God's words, because God has entered into them repletively, and what they say, he is saying. Both assert them to be divine, the difference lying only in the point of view from which the term looks upon the divine in them; whether it declares that God was so concerned in the origin of scripture that he is the responsible author of its every part and so speaks its words, or whether it leaves all question of mode of origination to one side and declares of scripture as it stands that God is immanent in its every part and so speaks its words.

The ancient versions, Latin, Syriac, Ethiopic, understand the word in the former of these senses—"as breathed out by God"—and so make it teach that the Scriptures originated in an out-

breathing from God. It must be admitted, however, that the usage of the word, so far as it is traceable in the meagre material that is at our disposal, is distinctly in favor of the latter sense—that of “breathed into by God”—so making it teach that the Scriptures as they stand are filled with the breath of God. There is, indeed, one passage in Plutarch¹ where, if the reading were genuine, we should obtain the sense of “God-given” or “God-sent,”—“theopneustic dreams” being contrasted with “natural” ones, in that they come necessarily, and are not framed according to its mood by the soul. But here the text is probably corrupt, and the true reading is perhaps *θεοπέμπτους*. In no other passage is this meaning suggested. We read of “theopneustic fountains,”² which are, of course, not “God-given” fountains, not fountains which have originated by an outbreathing from God, but fountains which have been breathed into by God and filled with his presence. We read again of “theopneustic men,” (in one case as a parallel to *χριστόφοροι*),³ which again are, of course, not men which are the product of God’s out-breathing, but men who have been made what they are by God’s in-breathing,—God-filled men, who communicate what of the divine that is in them to others. We even read, in a paraphrase⁴ of the well-known passage of the gospel, of Christ’s sandals which John was unworthy to draw near to in order to unloose, as “theopneustic sandals,” which again, of course, does not mean sandals which have been given by God, which have come into being by an out-breathing from God, but sandals which, by contact with those divine feet, have caught somewhat of their divinity, and have become, in some sense, themselves divine. Only a single other early passage remains, the earliest of all; and this speaks of “theopneustic wisdom” in a

¹ *De plac. phil.*, v. 2. : “Herophilus affirmeth that dreams divinely inspired (τοὺς ὀνειρούς τοὺς θεοπνεύστους) come by necessity, but natural dreams (φυσικῶς),” etc.

² *Sibyl.*, V. 308.

³ *Sibyl.*, V. 408 : *Vita Sabae* (Wetstein); *Marcus Eremita* (Wetstein).

⁴ Nonnus, *paraphr. Ev. Joh.* i. 103 seq. : “I am not worthy to bring my human hand near to the tip of the foot, though only to loose the thongs of the theopneustic sandal.”

context in which "God-given" would serve indeed, but in which "God-filled," "God-breathing" serves much better.¹

If we bring this sense, commended by the usage of the word, to our present passage, it may, perhaps, seem to be commended also by the context. Paul was not concerned here with how the Scriptures originated, he was concerned with what they are; his mind was less on their genesis than on their nature. And the fact that they are repletively filled with God, and breathe out God to the hearer, forms the better preparation for the exhibition of their usefulness in making the man of God perfect.

If, then, as it seems we ought, we accept this sense as the true meaning of the word, we will observe that the passage tells nothing expressly of how the Scriptures originated, but confines itself to telling us of their essential nature. They are, says the apostle, however they became so, in the truest sense a body of divine writings,—God-filled, redolent of God, breathing God, so that what they say he says. The conception is not that God is shot through them; it is that he repletively fills them. It is not that he is in them as a gold thread is in a fabric through and through which it is worked; but that he is in them as the water is in the cavity of the sea, filling every part, seeping into every crevice and lapping out on every shore. There is no part of them where he is not, and no word of them can sound where his voice is not heard.

So understood, it is not to be claimed that the word "*theopneustic*" here is the exact synonym of our word "*inspired*" in its technical theological sense. But, as a predicate of the Scriptures, it certainly throws the strongest possible emphasis upon the somewhat more important matter² of that characteristic of theirs which inspiration, as understood in its technical sense, is affirmed to secure; it asserts that God is so in Scripture that its words are his

¹ *Ps Phocyl*, 121: "God hath given to each thing a weapon; to bees he hath given a natural safeguard in stings, while speech is the defence of men, and speech is best of all,—the expression of theopneustic wisdom."

