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AND

THEOLOGICAL REVIEW.

CONDUCTED BY

B. B. EDWARDS AND E. A. PARK,
Professors at Andover,

WITH THE SPECIAL CO-OPERATION OF

DR. ROBINSON AND PROF. STUART.

VOL. I.

LONDON:
WILEY AND PUTNAM,
1844.

there remain the three powers which rule the spiritual life of the Protestant, viz. the Gospel, the Church and Science, all enjoying full honor, and whose conflict in respect to the ascension seems to be removed.

ARTICLE VIII.

THEOLOGICAL ENCYCLOPAEDIA AND METHODOLOGY.

Translated from the unpublished Lectures of Prof. Tholuck of Halle, by Edwards A. Park.

TRANSLATOR'S PREFACE.

THE following lectures were delivered at the University of Halle during the winter semester of 1842, 3, and have probably been repeated in substance during the present winter. An extended copy of them was taken by one of the author's friends, diligently compared with other copies that had been written in preceding years, and was recently forwarded to this country for publication. Prof. Tholuck had previously given his consent to the translator, that these lectures, thus carefully copied and collated, should be published in the English language, although they have never been printed in the German. One object in presenting them to our readers is, to give a comprehensive, and at the same time a particular view of not merely the course, but also the spirit of theological study, as it is pursued in the German Universities. The system there adopted is well known to be in some respects, far more scientific and extensive than that adopted in other lands. Another object is, to remind the reader of the connection which subsists between the several branches of theological science and their auxiliary studies,—a connection which is often forgotten by theologians, and the neglect of which is fraught with evil. A third object is, to suggest the names and the character of various works, which are of prominent importance in theological literature, and with regard to which the opinions of Prof. Tholuck will be thought worthy of deference. For the benefit of such as may wish to procure the volumes, their titles are given in the language in which the books are written, and are also given in English for the satisfaction of those who are not familiar with the German. The Encyclopaedia of Prof. Tholuck

is selected for publication, in preference to similar works published by other theologians, partly because it is more recent than theirs, and therefore its bibliography is extended to a later day; partly because it is more interesting to an evangelical divine, and, if inferior to some Encyclopaedias in respect of rigidly scientific arrangement, it is, perhaps, superior to any yet published in its animating influence upon an evangelical and christian scholar. The lectures are divided into two parts, which, though treated separately in respect of form, have yet so intimate a connection in respect of substance, as to require frequent references from the one to the other. The first part treats of the general principles which lie at the foundation of theological science, the studies preparatory and auxiliary to it, the best modes of discipline in the acquisition of it, etc. The second part has more distinctive reference to the specific branches of theology proper, and will be presented to the public in a future number of the Review.

PART I.

METHODOLOGICAL PRELIMINARIES IN REFERENCE TO THE VARIOUS DEPARTMENTS OF THEOLOGY.

The science of Hodegetics¹ is that which introduces the pupil into his academical studies. It must be inquired, first, whether it be desirable to pursue a course of education at a public Seminary; secondly, whether the organization of the German Universities be preferable to that of other literary institutions; and thirdly, wheth-

¹ The German word Hodegetik, from the Greek ὁδηγητικός, or rather ὄδος and ἄγω, denotes that system of rules which will direct the pupil into the right method of study. Another name for this science is, Methodologie or Methodik, (Methodology), from the Greek, μέθοδος. It is also called Propädeutik. (Propaedeutics), from πρό and παιδείω, παῖς, and again Isagogik, (Isagoge) from ἰς and ἄγω. "The Hodegetics of academical study is," says Scheidler, "the summary view of the fundamental ideas, principles, and maxims or rules which pertain to the most successful mode of prosecuting study; this abstract of the main ideas being arranged in a scientific form and constituting an organized whole, a system. This science is a guide to the student in his academical course, shows him the right method of attaining his object, and warns him against the circuitous and wrong methods which he might be tempted to pursue." See Scheidler's Grundlinien der Hodegetik, S. 3, 4. The difference between the Hodegetics and the Encyclopaedia of Theology is, that the former has regard to the personal qualifications of the student, his methods of study, his preparatory helps, etc.; whereas the latter has regard to the state, the various departments and systems of the science itself.—T.

er the acroamatic style of lecture, (that of the teacher's continuous address *ex cathedra*), be better than any other form of instruction.

First, as to the worth of a public education. It may be thought, that as we have such valuable published books, an industrious perusal of them in private will accomplish all the purposes of a university-course. So thought many "Philanthropists" of the preceding century; as Salzmann, author of *Carl of Carlsberg*. But we ought to consider, first the great advantages which redound to young men, from their striving in sympathy with one another after excellence. These advantages are the greater, where there are large universities, in which men from different parts of the world are brought into contact. We must consider, secondly, that in many particulars our books are deficient for the private scholar. They were written for the community in general, not for youthful students in particular. But lectures should be adapted not to men in general, but to students; and not to students in general, but to the members of the particular seminary where the lectures are delivered. The means for the education should be fitted precisely to the individuals to be educated. We should consider, thirdly, that there is a peculiar power in the living voice of the lecturer. The teacher should impart such truths as he has made good in his own thought and life; he should indicate the effect which has been produced upon his own mind by the subjects he discusses. His own individual impressions are blended in their influence with the truth itself. We must consider, fourthly, that the teacher should labor with the pupil, sympathize with him, not merely communicate scientific truth, but stand by his side to advise him. The instructor, therefore, should not remain a stranger to the events and influences of the passing day, but by familiarity with these, should be able to enter into the excitements of the pupil's mind. The student, therefore, ought to give especial heed to the lectures which are delivered, and from which he may expect to receive a quickening impulse to his own mind.

Secondly, we were to consider the organization of the German universities, as compared with that of other literary institutions. The peculiarity of these universities is the degree of independence which they allow the student, in respect of his studies and his conduct. In the English universities, there is a continued supervision over the pupil's demeanor and literary progress. It is said, that the want of such supervision is the source of great evil, since the student, when left to himself, often pursues a wrong

method of study, and also falls into immoral habits. But it is impossible to attain a true self-government and power of independent action without incurring the danger of false steps; and that only is the true property of a man, which himself has made such by his own effort. Meanwhile it may be true, that the grossest forms of evil are prevented by an arrangement, which unites certain features of the English with certain of the German organization; as has been done in the Theological Seminary at Tübingen.¹

Thirdly, let us speak of the mode of continuous lecture pursued in the German universities. Would it not be preferable to adopt the form of question and answer? Theremin replies in the affirmative. But this dialogical method can be pursued only in very few sciences. In the majority of studies the materials must be given by the teacher. He has often, moreover, too many hearers to allow the introduction of the Socratic form. The free lecture is the most exciting and the most beneficial. If the thought of the teacher first occurs to him and develops itself during his address to his pupils, then are their minds aroused to activity, and their power of thinking for themselves is increased. The free lecture, then, is conducive to the mental discipline of the student. If, however, he simply hear it, without writing what he hears, he

¹ It has often been considered a matter of wonder, that under such despotic governments as those of Germany, there should prevail so deep an attachment to freedom, or as some would say lawlessness, in the university-course. Constraint is regarded as the greatest of evils in the education of youth, who have left the gymnasium. The university is looked upon as the place for self-education, "where every student shall stand as much as possible on his own feet, where the individuality of each shall be respected, and where, in the words of Lessing, all trees shall not be forced to grow under the same bark," where the young man shall be left to his own guidance, so that he may learn to respect, and govern, and depend upon himself; where he may acquire energy of character in directing his own free impulses to virtue; and where, if he misuse his liberty, he may yet learn, by a sad experience, one phasis of man's prerogative, that of being his own master. "This freedom," says Fichte, "is the breath of the university; the moral atmosphere in which all its fruits expand most cheerfully, and come to ripeness." The object of education is said to be, not the accumulation of ideas, but the awakening of a scientific spirit. This enkindling of the soul is pronounced an impossibility under any coercive system. "He who was born a freeman cannot learn a science, when he is constrained as a slave," says Plato; and it is an oft-quoted remark of Jean Paul's: "the freedom of the man must grow out of the freedom of the youth; a student bowed down under constraint can be nothing better than a magistrate creeping *auf allen vieren*." One of the ablest advocates of the exemption of students from legal restraint is Schleiermacher, in his *Gedanken über Universitäten in deutschen Sinn*. See Scheidler's *Grund. der Hodeg.* 8. 182—201. — Tr.

will soon forget what he has learned. He may gain some degree of mental discipline, but he will not retain the specific instructions which he has received. In order to obviate this evil, and also to avoid the severe labor of communicating truth in free speech, without dependence on a manuscript, many have introduced the practice of reading their lectures so slowly, that every word may be written down by the pupil. This mode of dictating instruction is said to indicate a disregard for the welfare of printers. (It supersedes the necessity of the teacher's publishing his works.) The better method is, for the instructor to employ the free, unfettered mode of address, and for the pupil to write down on the spot as much of the lecture as is possible, and afterwards to ruminate upon it. Seldom is real benefit derived from mere and slight hints in the student's note-book, which are not diligently re-examined and scrutinized.¹

¹ The professors in the European universities were originally united in the plan of delivering their lectures in the free style, in nearly the same style which is adopted in the pulpit. But in the middle or latter part of the fourteenth century the practice of slow dictation was introduced in Paris, and it continued to be practised until modern times, although it has been often prohibited by law. It was forbidden in Paris as early as 1355. In 1389 it was forbidden in the High School at Vienna. At the beginning of the sixteenth century it was the prevalent mode in the university at Ingolstadt, but was afterwards prohibited by new statutes. The prohibition was ineffectual, and was repealed in 1746. About the same time it was forbidden in Würzburg. The Jesuits were the most prominent advocates of the plan, especially in Italy. Numerous evils arose from it. Rich young men, in the Italian cities, sent their servants to transcribe the dictated lectures, and thus obtained the honors of the university without having performed its required labors. "Nothing more is wanting," said Riccobini, "than that the professors send their servants to dictate, and then will all our scholastic duties be performed by substitutes." In 1592, this practice of slow reading for the benefit of the note-takers was condemned in Venice, and a fine of twenty ducats was imposed upon every professor who should disregard the prohibition. It was however disregarded, and the objectionable mode of teaching was not abandoned, until it became an object of ridicule, and the 'paper-doctors,' as they were called, were influenced by a sense of shame to adopt a more intellectual style of address. The method of dictation has been discontinued in Germany by many able men, as Diesterweg and Schleiermacher, but their opposition has not been altogether successful. It is difficult to resist the will of independent youths, who find it more convenient to transfer their teachers' instruction to their note-books, than labor to incorporate it with their own minds. Besides, it must be confessed that the practice of dictating the more fundamental parts of a lecture, is attended with advantages which over-balance its evils. See Scheidler's *Grundlinien der Hodegetik*, S. 298—304. — Tr.