² "With Dr. Chalmers we fully agree," writes Professor Smeaton (*The Doctrine of the Holy Spirit*, 2nd Ed., p. 167,) "when he says: 'The important question with us is, not the process of the manufacture, but the qualities of the resulting commodity.'"

words, and he speaks them to all who hear them. Leaving it to other occasions to explain how they became so, Paul here simply asserts that the Scriptures of the Old Testament are divine—in the highest and truest sense, God's word. And it is worth while to recall at this point that this is not an isolated affirmation, either of his or of the New Testament writers. The constant and consistent teaching of the New Testament as to the Old is simply here crystallized in one pregnant word. Everywhere the Scriptures are represented as the "Oracles of God;"¹ what they say God says,² and that even in the narrative parts³ and other portions not assigned to God in the Old Testament record itself.⁴ We may be perfectly sure, then, that we have caught Paul's meaning correctly when we understand him to affirm that the Old Testament is in all its parts filled with God, and that it breathes out a divine message in its every word. This is what Paul teaches us as to the nature of the Old Testament.

II. And on the truth as to its nature Paul founds his teaching as to its value and usefulness. Replete with God, it is "itself instinct with Spirit;" redolent of God, it diffuses divine influence wherever it goes. He that drinks of this fountain drinks a living water; he who eats at this table receives a food which will make him strong unto every good work. It is a natural corollary to the assertion that the Scriptures are in their every part breathed into by God, to add that they are, therefore, in their every part, also "profitable," "advantageous," "useful," "helpful." In enumerating the directions in which they are thus "helpful," the apostle does not aim at any detailed exhaustiveness of statement, but brings together, in an obviously climactic order, such items as, taken together, assert the divine helpfulness of the Old Testament in every sphere in which the man striving to lead a Christian life needs aid. This Scripture, breathed into by God, is thus affirmed to be "helpful for teaching, for conviction, for correction, for training in righteousness." It is useful to us, in that it teaches us the right way in which we ought to walk; in that it convicts

¹ Rom. iii. 2; Acts vii. 38.

² Rom. ix. 17; x. 19.

³ Heb. iv. 4.

⁴ Acts xiii. 35; Heb. viii. 8; i. 6, 7, 8, etc.

us of our sin when we fall from the way; in that it works amendment in us after our wandering; in that it educates us in righteousness. Nor is this to be understood as if the Old Testament were asserted to be useful for all these high purposes for a little way only, to be afterwards discarded in favor of a better aid by which we may complete our course. In the highest strivings of the Christian life it retains its helpfulness; the apostle designates the goal to which it aids us to attain: "in order that the man of God may be perfect, perfectly furnished unto every good work."

Language would fail to provide the means for a more distinct statement of the helpfulness of the Old Testament in the cultivation of every department and every stage of the devout life. We have need only to remind ourselves that this was spoken by a Christian man to a Christian man, after he had received long training and had presumably made great progress in Christian doctrine and living, to enable us to appreciate the meaning of so broad a commendation of the usefulness of the Old Testament scriptures. In these words Paul does not tell us what the Old Testament was to the saints of old, before the gospel had brought grace and truth to light in the world; he does not tell us how valuable its rush-light was to enable those who sat in darkness dimly to trace out the right way, before the Sun of Righteousness rose; he tells us what the value of the Old Testament is to those of us who walk in the light, and what use we who know the gospel can make of the writings of the Older Covenant, when seeking to know the way, to be convicted of our sin, to be set on the right path, to be educated in righteousness—when we desire to be perfect, perfectly fitted for every good work. Paul was not writing to Timothy the Jewish youth, but to Timothy the Christian man and herald of Christ, within whom dwelt unfeigned faith, and who was following "the teaching, conduct, purpose, faith, long-suffering, love, patience, persecutions, sufferings," of the apostle himself. We cannot fail to perceive that the scriptures of the Old Covenant, because they have been breathed into by God, are here announced to be of perpetual usefulness to the Christian man in all his efforts to realize, in thought and life, the doctrines in which he has been instructed.

If Paul is to be our guide, then, in our estimation of the Old Testament, we are to understand that it has been breathed into by God—is filled with him in its every part, so as to convey a divine message to every listener; and is, therefore, of indefectible usefulness to every man of God, of however high a stage of Christian knowledge and attainment, in his efforts to know, keep and walk in the true way, and to perfect his life and character. In a word, he affirms the complete divinity and the ceaseless usefulness of the Old Testament scriptures. There is no part of them which is not filled with God; there can come no time when any part of them shall lose value as an aid to holy living.