† 1. *Nature and Design of the Introduction to Theology.*

The Introduction to any particular science contains a general notice of what is included in that science, and of what is required for its practical application ; and by this means gives to every one who pursues that specific branch of learning, a clear idea of what he, as an individual, is called to perform. It takes a cursory view of the science as a whole, states the general outlines of it, and thus facilitates the apprehension of any particular part of it. It may be compared to the rapid glance at the general plan and contents of a book, which comprehensive survey is taken by the reader before he peruses the separate sections. The Introduction develops, moreover, the best method of mastering the various branches of the science. It is divided into three departments. The first is the Encyclopaedia, which includes a representation of the structure of the science, the fitness of its various branches to the design of it as a whole, and the relative influence and importance of these branches.¹ The second department of the Introduction to theology is Methodology, which is subjective, whereas the Encyclopaedia is objective. Methodology unfolds the manner in which the subject himself, the student, can make himself master of the object, the science, which has been unfolded in the Encyclopaedia. The third department of the Introduction is the account of the Literature of the science ; or a statement of the character and merits of the books pertaining to the objects under consideration. This department is properly a branch of the Methodology. It is sometimes called Bibliography.

¹ Hagenbach, in his Theological Encyclopaedia, gives the following definition : " By the term theological Encyclopaedia we understand, a general sketch of all the studies which pertain to theological science, or are intimately connected with it, and a brief description of the helps for the prosecution of the science. The Encyclopaedia does not aim to promote superficial study, by communicating fragmentary views of theological subjects ; but rather to encourage a truly scientific spirit, in opposition to a vain empiricism among theologians. This it does by an accurate delineation of the metes and bounds of the science, as it stands related to other sciences, and as its various branches are related to each other ; also by giving the characteristic marks of each distinct department of theology." p. 1. The word is derived from the unauthorized Greek word, *Ἐγκυκλιοπαιδεία*, found in Quinct. Instit. 1. 10. 1, which comes from *ἐγκύκλιος παιδεία*, instruction in a circle, *κύκλος*, a complete system of instruction. " Hence," says Hagenbach, " the Encyclopaedia of any science cannot be written until the science itself is filled up, and rounded off into a complete system."—*Encyc.*, S. 105.

‡ 2. *Literature pertaining to the Introduction to Theology.*

In the period immediately preceding the Reformation, Erasmus published a work, called, *Ratio verae Theologiae*, 1519. This work was issued in a new edition by Semler in 1782. It is not written with any strict method, after any definite plan. It contains a great variety of matter, exhibits a warmth of interest in the subjects discussed, and its Latin style is excellent. The most important work which was issued during the period of the Reformation was from a pupil of Melancthon;—Chyträus, (or Kochsaff, Prof. of Theol. in Rostock), *De Studio Theologico recte instituendo*, Wittenberg, 1590. The chief work which appeared from the Calvinistic Church is, Hyperius, *Ratio Studii theologici*, 1556. The school of Spener and Francke, in the seventeenth century, labored with peculiar zeal upon Introductions to Theology. Melancthon has uttered the following remarkable words: "I am conscious that I have never discussed theological subjects with any other design than this—to make myself better." But the Lutheran Theology of the seventeenth century had entirely forgotten this practical earnestness of the Christian religion. Spener labored to produce the felt conviction, that no divine, who is not a pious man, is able to understand the nature of piety, and obtain the right conception of theological science. His disciples strove to inculcate the same principle, in the Introductions which they composed. They did not, however, adopt the right method for attaining their end. They introduced practical comments on religion into their scientific treatises on theology; interspersed the hortatory with the dogmatical, and seemed to forget that the science itself, when constructed in a Christian spirit, has a practical and edifying character. The most distinguished books from the school of Spener are, Spener, *De Impedimentis Studii theologici*; Francke, *Idea Studii theologici*; Joach. Lange, *Institutiones Studii theologici*; and Buddeus, *Isagoge ad Theologiam universam*, 1720. The last named is the most learned work which has appeared from this school.

In the modern Introductions to theology we discover a great want of an earnest consideration and a clear, deep insight into the nature of the Christian doctrine. The learning which these Introductions contain has too exclusive reference to the externals of theology, and does not stand in a living connection with the spirit of Christianity. This criticism will apply to the work of Planck, entitled, *Introduction to the Theological Sciences*, (*Einleit. in die*

Theolog. Wissenschaften,) in two volumes, 1790. An Abridgement of Planck's work appeared in 1813, under the title, *Grund-plan of the theological Sciences (Grundriss der Theol. Wissenschaften)*. Other works on the subject are Nösselt's *Manual for the Education of young Theologians (Handbuch zur Bild. angehend. Theol.)*, edited by Niemeyer, 1813; Stäudlin's *Encyclopaedia*, Hanover, 1822; Danz's *Encyclopaedia*, 1832, which is almost exclusively confined to the notice of books, and therefore does not correspond with the object of an *Encyclopaedia*; Schleiermacher's *Brief Exhibition of Theological Studies (Kurze Darst. des theol. Stud.)*, 1811, which is a sketch containing much solid instruction, but not easily understood without an acquaintance with Schleiermacher's peculiar theories. Hagenbach (Prof. in Basle) published an *Encyclopaedia* in 1832, which is not without evidences of talent and spirit, but does not exhibit an accurate or a profound knowledge of the subjects belonging to the different departments of theology. It displays also too great a degree of dependence on Schleiermacher. The studies of Hagenbach have not been extensive enough for the authorship of such a work. Rosenkranz published an *Encyclopaedia of the theological Sciences* in 1831 (*Enc. der Theol. Wissenschaften*). He adopts the theological peculiarities of Marheinecke, and Marheinecke is a follower of Hegel. Rosenkranz is in many respects obscure in his statements, and does not exhibit the requisite maturity of mind in his conceptions. His *Encyclopaedia of theology* may be more properly called an *Encyclopaedia of the physical and intellectual sciences*.

There are other works, connected with this subject, which are not written in the form of manuals for study, but in a freer style. Such are the following. Herder's *Letters on the Study of Theology (Briefe über das Studium der Theologie)*. This book is written with great earnestness and talent, and excites the mind in an especial manner to the study of the Old Testament. It is, however, in part devoted to questions and topics which have no particular interest for our time.—Sack's addresses to the young on the worth and attractions of Theology, (*Werth und Reiz der Theologie*), published in 1814, are beautifully written, but are not comprehensive, and their contents are, on that account, of insufficient value. The form of addresses is very appropriate.—Unger published in 1834, addresses to the future Clergy, (*Reden an Künft. Geistlichen*), which are adapted to awaken an interest in theology, and they give some fine hints in reference to several branches of the science.—Harless's *Encyclopaedia*, published in

1837, contains an excellent development of theological science, but is too historical for a general treatise, and is therefore better fitted for the mere history of the various departments in theology.

To the young theologian are especially recommended the above cited works of Erasmus, Unger, Herder, Harless and Hagenbach.¹

§ 3. *The Revealed Christian Religion.*

Religion in the subjective sense, is the reference of our life to God; first and immediately in our feelings, then and mediately in our knowledge and volition. In the objective sense, religion is the whole system of doctrines and prescripts for worship, which are founded on our above-named subjective relation to God. The meaning of the word revelation will not be here definitely and positively stated, but will be reserved until we come to treat of dogmatic theology. We will only say, negatively, that revealed religion forms the correlate of natural religion, or the religion of the reason; it is not the result of human investigation, nor was it communicated to men by their fellow-men; but is the result of an extraordinary communication from God, is therefore infallible, whereas, on the contrary, all processes of human thought are more or less subjected to error. Hence can we explain why it is, that every religion gives itself out to be, not a product of the reason merely, not anything which originated from human inquiry and study, but a result of divine revelation. For every religion must have a firm and stable ground, since it aims to govern the whole life. The teachings of Christ are, therefore, a revelation. He declares that he did not receive his doctrine from himself, as an individual man, but from his union with God, John 7: 16; not therefore from human investigation, not from the authority of other men. He declares his knowledge of God to be absolute

¹ In addition to the books cited by Tholuck, Hagenbach mentions the work of Chrysostom, *Περί ἱερωσύνης*; that of Augustine, *De Doctrina Christiana*, as containing the germs of an Encyclopaedia of certain departments of theology; also, (less valuable), the work of Isidorus, *Originum sive Etymologiarum Libri XX*; Rabbanus Maurus, *De Clericorum Institutione*; Gerson, *De Reformatione Theologiae*. Of a later date are Gaussoni (Steph.) *Dissertationes*, (very highly commended); Calixtus, *Apparatus theologicus*; Pfaff, *Introductio in Historiam Theologiae literariam*, 1724; Walch, *Einleitung in die theologischen Wissenschaften*, 1753; Bertholdt, *Theologische Wissenschaft's-Kunde*. In more modern times have appeared the Encyclopaedias of Wachler, 1795; Thym, 1797; Tittmann, 1798; Kleuker, 1800, 1801; Schmidt, 1811; Francke, 1819; König, 1830. From the Catholic church, Wiesner, Dobmayer, Thanner, Drey, Oberthür, Klee. See Hagen. Encyc. S. 105—119.—Ts.

and free from all error, and he establishes his claim to infallibility upon his wonderful union with the Father; see Matt. 11: 27. John 6: 46, comp. John 7: 28. 14: 7.

But the direct teachings of Christ do not include the whole of Christian truth. He continued them but a short time. He often refers to the fact that his apostles must finish his work; see John 4: 38. 14: 12. comp. 17: 18. He declares that the apostles were not in a proper state, during his life, to comprehend the weightiest truths of religion; see John 16: 12. He alludes to the fact that himself will come again in a spiritual manner, and will lead his select disciples into the truth, see Acts 1: 8. Luke 24: 48, 49. John 16: 14. He communicates therefore to the twelve the same authority which he himself possesses; see Luke 10: 16. Matt. 10: 40. John 13: 20. Consequently the teachings of the apostles in the writings which they have left us, are part and parcel of Christianity. Their authority, however, can extend no further than to moral and religious truth. The form also in which they perceived this truth is an imperfect one.¹ The right ideas are represented by them in imperfect images and figures. Christ could never have said, as Paul did, Now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known, 1 Cor. 13: 12; for Christ while on earth saw the whole truth clearly and in perfect form, John 6: 46. (The relation of the knowledge which Christ possessed to that which the apostles possessed, is explained in Tholuck's Introduction to the Epistle to the Hebrews, § 6.)

After we have taken this general view of the compass of the revealed Christian religion, we may inquire for the one principle which characterizes it. This principle is, that all the truths of the Christian scheme point to the incarnation of God in Christ, and to the redemption which was effected thereby. Christianity refers also to the Old Testament, and acknowledges its authority, as in John 5: 39. It is a query, what relation the scheme of the New Testament has to that of the Old. We cannot describe this relation better than in the words of John, in connection with those of Paul; see John 1: 17. Coloss. 2: 17. Heb. 10: 1. The Old Testament has the law and shadows, (or forms, sketches, etchings that give an idea of the true system,) the New Testament has grace and truth. In the Old, goodness comes to the aid of man in the form of command, and the truth is addressed to him in the

¹ Imperfect, in comparison with the mode of conception which distinguished Christ as the Omniscient one.—Tr.

form of symbols and dark predictions. This is appropriate to the lower position in which men stood before the coming of Christ, and from which they looked at religious doctrine. Thus the child stands in need of law, and of pictorial exhibitions of truth. Accordingly Paul characterizes the religion of the Old Testament as that of the childhood of our race, see Gal. 4: 3, 4. By this religion was man awakened to feel his need of redemption. Goodness was exhibited in the Old Testament, but grace is proffered in the New, is communicated to us in a spiritual way, as an inward incitement to duty. Instead of the symbol we now have the clear perception of the idea.

If we ask then, in what respects is the religion of the Old Testament important for a Christian divine, we answer, first, that it reveals to us the love which God has exercised towards our race in educating it; and secondly, that the instructions of the Old Testament are presupposed by the New, and therefore must be understood in order to gain a complete and comprehensive view of the Christian scheme. We must, for example, be apprized that by one man sin entered into the world, and death by sin, and so death passed upon all men, because all have sinned; that death reigned from Adam to Moses, etc.—we must be aware of this as a previous truth, in order to perceive the relations and consequences of the death of Christ; see Rom. 5: 12—21. All those portions of the Old Testament, however, which have no connection with the scheme of the new, are to be looked upon as antiquated, as abrogated. The Christian must regard them, as the painter regards those lines in his original sketch which are not transferred to the canvass: they are no parts of the finished picture, are at present of no use further than as mementoes of something gone by.

§ 4. *Christian Theology.*

This is the science of the Christian religion. By the term science, we mean a systematic exhibition of a class of ideas, which are so arranged as to form one whole, to be surveyed in one view, and which are susceptible of a division into distinct parts, all of which go to make up the entire organization. The opposite of a science is an aggregate. Theological science is divided into four main departments. The first is the Exegetical. This brings to our knowledge, in a definite order, the materials upon which the Christian religion is established. The second is Systematic Theology; which is divided into the Dogmatic, and the Moral.

Dogmatic theology is the exhibition of the doctrines which are presented to our faith by the Christian records, and the corroboration of the same by the authority of reason. The science of morals is the representation of a Christian life as it is regulated by doctrinal faith.¹ The third department is the Historical. This is the exhibition of the mode and degree, in which the Christian church has at various times realized the ideal of the Christian faith and life, illustrated the idea of the kingdom of God. The fourth, is the Practical department. This develops, from the nature of the Christian system, those principles according to which the faith and the love, which this system has introduced, may be established and spread abroad.

§ 5. *The Necessity of Theological Science for Clergymen in their practical duties.*

At the close of the preceding century, there was a tendency in many minds to regard classical, aesthetic and philosophical study as a mere article of mental luxury, and to direct all the energies of man to his outward good and the means of advancing it. This was the so-called Philanthropism, of which Salzmann,² and Campe were the apostles. This system, in its theological relations, sanctioned Deism. Christianity was rejected, because it had been established by Jews who had never revered this modern illumination. According to the Philanthropists, the study of theology should be reduced to that of morals and rhetoric, and the time which might remain after these departments were exhausted, should be devoted to that, which would make the parson

¹ Moral Philosophy is taught, by the evangelical divines of Germany, in a far more scriptural and decidedly Christian form than by the moralists of England and America. It is considered a part of systematic theology, and is therefore derived from the inspired volume.—TR.

² Salzmann, author of the fictitious work, *Carl of Carlsberg*, in 6 volumes, and Campe, were both originally preachers, but afterwards devoted themselves to the instruction of youth, and to the publication of books on the general subject of education. The system of philanthropism, of which Basedow was the founder, and Wolke, Iselin, Campe, Trapp and Salzmann were effective supporters, was introduced into Germany in the latter part of the eighteenth century; was founded on Locke's and Rousseau's maxims of education, and after effecting much both of good and of evil was abandoned in the early part of the present century. It has the merit of abolishing certain objectionable features, which had previously been countenanced in the education of youth; but like many other reformations, it corrected an old abuse by originating a new one, and for the sake of avoiding one

much more useful than Dogmatics could render him, to the study of the fine and useful arts, the mode of curing sick cattle, agriculture, etc. By such an education, the country pastor would become a right fatherly friend of his parishioner. With this view and with such principles, did Dr. Barth write the epistle to the minister Zedlitz, on the study of theology as pursued in the German universities. The whole scheme of the philanthropists, in contrast with that of our universities, has been thus characterized: "we regard science as a lofty and heavenly goddess, which is to be revered, the philanthropists regard it as a cow which provides them with milk."

But there is another objection, worthy of more respect, sometimes urged against theological science. It springs from a concern for practical piety. The objector alleges that the study of theology robs our faith of its childlike and simple character, and puffs up the spirit, 1 Cor. 8: 1. It is said to be fully sufficient for a practical clergyman, that he possess, first of all, a pious heart, which will enter with interest into his ministerial duties; secondly, a general education; and thirdly, the gift of eloquence, where this is possible. The Quakers, the Mennonites, and the Methodists have expressly contended against theological education. In reply to their objections we say, that scientific theology does not indeed preserve in us the childlike, undisturbed and unquestioning faith which unlettered Christians have; but it is not a mere misfortune that the child must be matured into a man. It is indeed true, that a danger of pride is connected with learning, as with every other possession, but this is no reason for throwing away all that we possess.

Every one must acknowledge, that the church has at some times been in need of a learned ministry. Christian truth is taught by the inspired penmen in a foreign speech, in foreign forms of thought, in a certain historical drapery. It has required learning to accommodate this truth to nations which adopt different modes of expression, as well as of thought; to procure translations of the Bible, to explain its text, etc. In process of time, the truths which the apostles preached were misrepresented and discolored, and these misunderstandings could have been corrected only by learned theologians. The reformation would have been impossible, had there not been well read divines on the stage at that period.

But we say not only that the church has needed learning in her ministers at some times, she needs it at all times. Her ministers

are, properly, the representatives of theological science. The difference between Christian theologians and Christian laymen is only a difference in degree; one class blends itself with the other; there are in Christianity no exoteric and esoteric systems. Every reflecting layman acquires at the present day some theological education. The commentaries on the Bible, the systematic instruction in the Catechism, the popular histories of the church constitute the beginning of his theological course. Unless he have some insight into the faith which he adopts, then is he blind in his faith. Accordingly, the church needs men who shall be the depositaries of science, devoting themselves to study, so that they may supply the necessities of their congregations. It is natural to demand, that these depositaries of learning should be the practical working clergymen. One such educated man should be stationed over every church. The pastor will not be able to discharge his official duties thoroughly, unless he have a high degree of theological science. This, it is true, will not be sufficient without personal piety and a love to his parishioners, which will induce him to sacrifice his own for their good. But this piety and this love are so much the more efficient and useful, when they are conjoined with a fundamental knowledge of the various theological departments.

The pastor needs, first, a scientific acquaintance with sacred criticism. Then only can he with confidence apply the scriptures to the heart, when he has obtained a full conviction of the meaning of the original text. He must be convinced on critical grounds of the authority of the sacred books, if he would reason from them with assurance. He should also understand the peculiar relations and the precise circumstances, in which Christ and the apostles lived and spoke, in order to interpret their instructions rightly and definitely, as well as to make a practical application of them.

He needs, in the second place, an acquaintance with dogmatic theology and with morals. He must defend his faith, as agreeable to human reason. He must understand the specific doctrines of the gospel in their connection. He must understand the relations of religious truth to the nature of man.

The pastor needs, thirdly, an acquaintance with historical theology. The evangelical church can be understood only when we perceive how she has become what she at present is. All favorable developments in past ages are patterns for the present age; all exploded errors, either in doctrine or in practice, still serve as warnings for the f

Thus do we see the beneficial influences of theological study, even on the ground that the pastor's congregation are united in the true faith. But at the present day, we cannot assume such a ground. Where, then, the clergyman finds himself standing in opposition to educated skeptics, he must obtain a thorough knowledge of the reasons for their skepticism; and must be able, with the help of theological science, to commend the true faith to their adoption. There are now, besides, many differing confessions and sects. The preacher should be able to defend his own creed, and to use for this object the weapons of erudition. It requires learning to sustain his faith, when he comes into conflict with sectarians, and also to communicate the appropriate arguments to his lay-parishioners, so that they also may refute gainsayers.