Do our theories square with the apostle's teaching? We do not here argue with those who believe that the apostles were "inspired and guided" only "by the current opinion" of their day, and who, therefore, are able to speak of their doctrine as "thoroughly erroneous and untenable," when they teach (as they are freely confessed to teach) that "the whole Old Testament is plenary inspired," and that "it is God that speaks in scripture, and that the words of scripture, in all 'its divers portions,' are the "words of God pure and simple."¹ We who know that it was not the spirit of the times, but the Spirit of Truth, that was in those men of God when they testified of the things of the kingdom, own a willing bondage to their words. Yet, if we be not watchful, as we build our theories as to the nature and use of the Old Testament, we may haply find ourselves some day running athwart their testimony when we are least expecting it. Let us note some of the adjustments of our thinking, that may be needful if we would not thus wander from the way.

1. First, then, we must adjust our theories as to the origin of the Old Testament, as a whole and in its several parts, to the teaching of Paul that it is everywhere divine. We do not in this arraign the validity of what is technically called the "higher criticism." We would have the Scriptures critically studied. We pro-

¹ These phrases are quoted from Mr. James Stuart's elaborate volume, entitled "*Principles of Christianity*," and fairly represent his position, which confesses that the New Testament writers thoroughly believed in the verbal inspiration of the Old Testament, but refuses to be led by their erroneous notions.

foundly wish that the circumstances under which each portion of them was composed could be so fully reproduced to our thought that we could mentally realize the whole process of the delivery of God's revelation of redemption, and thus live over again the whole history of Israel, from the moment when the divine hand was first stretched out to him, to the coming of the promised Messiah. We do not believe that the several parts of this revelation fell, each complete, like the stone of Zeus from heaven. Each part was conceived first in a man's heart and given thence to the people; and we earnestly desire to know this man, in his innermost individuality, and as the conditions of his growth and training worked upon and moulded him, that we may the better understand the message which God sent through him. It is this human element pervading the Scriptures which it is the province of the higher criticism to discover, elucidate and make a living reality to us. But it must not be permitted to "press beyond its mark," and in too exclusive a devotion to the human in Scripture, not merely forget, but even deny the co-presence of the divine. That the Old Testament is human is not inconsistent with its being also divine; but that it is divine in all its parts is inconsistent with its being everywhere—or anywhere—stained to its core with human error and human sin. Just because the Scriptures were not mechanically given through men who were merely pens in the divine hand, but the concurrence of the mind and heart of the human instrument was required by the divine author in all his revelations, we are justified in believing that the instruments employed by God in this great work were always fit—whether the fitting were the work of his providence, of his grace, or of the revelation itself. Nothing that is purely human is alien from such Scriptures, and we expect to find the impress of the human conditions under which each book was written stamped on its fabric. But nothing that is false or sinful can be of the warp and woof of writings which holy "men of God" produced as they were "moved by the Holy Ghost," declaring what the Spirit of Christ that was in them did signify. Let us prosecute with all diligence the work of the higher criticism. But if we find that the special theories upon which we are working are leading us to assert the origin of certain books in

fraud and deceit; or require for their support the assumption of numerous mistakes, errors, inconsistencies, immoralities, within their structure—let us suspect the accuracy of the formulas under which we are working, just as the mathematician will discard formulas which constantly yield false results. Scriptures which are replete with God, cannot lend themselves to the support of lies, and cannot have grown up out of a soil of deception and falsehood.

2. Secondly, we must adjust our theories as to the delivery and development of doctrine in the Old Testament to the teaching of Paul that its every word is a word of God. Again, we do not, in any way, question the fact that both the doctrine and the morality of the Old Testament is progressive. This progress is recognized by scripture itself; the revelation through Moses was a new revelation and was marked as such by God himself; the law was given by Moses, grace and truth came by Jesus Christ; it is only in the gospel that life and immortality are brought to light. It is also obvious on the face of the record. The protevangeli-um does not reveal all the facts concerning Messiah that are contained in the fifty-third chapter of Isaiah. But the biblical theologian, no less than the biblical critic, may easily sink the truth of scripture in the formal completeness of his science. The human mind has something like a passion for distinctions, and will often read them into the record when it cannot justly read them out of it. As a matter of mere fact (and we are glad to use the language of so liberal-minded a scholar as Prof. A. B. Davidson here), "broad distinctions are rare in the Old Testament," "the course of revelation in which is like a river, which cannot be cut up into sections." But the rage for distinctions is only a fault of science so long as, in order to obtain them, we only exaggerate peculiarities which really exist. For instance, we may truly say that Amos emphasizes God's righteousness, Hosea his love, and Isaiah his sovereignty; and we are only scientifically wrong if we leave the impression that each prophet confines himself to the single conception of God which is thus attributed to him. This would only be a gross exaggeration of the great truth "that God, in order to reveal the full round of his being, chose for the pur-