‡ 6. *Studies auxiliary to Theology.*

Biblical exegesis rests on the basis of classical and oriental philology; dogmatic theology upon the basis of metaphysics, and the philosophy of religion; ethics upon the philosophy of our mutual relations; ecclesiastical history presupposes a knowledge of profane history; and practical theology rests on the principles of anthropology, psychology and rhetoric. It must not however be supposed, that Christian theology is a mosaic, of which the above-named secular studies are the component materials. The proper theological character of these studies is derived from their peculiar relation to Christian truth. The secular historian cannot write a good history of the church without previously becoming a theologian. No one can give a proper view of the ecclesiastical changes that have transpired, unless he have a thorough understanding of the doctrine of the church, and this presupposes an acquaintance both with exegesis and doctrinal theology. The history of the church is a history of doctrines; and a man cannot understand the development of these doctrines, the controversies concerning them, unless he have studied the doctrines themselves. In like manner can no merely classical philologist interpret the New Testament aright. The style of the New Testament cannot be understood without a knowledge of the Hebrew; the contents of it cannot be appreciated without a knowledge of doctrinal theology and ethics. G. Hermann, in his *Programma* (published in 1833) on Gal. 3: 20, has illustrated, in a striking manner, how completely the acuteness of a mere philologist can fail of detecting the meaning of a biblical phrase. Hermann has not differed from theologians, in

his reception of the text of this passage; but the chief difficulty lies in the sense, not in the words, and so little has he done toward clearing up this difficulty, that Rückert confesses himself unable, with all his study, to detect any meaning in Hermann's explanation. Besides, this eminent classical scholar has falsely explained many idiomatic phrases of the epistle to the Galatians, through inattention to the peculiarities of Paul's style. Thus he translates the words *κατὰ ἀποκάλυψιν* in Gal. 2: 2, by the phrase "Explicationis causa," whereas the meaning of the words is, "by an impulse from God," or, more literally, "because of a revelation."

§ 7. *What is demanded for the right prosecution of Theological Study.*

First, the theologian must himself believe the doctrines which he studies in their scientific form. This is necessary in order to secure the requisite interest in the science. If a student have the impression, that Christ and the apostles have taught nothing more than the Jewish theology prevalent in their day, he cannot have the same enthusiasm in his studies, which he would feel, if he knew that Christ had uttered what he fully and absolutely believed to be the truth; see Matth. 11: 27. Now it must be remembered, that the scientific apprehension of religious doctrines presupposes a religious experience. Without this moral qualification, it is impossible to obtain a true insight into theological dogmas. He who knows not from experience what devotion is, cannot understand a scientific treatise on the state of mind suitable for devotion. So likewise he who regards the Holy Ghost, the new birth, the need of redemption, etc., as mere terms destitute of important meaning, cannot rightly understand a scientific treatise on the doctrines intimated by those words.¹ Besides, the

¹ It is often asserted, that the course of theological study in Germany appeals to the intellect alone, and makes no demand on the affections. It is, however, one of the first principles of German criticism, that heartfelt sympathy with the sentiments of an author is essential to the correct appreciation of him. "An inward interest in the doctrines of theology," writes Hagenbach, "is needful for a biblical interpreter. As we say that a philosophical spirit is demanded for the study of Plato, a poetical taste for the reading of Homer or Pindar, a sensibility to wit and satire for the perusal of Lucian, a patriotic sentiment for the enjoyment of Sallust or Tacitus, just so certain is it that the fitness to understand the profound truths of Scripture, of the New Testament especially, presupposes, as an indispensable requisite, a sentiment of piety, an inward religious experience. So is it ever true, that the Scriptures will not be rightly and spiritually comprehended, unless the Spirit from God become himself the true in-

Evangelical church¹ positively requires that the theologian shall maintain the faith that is taught in her creed, and obliges him, at his ordination, to take an oath that he will teach this faith. If therefore, as the case often is, the student do not freely adopt the articles of our creed, then it should be the object of his theological study to bring his mind through his doubts into the belief of these articles; and as our church presupposes that these articles are received by every clergyman, so should it be the effort of every clergyman to make himself especially familiar with those modes of discussion, which aim at establishing the doctrines of the church, and reconciling them with what is known to be true.

Secondly, the study of theology demands a good degree of natural talent. True, the circle of a theologian's knowledge need not be so extensive as the circle of a philologist's or physician's;² still, the study of our doctrines requires a power of sharp discrimination; and the department of practical theology demands, in a special degree, soundness of judgment. See 2 Tim. 2: 15.

Thirdly, in the Protestant church every clergyman is a preacher. Therefore a natural talent for eloquence is demanded of the clergyman. He must have no defect in his vocal organs, no great degree of bashfulness. In general is it desirable that he have a liveliness of sensibility, by means of which his power in the pulpit will be increased. There is a natural eloquence, and he who possesses it can derive most profit from the rhetorical rules which are prescribed in the books. The man, however, who is deficient in this natural gift, may in some measure supply the place of it by the vivacity and elevation of spirit, which come from a heartfelt faith in the objects about which he discourses (see 2 Cor. 4: 13), and from love to the hearers whom he addresses. The living emotion always suggests the appropriate language. Besides, he who wants the talent for preaching may console himself with the thought, that he can supply his deficiencies for the pulpit by labors in the care of souls, by catechising the children, etc.

Fourthly, the candidate for the sacred office devotes himself

terpreter of his words, the *angelus interpretis*, who will open to us the true meaning of the Bible." See Lücke's Preface to his *N. T. Hermeneutics*.—Hagen. *Encyc.* S. 179.—Tr.

¹ The name of the church of Prussia, since the union of the Calvinistic and the Lutheran into one national establishment.—Tr.

² "A minister can succeed *in a manner*," said Dr. Witherspoon, "without the same degree of talent and learning which are necessary for an accomplished statesman or lawyer or physician; but a minister who would magnify his office, must be second to no other man."—Tr.

to theological science, for the purpose of applying it advantageously to the wants of the church of which he is a servant. He is never allowed, in the progress of his studies, to lose from his vision the grand object of the sacred ministry. His regard to this object will preserve in his mind a conviction of the high value, which he ought to attach to theological science. When the philologist has not prosecuted his studies in the right manner, the evil that ensues is this: he cannot form nor impart an animating and lively picture of antiquity, but has merely a faint image of it. When the jurist has pursued a wrong system in his study, the evil that ensues is this: he puts in hazard the earthly good of widows and orphans, and thus sanctions injustice. When the physician has failed in his scientific education, he incurs the guilt of endangering the life of his fellow-mortals. But when the divine has erred in the prosecution of his studies, he encounters a far greater evil, he leads men astray from the path of endless life.

The high importance of the pastor's office is exhibited in a remarkably impressive style by Baxter, in his *Reformed Pastor* (2d edit, 1834). The rich blessings that may flow from the efforts of a single clergyman are portrayed in Schubert's *Passages from the Life of Oberlin*, 1832.

§ 8. *Studies auxiliary to Exegesis.*

The interpreter of the Old Testament needs the assistance which can be derived from oriental philology. The interpreter of the New Testament needs the aid which can be derived from the oriental and occidental philology. Philology is to be distinguished from linguistics or the study of mere words. The province of philology is to reproduce and bring into our ideal presence, the whole life of a people who have been separated from us both in time and space. Words are only a means for this end. It is through the medium of language, that we can learn what were the manners and customs of the distant people; and it is in the structure of their speech, that we detect some features of their character and their mode of life. The beau ideal of a philologist is well delineated by Wolf in the Preface to the third edition of his *Roman History* (*Römisch. Gesch.*), also in his *Epistle to a young student of philology*, which is found in the second volume of his *Life and Letters* (*Leben und Briefe*). The same is given, in an animating style, in his *Museum of ancient Literature*, Vol. I (*Mus. der Alter-*

thumswiss.). Compare, also, Bernhardy's *Encyclopaedia of Philology*, 1832. (*Encyc. der Phil.*)

§ 9. *Oriental Philology.*

A. In reference to grammatical and lexicographical literature.

A knowledge of the oriental languages is requisite for the thorough understanding of the Old and New Testaments. It is requisite for the Old Testament, because the Hebrew forms of speech are far better comprehended when they are compared with the cognate dialects; because the signification of many Hebrew words can be learned only by aid of these dialects; because some parts of the Old Testament are written in the Chaldaic idiom; because there are some very important translations of the Old Testament into oriental languages; and lastly, because there are some instructive rabbinical commentaries on the Old Testament. A knowledge of the oriental languages is requisite for the thorough understanding of the New Testament, because the Syriac version of this Testament, which is a work of the second century, is very important in respect of exegesis and criticism; because in the time of Christ the Aramaean dialect was commonly spoken in Palestine, and therefore many expressions of the Saviour and his apostles can be explained by the Aramaean; because, lastly, the spirit of the oriental literature is discernible in the New Testament writings, at least in respect of style and form. Thus, for example, in our Lord's prayer is found the word *ἁφειλήματα* (Matt. 6: 12), which is here used in the sense of *culpa*. This application of the word to a moral delinquency is to be explained by the Aramaean dialect, which applies the word כִּטְיָה to denote moral guilt. Again, the idiomatic expression in Matt. 7: 4 is to be explained by the Arabic proverb, "A man who has no splinter in his eye," i. e. a sharp-sighted man. Once more, the words, "thought it no robbery," in Phil. 2: 6, are illustrated by a phrase which is found in the Persian and Arabic languages, "to look upon a thing as booty;" and which denotes the striving to get possession of the thing, as quickly as a robber seizes his prey. The meaning of the passage is therefore the following: although the Redeemer might have made use of his divine power at any time, yet he wandered upon the earth in the fashion of a servant, and waited for God to raise him to his pristine state.

Collections of oriental writings, useful for the study of the New Testament, are found in Von Bohlen's *Symbolae Persicae ad ex-*

plicandum codicem sacrum, 1822; and in Gesenius's Contributions to Rosenmüller's exegetical Repertorium, Th. I.