pose, one after another, a succession of men, in the mind of each of whom some one of his attributes was strongly reflected." But we become fatally wrong, if, in order to gain the broad distinctions which we desire, we ascribe false and unworthy conceptions of Jehovah to some of the Old Testament writers. If the Scriptures are breathed into by the God of truth in all their parts, each part must be true; and the revelation which each part makes must combine with that made by all the rest in rounding the whole truth. Development implies continuity and successive growth in the same line, not change and repeated correction. We may find incomplete and partial views in scripture, but not incorrect and false ones. We may find undeveloped morality, but not immorality. If God speaks out from it in all its parts, he cannot represent himself on one page as an unethical tribal Moloch and on another as the Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth.

3. Thirdly, we must adjust our theories as to the proper method of interpreting the Old Testament to Paul's teaching that God is in it everywhere, causing it to be everywhere profitable in building up the Christian life and in making us wise unto salvation. Once again, we are far from suspecting the validity of historico-critical exegesis; we only insist that we must yield ourselves fearlessly to it, even though its consistent application means the uncovering of hid treasures of truth in even the oldest strata of the Biblical writings. We listen calmly to protests against what men call "reading the New Testament into the Old," and to a demand for a "historical exegesis," which proves to mean a limiting of what scripture will be permitted to say to what the latest theory of historical development will allow to have been currently believed by the contemporaries of its several writers. This is not the way that the New Testament writers interpret the Old Testament. This is not the way we should deal with a book breathed into by God, in its every part, that it may bear a helpful message to every age. Nay, this is not scientific procedure. We may well ask, in the face of such attempts to subject the Scriptures to the bondage of contemporary thought, whether the author of scripture is the generation that received it or the God that gave

it. Nor is it so very difficult to picture to ourselves how doctrine may be progressively delivered, and yet at each stage the teaching be so framed as to retain permanent or even acquire increasing usefulness, for the coming years. We may easily imagine a Faraday or Henry, for instance, as so teaching the elements of physics to a school-boy as that only the simple elements shall be conveyed to his youthful mind, and yet in after years he shall be able to perceive that the statements were so fully conditioned and underlaid by complete knowledge of the deepest truths of physical philosophy, as necessarily to imply them and inevitably to suggest them to the sufficiently instructed mind. For him now to read this philosophy in them, would not be to read it into them, but truly to see what had been from the first part of their contents. As a matter of mere fact, apart from theory, this "springing" sense as it may justly be called, is characteristic of the Scripture record. Look at the Biblical statement of physical fact. Take the first chapter of Genesis. Is it not certain that Moses there tells us more than any one of his time,—more than any one up to our time,—did or could read out of his words? Those before whose eyes this wonderful writing was first laid, could not fail to see in it what was placed there for their instruction. No knowledge of science before the time of science was forced upon their attention; but that God is the maker of all things, and by his power they were and are created, this they could not fail to understand. But whatsoever things were written aforetime, were written also for *our* instruction. And after we have learned somewhat of the methods of creation from the book of nature, we look back into Genesis and we find all that we have learned presupposed there. It is not obtruded upon the reader; the record was not written to teach a true science to all generations. But it so underlies and conditions the statement of how God created the heavens and the earth, which was given for moral ends, that he who knows the facts cannot fail to see them presupposed. Thus it happens that while the cosmogony of Hesiod, say for example, cannot be made, by any violence of interpretation, to harmonize with the science of the nineteenth century, that of Genesis cannot be forced without violence out of harmony with it. It has, in a word,