The Arabic language is usually recommended to the theologian, as the most useful of the cognate dialects. This tongue has indeed the most extensive literature, and yields an uncommonly rich amount of grammatical and lexicographical information. It has received the labors of philologists with whom the Arabic was the vernacular tongue. But on account of this very exuberance is the study of the language so difficult that only he can qualify himself to judge, in an independent manner, of its idioms, and thus to derive benefit from their affinity to the Hebrew, who is able to spend a great part of his time in Arabic study. An attention to the Chaldaic and the Syriac tongues will be more fertile of good to the ordinary clergyman, than attention to the Arabic. The literature of these two dialects is indeed not extensive; but the languages themselves are also circumscribed in their lexicographical limits, and are simple in their grammatical forms. Properly speaking, the two languages are only one; the difference between them being, for the most part, in their pronunciation. The Chaldaic language gives the key to the reading of Daniel and of some passages in Ezra. A great part of the Talmud, also, is written in an impure Chaldaic. The Syriac enables us to understand the Peschito, which is the translation of the New Testament into the Syriac language; also, to understand a number of important works connected with the history of the church. From the study of the Rabbinic, is to be gleaned more of new information than from the other dialects. This word, Rabbinic, is used in a narrower and a wider signification. In the more extensive meaning, the term is employed to denote the language found in all the works written by the Jews since the destruction of Jerusalem. This wide acceptance is, however, a misuse of the term; for some of these Jewish works are written in pure Hebrew, some in Chaldaic, some in corrupt Hebrew. In the narrower sense, the word signifies a new dialect of the Hebrew, a dialect which has been used since the twelfth century by Jewish authors, and which has the same relation to the pure Hebrew, which the Latin of the Monks has to that of Cicero. Commentaries on the Old Testament are written in this dialect; also a great number of works, some of which are very instructive, others full of absurdities. These books, and the Talmud also, exhibit so many points of contact with the New Testament, both in respect of matter and form, that some philologists, as Gfrörer and others, have supposed the Christian

doctrines to be, with a single exception, purely rabbinical. The only difference between the teachings of the apostles and those of the rabbins is supposed to be this: the rabbins taught that Christ was to come once for all; the apostles, that he was to come twice. Both parties still look for his appearance, but the one party suppose that it will be his second appearance, the other party that it will be his first. It is undeniable, that very much may be learned from the rabbinical writings for the explanation of the New Testament style, the dialectics of Paul, etc.,

Many contributions, which have an important relation to the literature of the rabbins, may be found in Lightfoot, *Horae Talmudicae*, 1679; in Schoettgen, *Horae Talmudicae*, 1733; in the Notes of Wetstein's edition of the New Testament.

B. Oriental philology in reference to matters of fact which are connected with it;—(Archaeology.)

Among these matters of fact we include the antiquities of the East, and the manner in which the habits and life of the people were stamped upon their religion. We include also their forms of government, their progress in arts and sciences, their family arrangements, etc. As the Hebrews were an oriental people, their character and state may be illustrated in various particulars, by the descriptions of the whole eastern world. The theologian can therefore derive profit from reading the books which oriental travellers have written; particularly from the very instructive *Journal of Professor Robinson*. The inhabitants of those countries remain in nearly the same situation, with that of their progenitors; and the influence of climate and of natural scenery upon them is altogether unchanged. A man therefore can experience scenes at the present day in the East, which correspond very strikingly with the scenes described in *Genesis*. *Buckingham* in his *Journey to Mesopotamia* (German Translation, S. 24) relates that when he was in the region where Abraham sat and looked out upon the strangers who were coming towards him, see *Genesis* xviii.—on that identical plain he saw a Turkish officer sitting down like the patriarch of old, and this officer entertained both Mr. Buckingham and his travelling companion, in the same style which was adopted by Abraham in the reception of his guests so long before. The officer went even so far as to wait upon the visitants himself, wash their feet, set before them milk to drink, food to eat, etc. An instructive collection of contributions to this species of oriental literature is found in *Rosenmüller's Ancient*

and Modern Orient (altes und neues Morgenland), 1818, in six parts. The work is composed of extracts from the descriptions given by oriental travellers, and is useful for the illustration of many passages in the Old and New Testaments.

The resemblance, however, between the Hebrew life and the life of other eastern nations is not, in all particulars, complete. The great difference of the Jewish religion from the religion of other countries introduced a corresponding diversity into their respective habits. The dissimilitude of the Jewish theology to that of other nations lies chiefly in this; other nations adopted more or less of the worship of nature; the Jews believed in God, who was holy and lifted up above nature. One result from this theological difference was, that the Hebrews manifested in their daily life a sobriety and a considerateness, which were not found among their neighbors. The spirit of the various systems of religion prevalent in the East has been very aptly described by Görres in his account of Oriental Fables (*Morgenländ. Mythengeschichte*), 1820. No modern writer is more deeply and thoroughly penetrated with the spirit of the oriental literature than Herder, in his memorials of antiquity (*Denkmälern der Vorzeit*), his poetical fables (*Paramythien*), his spirit of Hebrew Poesy¹ (*Geist der Hebräischen Poesie*), and his work on the oldest records of the Human Race (*älteste Urkunde des Menschengeschlechts*). The following works have appeared in recent years, Rückert on the Edifying and the Contemplative from the Orient (*Erbauliches und Beschauliches aus dem Morgenlande*), 1836; also Rückert's *Tales and Histories of the East* (*Sagen und Geschicht. aus dem Morg.*), 1837. The most beautiful specimens of oriental religious literature, and well vouched illustrations of the extreme fanaticism prevalent in the East, are given in Tholuck's² *Anthology of Oriental Mysticism* (*Blüthensammlung der Morg. Myst.*), 1825.

§ 10. *The Occidental Philology.*

A. In reference to Grammatical and Lexicographical Literature.

Whether the study of the Greek classical authors be productive

¹ Translated by Prof. Marsh of Burlington, Vt.

² The customs and tastes of the Germans allow an author to refer to his own works, much more freely and frequently, than is allowed among ourselves. The celebrated Bruno Bauer remarked in one of his recent writings, that the names of all the professors in the University at Halle will be forgotten by posterity, except so far as they are mentioned, (for the most part in a condemnatory style), in his own writings.—Tr.

of great benefits to the theologian, is a query which will receive different answers according to the opinion which is entertained of the style in which the New Testament is written. In the sixteenth century it was supposed even by some eminent philologists, such as Henry Stephens, that the Greek of the New Testament is pure and classical. On the contrary, it has been maintained by Eichhorn and Bretschneider in modern times, that the apostles did not use the Greek language in performing their mental processes, but that they thought in the Aramaean dialect, and afterwards translated their Aramaean expressions into Greek. The right medium, however, has been adopted by Winer. He supposes that Paul especially had been used to speak the Greek language from childhood, that he spoke it in Tarsus in Asia Minor, where many Greeks lived. He supposes also that other writers, who were natives and citizens of Palestine, had yet learned to speak Greek with some degree of freedom. Not until the time of Hug have scholars generally adopted the opinion, that the Greek language, as well as the Aramaean, was used in Palestine, and that of course the natives of that land were accustomed often to converse in it. Their Greek style, however, was not the classical but the *κοινή*. It was the Alexandrine dialect. This dialect was probably learned by the apostles from conversation; they used therefore chiefly the style of familiar intercourse. It were, of course, a very valuable attainment for a theologian to become acquainted with the Alexandrine dialect, as it was used in domestic converse. And some documents, written in this idiom, have been preserved in a remarkable manner till the present time. They are found in parchment-rolls in the Libraries of Leyden, Paris, Turin and Berlin. They are in part forms of legacies, mercantile contracts, catalogues, etc. They have not as yet been employed for the purpose of illustrating the Greek of the New Testament.

Next to the above named documents are we interested in the literary works of the Alexandrines, the Book of Wisdom, Philo's Writings; also the books which the Jews of Palestine have written in the Greek tongue, Josephus' Works, the Apocryphal writings (die Pseudepigrapha) of the Old Testament, as for example the Psalms of Solomon, the Book of Enoch, the Testaments of the twelve Patriarchs, etc. and those apocryphal writings of the New Testament which are of Jewish authorship.

In the next place are those classical authors to be consulted, who flourished not far from the time of the apostles, Herodian,

Polybius, Arrian, and others. Passages parallel to such as are found in the New Testament have been collated from these classical writers. Krebs in his *Observationes* has collected such passages from Josephus; Löwner has collected them from Philo; Raphel from Polybius and Arrian. No philological use has been made by theologians thus far of the Greek style, which is found in the writings of the early Christian fathers. This may contribute much new matter for the explanation of the sacred text. Those portions of the New Testament, which are written in the most purely classical style, are found in the last chapters of the Acts of the apostles, and in the epistle to the Hebrews. The Apocalypse, on the contrary, is the most Hebraistic in its diction, and next in degree, the Gospel of Matthew. The fact that the New Testament displays so little elegance of style, is in entire harmony with the character of the Revelation in other particulars, and also with the whole christian economy. The reason for it is doubtless the same which Paul assigns, for his want of all excellence of speech in proclaiming the Gospel, 1 Cor. 2: 4, 5. If indeed the christian religion, when preached without the aid of human art, has exerted so powerful an influence, then is it the more obvious that the facts and the truths of our religion, and not their adventitious attractions, have overcome the world.

B. Occidental Philology, in reference to the matters of fact which are connected with it;—(Archæology).

The sacred narrative is concerned in great part with Palestine, with Jews and other orientals. The knowledge, therefore, of the western antiquities and history is not so important for theologians as that of the eastern. Still, Greeks and Romans are often introduced into the scriptural history. One part of the narrative, that of the Acts of the Apostles, and also that of our Saviour's passion, is intimately connected with classical scenes. The historical features of Luke's account of the Apostles are very remarkable, on account of the coincidence between two or three hundred data which he gives, and the antiquarian, geographical, historical data given by the classical authors. See Tholuck's *Credibility of the New Testament History*, (*Glaubwürdig. der N. T. Geschichte*) c. IV. † 3. See also Krebs, *de usu et præstantia Romanæ Historiæ in interpretatione Novi Testamenti*, 1744.