a "germinant" or "springing" sense which has thus far kept it abreast of advancing knowledge. Look again at the biblical prophecies. The oracles of Delphi do not grow in wealth of content with the advancing years; those of the Old Testament become more precious with every age. Each prediction served its purpose in the day when it was delivered. But each is found, as succeeding prophecies more and more illuminate the future, and successive fulfilment explains the details, continually to grow in richness and beauty. What our first parents understood by the *protevangelium* is a delicate historical problem; but what we are to understand by it is not to be determined by its solution. Looking back upon it in the light of all that has been revealed and has happened since, we would be dull indeed not to perceive, not that it may be made to teach much concerning the redemption of man which Adam and Eve could not understand, but that it cannot be made not to. Whoever framed this prophecy, while he adapted it to the capacity of those who were in need of milk and not strong meat, nevertheless framed it out of plenary knowledge of God's plan of redemption; and we can only pity those who refuse to read out of it to-day what its author placed in it, lest, perchance, they should assign a teacher to the infancy of the race who knew more of God's purposes with it than the infant race itself could understand. The New Testament does lie latent in the Old, and it only needs the light of the fulfilled gospel to bring it out. The Old Testament is something like a room, nobly furnished, but dimly lighted; it needs but the sun to shine into it to reveal many splendors which the dwellers in its darkness had not suspected it to possess. Without hesitation we take our stand by Paul, and declare it good science to see in the Old Testament all that God has placed in it, and to draw out of it, not merely what those who sat in the twilight of the past could discern by the faint light that alone illuminated its pages for them, but all that the full glory of the New Testament revelation brings into relief in its words.

4. It is but a corollary from this to add, fourthly, that we must adjust our theories as to the proper use of the Old Testament to what Paul teaches us here of its continuous value for the instruction and edification of the Christian man. Nor are we here

advocating an "indiscriminate jumble" of Old and New Testament texts in our proof of doctrine or our enforcement of a holy life. What we insist upon is a discriminating use of the Old Testament "for teaching, for conviction, for correction, for education in righteousness, that the man of God may be perfect, perfectly furnished unto every good work." We certainly do not advise that proof texts should be adduced for doctrines which they do not fairly teach. We certainly do not commend the too-common practice of forcing out of unwilling texts exhortations to lines of conduct with which they have nothing to do. But we certainly do believe that when God speaks, in whatever age, what he positively declares to be true in faith or right in conduct is true and right forever; and that his declaration remains a proof of its truth, as his exhortation remains an incitement to right doing, of eternal validity. A declaration of the Old Testament of right conduct, positively commanding us, is an unshakable foundation for morality. A proof text from its pages which positively asserts a doctrine is as firm a basis for building a dogma upon as though the sky should open and God speak from the heavens to our own ears to-day. Hesitation to use its dicta in support of our ethical or doctrinal teaching can arise out of nothing else than a false view of the development of doctrine, and betrays a lurking fear lest in the development there has been change as well as growth. It may well happen that we shall find no proof texts in the earlier portions, or even in the whole, of the Old Testament for certain doctrines which are fully taught in the New, or no express commendation of certain of the more delicate Christian graces; this belongs to the essence of development. But it cannot be that Old Testament texts will positively teach for truth, or positively inculcate for right, what the New Testament will condemn. God is the same yesterday, to-day, and forever, and does not teach one thing in one age and an opposite one in another. The light of the Old Testament may run back into twilight, but it is *light*; and though it may seem at times too weak to guide our steps in certain paths, it will never mislead them.

5. Finally, let us observe that, if we follow Paul's teaching here, we shall be in no danger of professing a merely book reli-

gion. There is a sense in which Christianity is a religion of a book; but there is also a sense in which it is a life. The book is precious because it is a life-quickening book, because it is God's chosen means of preserving a living religion in the world. When Paul asserts that the Old Testament is breathed into by God, he adds that this is in order that it may be helpful in forming, fostering and perfecting a godly life. God is in the Scriptures repletively; and he has entered into them, not that we may sit idly before them and offer them idolatrous worship, but that he might by his presence in them render them helpful to us as we fight the good fight and work out our salvation with fear and trembling. Therefore, when he asserts that the Old Testament is mighty to make wise unto salvation, he adds that this is only "by means of faith in Christ Jesus." Though God be repletively in the Scriptures, they are useless to us, even for the holy purpose for which they were given, unless they be "united by faith with them that hear." They are profitable only to the *man of God*; they are mighty to make wise unto salvation, but only *by means of faith in Christ Jesus*. What is a savor of life unto life to some may be a savor of death unto death to others. And it is therefore faith, not the Scriptures, which, after all, is the real dynamic of the Christian life. In a word, Paul is here the forerunner of the Reformers, who with such rare tact united the two conceptions of justification by faith and the exclusive authority of scripture as the mutually supporting principles of a true religion. It is as Dorner truly says: "The actual experience of redemption through Christ accredits the authority of Holy Scripture, so that it is by the help of Scripture that we believe in Christ; and again it is for Christ's sake that we believe in the divine authority of Scripture." Even Scripture cannot appeal to any but a living soul; yet how shall we believe unless we hear? BENJAMIN B. WARFIELD.