§ 11. *Sciences auxiliary to Systematic Theology.*

An acquaintance with other religious systems, than that revealed in the Bible, is of great importance to the theologian. It shows him how far removed all human schemes are, from the purity and clearness of that which God has taught us. It shows him also, that the greater part of the truths of Christianity are in unison with sentiments feebly expressed by other religions. This is one evidence that Christianity rests upon an essential want in the nature of man; that the presentiments and longings of the human breast are a prediction of christian truth. It is also an evidence, that other religions are altogether unable to bring mankind to the goal toward which the race aspires. This can only be accomplished by the divine revelation. It may be said that heathenism is the night-sky of religion, and the sky is sown with stars; that Judaism is the moonlight, and Christianity is the sun.

Rationalism regards many truths as the easy and simple discovery of a sound understanding; but yet these very truths are so easy and so simple, solely because a revelation has educated and improved our rational powers. It appears for example that no doctrine is more obvious, none lies nearer our minds, than that of one holy and personal God; and yet among the seven hundred million inhabitants of the earth there are only three hundred million worshippers of one personal Divinity, and the faith of these men rests exclusively upon the Bible. Even the Mohammedans denominate their religion the religion of Abraham, and the Koran is borrowed from the Old and New Testaments. So likewise the duty of loving our enemies appears to be extremely obvious, and yet Socrates has taught that such a love is not obligatory. In a peculiar manner is it useful for the theologian and the teacher, to learn the religious and moral state of the classical world. It is very common for students to become acquainted with only the bright side of this picture. How few there are, for example, who know that in Sparta and Athens, hundreds of human sacrifices were offered, that Aristides sacrificed with his own hand to Dionysius three persons, whom he had taken prisoners, even the three sons of the sister of the Persian king. This dark side of the religious life, which is found among the classical nations, has been described by Tholuck in his essay on the moral influence of heathenism, published in Neander's *Denkwürdigkei-*

ten, Th. 1.¹ The bright side also of the picture deserves to be more fully disclosed than it has been. The theologian finds in the traditions of various countries, and also in the fables of the ancient classics, many correspondencies with the biblical history; such correspondencies as intimate, that these traditions were derived from this history. Of such a nature, are the tales concerning a golden age of our race, an apostasy, a general flood, a future restoration. See Rosenmüller's *Ancient and Modern Orient* (Alt. und Neu. Morg.), Part I, especially chap. III. See also the fourth supplement to Tholuck's *True Consecration of a Skeptic to God* (wahre Weihe des Zweiflers). It may with safety be inferred from these traditions, that the records in the book of Genesis concerning the Apostasy, etc., are not philosophical *μύθοι*; for were they nothing more than the emanations of some Hebrew philosopher, how could they have been spread abroad among all nations? These popular traditions point us to the time when the human family were collected into one place, and afterwards separated into various branches. In this separation, every tribe took with it the traditions that were common to all. The supposition that one traditionary narrative may have been propagated, from the most remote periods of antiquity through successive ages and nations, has been defended with peculiar success by Creuzer.

The theory of Ranmler, Manso and Voss, that the classical mythology exhibits in its fables nothing more than a poetic play of the fancy, is too superficial. In many fables it is easy to detect deep moral truths, which are as the back-ground of a picture. Many of them might be regarded as divinations. The fable of Prometheus, who would fain overstep the limits assigned to his race and steal fire from Jupiter, and whose liver was preyed upon by a vulture until he was freed by Hercules, impresses us as a symbol of a humanity which is fallen, and which is also redeemed by the Son of God and man. In the like method can we discern a moral significance in the fables of Pandora, Tantalus, Narcissus, of the Titans, of the Furies. The Furies are daughters of the night, and were begotten at the very instant when the first crime was committed upon earth, they sprung from the drops of blood which Uranus shed when he was wounded (entmannt) by his son, Saturn. The hand of a fury carries a dagger, she steps forward with a rush, her glance confounds the beholder, she is the awful image of an affrighted conscience.

¹ Translated for the *Bib. Repository*, Nos. V. and VI, by Prof. Emerson of Andover.

But it is not in the fabulous histories alone, that we discover traces of Christian truth. We also find in the classical writings many features, which may be regarded as prophetic intimations of the ideas revealed in the New Testament. Homer has expressed religious sentiments, which are uncommonly pure and beautiful. Take, for example, the admirable passage concerning repentance and guilt in the ninth Book of the Iliad, and also that concerning the answer to prayer, in the first book of the Iliad. Aeschylus, Pindar, and Sophocles also are equally rich in expressions of the deepest religious feeling. There may be compiled from the classical authors a collection of *dicta probantia* for a large number of Christian truths. These classical proof-texts are indeed nothing better than presentiments, premonitions of revealed doctrine. If they should be collected, they must previously undergo a severe critical scrutiny, and then, being arranged with discrimination, they would exert a great influence upon the present age. Already have we one work of this kind; Pfanner's *Theologia Gentilis*, 1679. If, for example, offence is taken at the doctrine of native depravity, it may be replied that we find this doctrine taught by the classical authors. Plutarch says, that the passions are born in man, and do not first come to him from without. The two prose authors of antiquity, who are the richest in their developments of religious sentiment, are Plato and Plutarch. From the moral writings of the latter may much instruction be gleaned, particularly from his work *De Sera Numinis Vindicta*,¹ which gives us a commentary on the following scriptural sentiment, God punishes sin even unto the fourth generation.

We are at this time in great need of a good history of religion. There are indeed many writings, which treat of this subject, as the works of Gottlob Schlegel, Haupt, Gerlach, (*Fides, oder die Darstellung aller Culte, The Representation of all Systems of Worship*), 1830. But these writings exhibit no labored investigation into the character of the religions described, and no fundamental understanding of Christianity. A learned work of great value on this subject is that from Stuhr, *The Religions of the East, and the Greeks, (die Religionen des Orients und der Hellenen)*. The German Mythology also of Jacob Grimm, published in 1836, is a treasure. Görres too, has given a very good representation of the religions taught in fabulous history. His work is particularly instructive in reference to the Eastern religions.

¹ An edition of this work has been recently published at Andover with valuable notes by Prof. Hackett of Newton.

The Symbolik of Creuzer treats, in the first four volumes, of the Oriental, Egyptian, Greek and Roman Mythology; in the fifth and sixth volumes (edited by Mone), it treats of the northern Mythology. The work of Baur on Symbolics and Mythology (*Symbolik und Mythologie*,) is also spirited and exciting. It is in three parts, and is written in accordance with the views of Schleiermacher. Another important work on this subject is Nägelsbach on the Theology of Homer (*die homerische Theologie*), 1841.

‡ 12. *Philosophy, especially Metaphysics and the Philosophy of Religion.*

The design of philosophy is, to trace all things to the laws which govern them, and to show the necessary relation of the individual parts to the whole system. Philosophy, then, must be applied to the objects about which theology is conversant. It was applied by the ancients to developing the laws of thought, of moral action and of nature, and was therefore divided into three departments, Logic, Ethics, Physics. But the laws which it discovers cannot be understood, in their true character and fundamental relations, without an extension of our views beyond and above the sphere of created nature, even to God. Hence comes the science which Aristotle denominated, *μετὰ τὰ φυσικά*, the science of things which are above the reach of our senses.

Investigations relating to the Deity, the soul, immortality, etc., were included under the general denomination "Metaphysics," until the days of Wolf. These investigations were drawn out and presented in the form of demonstrative argument. Kant and Jacobi introduced a new method. They both contended, that we have an intuitive perception of those truths which are above the sphere of sensation. Jacobi founded his religious philosophy upon our immediate consciousness of truths pertaining to divine things. We believe with full assurance in God, and in the soul's unending existence, without employing any media of proof. This belief is as direct and firm, as our conviction that there is a material world. The principles of Jacobi are followed in the philosophy of religion published by Bouterweck in Göttingen, by Clodius in Leipsic, and by Suabedissen in Marburg. The work of the last named author, is the best belonging to this school.

But philosophy assumed a new form under the influence of Hegel. According to him

spontaneous feeling, and there exists, in connection with that feeling, an immediate, an assured conviction of a reality in its object. The province of religious philosophy is, to show how much of truth lies in that conviction. God is the Absolute, and he is, consequently, the highest logical idea. The philosophy of religion begins with the most degraded creed, that of the idolater, and ascends to the loftiest, that of Christianity, unfolding to us, step by step, how much of solid truth is to be found in the various religious systems which have prevailed.

Those theologians who do not recognize the authority of revelation, must of course regard philosophy as the most important branch of theological study. If reason be the great umpire in questions pertaining to God, then must *that* reason be the fittest umpire which is most scientifically disciplined. It is philosophy, which gives this systematic discipline. But the theologian, who surveys the matter from this point of view, must renounce all claim to certainty in his convictions. No philosophy can impart the perfect and absolute truth, for no philosophical system is more than the consciousness which the philosophers of a certain age have of their own thoughts. Now philosophers are representatives of their times, and breathe the spirit of their times. But times change; the spirit of every age is different from that of every other; and therefore a new scheme of philosophy must arise with the new developments of the general mind. Is the spirit of the age irreligious, as it was in France at the close of the preceding century? Then are the philosophical systems also irreligious. Therefore if we are dependent on mere philosophy, we can never obtain the absolute truth. Rationalists have indeed supposed, that thinking men in all ages have been agreed in the essential points of doctrine. Wegscheider says, "In rebus gravissimis, quæ ad religionem et honestatem pertinent, fere omnes philosophorum scholas inter se convenire constat." But this assertion is thoroughly refuted by history; see Hase's *Hutterus Redivivus*, § 31, note 1. It is indeed true that all systems speak of God, of goodness, of immortality, but the definitions of these terms are so diverse that the objects themselves which the terms denote are no longer the same. When Anaxagoras speaks of God, he means by the term the *νοῦς*; when the Eleatics speak of God, they mean the Universe; when the French materialists employ the same word, they use it as equivalent to chance; Spinoza uses it to denote the absolute substance; and Fichte, the moral regulation of the world. Even Cicero has said concerning the

idea of God, *Res nulla est de qua non solum indocti, sed etiam docti tantopere dissentiunt* (de Nat. Deor. l. 2.).

Similar remarks may be made of the term, immortality. Many philosophical systems have entirely denied the doctrine of our future existence. The new development of Hegelism, (that of the left wing, so called) is, that not the individual man but only the race, the genus (*die menscheit*) is immortal. The fact is, philosophy can never remain stationary. Aristotle expressed the hope, as Cicero says in his *Tusculan Questions*, III. 28, *brevi tempore absolutam fore philosophiam*. Kant also in modern times has said, "my philosophy will bring eternal peace to the world" (*Vermischte Schriften*, B. III. S. 339). And yet the progress of philosophy is onward, ever onward, without delay. The truths which are recognized by one system are discarded by another. From this mutability of philosophical dogmas, however, is the truly christian theology exempt. This teaches us to rely on one single man who has made claim to infallibility; *Matth. 2: 36*. So soon as we acknowledge that the absolute truth is revealed by Jesus, then have we such a ground for confidence as can never be shaken. It must indeed be confessed, that there is a great discrepancy between the views, and theories of Christians with regard to the import of the inspired records. It may hence appear to some, that we are not yet brought even by Revelation to an immovable basis on which we can rest. Still there is one common bond, which unites all christian parties. Every existing confession has acknowledged the apostolical creed as an epitome of the truth. The differences of the various confessions relate chiefly to the sacraments, to the diverse modes of regulating the church, to the several orders of ecclesiastical officers. The apostolical creed, however, contains those truths which lie at the foundation of all christian duty and religious life.¹

¹ If the most celebrated confessions of faith may be made to harmonize in the essential principles of Christianity, still there are thousands, who publicly subscribe to these confessions, and yet reject the truths which Prof. Tholuck regards as fundamental. If, too, the agreement of all these confessions with the statements in the apostles' creed prove, that these confessions are alike in their essential principles, then it were easy to show, that all philosophical systems are substantially coincident with one another, for they may all be made to harmonize with a symbol, which is as definite in matters of philosophy, as the apostles' creed in matters of theology. Indeed the left side of the Hegelians are fundamentally one with the evangelical party in Germany, if an agreement with the undefined expressions in that ancient creed be the test of unity; for Feurbach and Strauss believe in "God the Father Almighty," if they may

If, then, the theologian differs from the mere philosopher, in respect of the source whence he derives his articles of faith; if he does not betake himself to philosophy as the fountain of religious truth, then it becomes a question, In what respects is the study of philosophical systems important for a theologian?

First of all, philosophy has an historical interest for the divine. It is a fact, that philosophy has at all times exerted an influence on theology, particularly upon the dogmatic branch of it. A knowledge, then, of the philosophical systems, which have prevailed in former times, is essential to an accurate acquaintance with the theology of those times. The theological systems of the first period in the christian era, were formed under the influence of Platonism; those of the middle ages were accommodated to the system of Aristotle; since the seventeenth century, the theories of Leibnitz and Wolf have modified theology; and it was again modified, at the close of the last century, by the peculiarities of Kant.

But it is not merely in an historical aspect, that philosophical study is of service to a theologian. It is also important in its connection with the dogmatic system. The educated theologian desires to preserve a harmony between his christian faith and his habits of thinking. His habits of thinking are philosophical; and he will reap the greatest benefit from that system of philosophy which prevails among the scholars of his own time. He is under a necessity of showing the consistency of his faith with philo-

be allowed to define the term; and in "Jesus Christ," as they explain that name. The apostles' creed will admit as many diverse explanations as it contains words, and if that be a bond of union, it will unite philosophers as well as theologians. It is indeed true, that the doctrines of the Bible are immutable, and that men in all ages, who search in the right temper, will embrace essentially the same faith; and so is it true that the principles of philosophy are unchangeable, and the same essential dogmas will receive the assent of all men, who diligently and patiently and humbly seek for the truth. The revelation, which God has made through the human mind, is as really true and stable, as that which he has made through the Bible; in many particulars, however, is the former less perspicuous and far less glorious than the latter. It is by no means the fact, that philosophy must change in its essence with the character of successive generations of men; nothing more than its form needs to be modified by the modifications of human tastes and prejudices. Nor is it by any means the fact, that philosophy is in this respect materially different from theology; for the form of the latter science varies with the varying phases of society. The substance remains the same, but the modes change. Who would now speculate in the exact style of Augustine, or even Calvin, and yet who among evangelical divines will hesitate to avow as his own, the essential principles which these two masters

sophical truth, and of presenting it to his philosophizing contemporaries in a form which shall secure their esteem and acquiescence. If the prevalent philosophy contradict his faith, then a contest arises between the truth which is newly proposed to him, and that which he has already possessed. His creed and the prevailing scheme of philosophy measure themselves with each other in this strife. His faith rests on his inward experience, on that conviction which results from all that he has seen or felt, and at the same time on a firm historical basis. The true philosophical system will not contradict the principles which lie at the foundation of the christian scheme. The remark of Bacon applies here : "philosophia obiter libata a Deo abducit, penitus hausta ad Deum reducit." It may happen, indeed, that the Christian will not be able, for a long time, to find out the right weapons, by which he may refute the errors of philosophy. Thus the Pantheism of Spinoza appeared for almost two hundred years to be a consistent, logically accurate and incontrovertible system ; so that Jacobi said, "it is the only system to which the reason can arrive in its speculations, and that nothing but religious faith can save man from its influence." Yet the time came, at length, when the proper weapons were discovered for a successful struggle against this Pantheistic scheme. It may now be said, with truth, that the system of Hegel has disproved that of Spinoza.

We can distinguish six different philosophical systems, which are adopted by different classes of men at the present day.

First, the views of Kant still prevail among our elder philosophers. They prevail in part, however, with those modifications which they began to receive from Krug, and by which they have lost much of their original spirit and nerve. According to this system, our reason must inquire at first, whether it be competent to ascertain the infinite truth. It soon perceives that its progress is impeded by express contradictions. The existence of God, therefore, the freedom of the will, and the immortality of the soul, must be regarded as postulates, (for insurmountable difficulties are supposed to lie in the way of proving them by argument). The system of Kant, thus modified, confines its interest almost exclusively, to investigations in morals.

Secondly, some philosophers adopt those modifications of the Kantian system, which have been proposed by Fries. He has given especial importance to a class of our spiritual operations, which have been altogether neglected in the structure of the Kantian philosophy. The feelings are made prominent in his system. He

denies that we can have a speculative knowledge of divine things, but contends that we may have a faith in them by means of feeling, by the instinctive presentiments and longings of our nature. Between knowledge and feeling there exists, as he supposes, a contradiction which cannot be reconciled. De Wette adopts this modification of the Kantian scheme.

Thirdly, a class of our philosophers adopt the system of Kant, as it has been modified by Herbart. This scheme resigns, like the preceding, all pretensions to a knowledge of God. The reason may perceive that a God exists, but cannot determine what is his character. The term "God" is, however, nothing more than a name, if it do not suggest the attributes which are united in the object of that term. Herbart deserves high praise for his originality in unfolding the method of philosophical study in its various departments.

Fourthly, another class of philosophers adopt the system of Jacobi. He wrote in opposition to Wolf and Kant. He contended, that the demonstration of truths relating to God is impossible; that the ground of a demonstration must be higher than that which is demonstrated, and therefore if the existence of God could be proved in this manner, the ground of his existence must be higher than he himself is. Consequently, the reason must believe, immediately and intuitively, in the truths which relate to things above the world, just as the understanding believes in the existence of an external universe.

Fifthly, Schelling's theories are adopted by some of our contemporaries. There is a very great difference between his present system, and that which he formerly advocated. When he first came upon the stage, he advanced the theory, that mind and nature are identical; that nature is only a different mode of expressing the same thing which mind expresses; that the laws of the spirit are reflected from nature; that both nature and mind proceed from the same original ground, and have their unity in that from which they alike emanate. This original ground is called the absolute identity, or (simply) the absolute, or the indifference. Therefore is Schelling's philosophy, in its first shape, called the Identity-system. It is Pantheism. But in 1809 he changed the form of his system, and issued his treatise on human liberty. He endeavors, in this treatise, to free himself from the Pantheistic scheme, and displays a great degree of ingenuity in his struggle for deliverance.

Sixthly, the system of Hegel continues to have a large num-

ber of adherents. When this philosopher began to publish his peculiar views, they promised to be entirely accordant with Christianity. The principles of the christian religion, as they exist in the feelings, were recognized as true, but raised to the rank of ideas, true knowledge. Göschel published at that time a work in aid of the Hegelian philosophy. It was entitled, "Aphorisms on not knowing and on knowing absolutely" (Aph. über Nichtwiss. und absolut. Wiss.), 1829. Hegel himself expressed his approbation of Göschel's principles and statements.

But the christian attitude of the philosophy has been changed, since the death of its author, and especially since the publications of Strauss. This last-named writer has explicitly shown that Hegel combined differing elements in his philosophy of religion, some of them purely Pantheistic, and some positively Christian, and that the main tendency of his system is to Pantheism. See the 3d vol. of Strauss's Controversial Writings (Streitschriften). That mode of interpreting the Hegelian propositions, which was adopted by Strauss, has become the characteristic of a new philosophical party. It is a party who regard themselves as followers of Hegel, and are called Hegelians of the left wing, left side. Those of the right wing, the conservative side, are constantly declining in numbers, and the intermediate party, the "centrum," as Strauss denominates them, of whom Rosencranz is a representative, have been approximating more and more to the left side.¹

¹ These designations, right and left side, right and left wing, are derived from similar designations in the French Chamber of Deputies and other halls of legislation, where the party for the existing administration of government occupy the right side of the hall, and the party against the administration occupy the left. The right wing of the Hegelians are, at present, superior to the left in point of taste, refinement, and general character; but are inferior in point of acumen and exact discrimination. The representatives of the right side are Göschel, Marheinecke, Gabel, Heinrichs and others. Daub was the ablest of all the right-hand Hegelians, and his works exhibit a great degree of acuteness as well as learning. In the early part of his life he advocated Kant's system; when Fichte appeared, he changed his Kantian for the Fichtean views; the writings of Schelling converted him from the philosophy of Fichte to that of the new theorist; and afterwards, when Hegel had introduced a newer system, he left the school of Schelling and became an Hegelian. Thus he kept pace with the progress of his age; but he died before the left wing of the Hegelians had advanced their still more progressive theories. The representatives of the left side are, Strauss, Michelet, Gans, Feuerbach, Rüge, editor of the celebrated *Deutscher Jahrbücher*, Bruno Baur, formerly *privat-docent* in the university of Bonn, but deposed from his office in consequence of the irreligious tendency of his speculations. Vatke, also, w

The following are some of the principles, which are adopted by Strauss : God and man are spirit ; consequently there must exist a oneness between God and man. God is not the infinite, who keeps himself high above the finite, as a distinct existence, but his own personal being is merged into the universal. The divine nature empties itself into the whole system of things. The logical categories are merged into nature and the human spirit. They exist in nature as really as in man, but are not attended with self-consciousness. They exist in man not only *in* themselves but also *for* themselves, and are accompanied with a consciousness of their existence. Deity, therefore, attains to the knowledge of himself first in the human soul. Man thus becomes the infinite, as the infinite is merged into human nature. When the man has a deep insight into the infinite, then only does he become a true soul. God has no real existence, if he be regarded as a distinct being cut off from finite natures, and possessing an independent personality. He has a real existence, when he is regarded as having emptied himself into nature and man ; (the infinite becoming thus *enttäussert* into the finite). In agreement with these principles, religion consists in the consciousness of the identity between God and man. It includes the various degrees, in which man has attained a knowledge of God, and in which, therefore, God has become conscious of himself.¹ The grand duty of man is to advance into the infinite. The true life of an individual is only in his relations to other beings, (or in his forming an integral part of the history of his race). Whenever a man rightly understands the glory of this world, he will lose his interest in the prospect of existence in another world. The soul's immortality will be

with Julius Müller on the nature of sin, may be considered as belonging to this school. Strauss, who was appointed Professor at Zurich, but whose appointment was so unpopular as to cause a deadly riot among the citizens, was induced to forego the active duties of his professorship by an offer of a pension of a thousand francs per year, to be continued during life. Considering himself to have annihilated theology as a distinct science, he now devotes his attention to the various branches of natural philosophy, this being the only divine philosophy, as nature, including man, is the only God. He has married an opera dancer, and resides, as a retired gentleman and student, in the neighborhood of Stuttgart. He is doubtless a man of remarkable powers of mind, and his style of writing is considered a model for a German scholar.—Tr.

¹ One of the favorite and standard expressions of Hegel, by which he would communicate his views of the divine nature, is this : "the consciousness which man has of himself is the consciousness which God has of himself ;" i. e. God is a conscious being only in the human soul, as it takes knowledge of itself. Man's consciousness of himself, is thus his consciousness of God ; and God's knowledge of man is no

to him an antiquated doctrine. Christ is that individual of our race, who first obtained a clear perception of the truth, that man is nothing more nor less than a God, who has been diffused into the universe, and emptied of his individuality. It was through Christ, that the knowledge of this identity between God and human nature was first attained by man.

The most powerful opponents of the Hegelian system are those, who were originally educated in the school of its founder, but have more recently adopted the new system of Schelling. Such are Fichte, (son of the eminent philosopher of that name), Weisse, Fischer. Schaller, in his *Philosophy of our Times* (*Phil. unserer Zeit*), has defended Hegelism against the attacks made by the three above-named philosophers, and has endeavored to prove that Hegelism is not Pantheistic. It must in truth be confessed, that notwithstanding the Hegelian system comes in the most decided conflict with Christianity, when the system is pursued to its legitimate consequences, still its forms of thought are none the less fruitful of speculative truth, and we may do essential service to the scheme of christian theology by a profound and successful study of the Hegelian categories.¹ Daub has applied the system to theology with this view of its usefulness. So likewise has Göschel in his work on "God, Man, and the God-man, (*von Gott, dem Menschen und dem Gottmenschen*), 1838.

In pursuing a course of philosophical study, it is advisable to begin with the history of philosophy, and to learn the principles of truth from the account of the mode in which they were developed. Three advantages result from this historical view. First, the science of theology demands an acquaintance with the most important philosophical systems, in the order of their development. Secondly, the best philosophical discipline is found in an investigation of the methods in which one system is evolved from another. Thirdly, the historical view furnishes illustrations of the fact, that every system of philosophy is in a peculiar harmony with the time in which it was produced, takes its form from

¹ It is very frequently admitted by the German opponents of the Hegelian philosophy, that it is an unrivalled system of mental gymnastics; and it is therefore often studied, as the mathematical sciences, chiefly for the discipline it affords. That theologian of Germany, who is perhaps more decidedly averse to Hegelism than Schelling even; he whose works are regarded, in Great Britain and the United States, as more strictly orthodox than those of any other writer in that land, has declared that "the philosophy of Hegel, (when viewed independently of its truth or falsehood), is the most profound and complete system, which was ever formed by a

the peculiar relations of its author, and also that no one system can demand our implicit subjection to it.

The following works are to be recommended, for the study of this species of history: H. Ritter's *History of the Ancient Philosophy* (*Gesch. der vorchrist. Phil.* 6 L.), Hegel's *Hist. Phil.* (*Gesch. der Phil.* 3 B), Rixner's *Hist. Phil.* (*Geschichte der Phil.* 3 B), Schluter's *System of Spinoza* (*das Sys. des Spin.*), 1836, Erdmann's *Hist. of Philosophy from the Times of Des Cartes to the present*, in 2 parts.

If one wishes to investigate a particular system of philosophy, he may with great advantage direct his attention to the two modern schemes, in which the opposition of our contemporary philosophers to each other is most conspicuous. These are the scheme of Jacobi and that of Hegel. The former proceeds from the principle, that every consistent system of philosophy, which rests on a series of arguments, must be Pantheism, and that therefore the christian philosophy demands nothing more than the faith of the reason. The latter scheme, that of Hegel, promises to give man an adequate knowledge of the truth, and to provide an immovable foundation for the religious faith. It considers feeling and faith as the subordinate gradations of an uneducated christian. The treatise on the "Things pertaining to God and their Revelation" (*von der göttl. Dingen und ihrer Offen.*), is of especial importance for acquiring a knowledge of Jacobi's views. The study of Hegel's system may be properly commenced with his *Philosophy of the World*; then, his *Philosophy of History* may be taken up; next, his *History of Philosophy*; afterward, his *Phenomenology*, with the commentary of Gabler; then, his *Introduction to Philosophy*; and, finally, his *Logic*. He who studies Hegel's works should also peruse, in connection with them, such books as are devoted to the criticism of the Hegelian scheme. These are, the writings of the younger Fichte, and of Weisse, also Fichte's *Philosophical Journal*. To the theologian the work of Dorner is particularly serviceable, on the *History of the Development of the Doctrine of Christ's Personality*, from the earliest to the latest Times, Stuttgart, 1839. (*Entwick. der Lehre von der Per. Christi*). This work shows, with great discrimination and freedom from party spirit, what is worthy of approval, and what of censure, in the Hegelian views of God, the Trinity, the relation of God to the world, etc., in so far as these views have reference to the doctrine concerning the person of Christ. The same work, also, acquaints us with the great discrepancy which exists among the disciples of

Hegel, in their treatment of the doctrines of theology. The work is fundamental in its investigations, and is at the same time clear and intelligible.

§ 13. *Ethical Philosophy.*

The study of the philosophy of morals is an aid to the study of christian morality, in two respects. First, it educates the mind to think systematically on moral subjects; and secondly it unfolds the great difference between the ethical spirit of the schools before Christ and those after him. It is very useful to the theologian to know this difference. Many sects of philosophers before the christian era justified certain crimes. The Cyrenaic school defended lasciviousness. The Stoics defended suicide and unnatural sensuality. Even the noblest of the ancient moral systems, that of Plato, is distinguished in a striking manner, and a manner discreditable to itself, from the ethics which Christianity has sanctioned. Plato has exhibited, in his imaginary State, what he regarded as the true moral ideal of our race. He abolishes, in this State, the institution of marriage, the family circle, allows a community of wives, requires that the children be educated by the public, bestows the dignity of freemen only on philosophers, and places the unphilosophical in the rank of beings destitute of will. He sanctions many other immoral usages. See Baur's *Socrates and Christ*, or the *Christian Element in Plato*, 1837. (*das Christl. im Plato*); Ackermann's *Christian Element in the Platonic Philosophy*, 1835 (*das Christl. in der Platonisch. Phil.*).

§ 14. *Sciences auxiliary to Historical Theology.*

The first of these auxiliary studies is that of secular history. The theologian cannot understand the history of the church, without previously understanding that of the world; for the threads of the one are closely interwoven with those of the other. The divine must, therefore, acquaint himself with those periods and those personages, which are described by the accomplished secular historian, and which have exerted an influence over the destinies of the church. He must study, therefore, many such works as the following: Robertson's *Life of Charles the Fifth*; Neander's *Life of the Emperor Julian*; Raumer's *Account of the Emperor Frederic the Second*, in his *Hohenstaufen*, etc.

The history of the world has also a religious importance in it.

self, apart from its references to the history of the church. It is very instructive to the theologian, as it illustrates the government of God, and also the nature of man. It is indeed true, that the first glance at secular history may shake our faith in the divine administration, because vice triumphs so often and virtue is overpowered. Our faith, however, may remain firm, if we view the prosperity of crime in the light presented by Walter Scott, where he introduces his account of the continued successes of the French Atheists in the preceding century, with these words: "How exceedingly small is the good which consists in the splendor and the triumphs of dominion, since we see that Providence awards this splendor and these triumphs to men who are so undeserving." Notwithstanding all the prosperity of wickedness, it is still true that man has never lost his faith in that divine justice which will recompense the guilty. That justice, however, has been more easily discoverable in the great affairs of the world, and in the complete series of events, than in particular insulated occurrences. The voice of ancient history speaks nobly of Nemesis, as a Power which subdues the presumptuous spirit of man. It says to us that the very nature of presumption is, to rush onward blindly and hasten its own ruin; that vice condemns and punishes itself; compare Herodotus IX. 16. I. 207. Herder's *Adrastea*, etc. See also Plutarch, *De Sera Numinis Vindicta*. Even a Grecian historian, Diodorus Siculus, applies to the writer of history the noble predicate, *Ἐπιπέτης εἰς πρόνοιαν*.

A knowledge of human nature, it has been said, may be derived from history; particularly may it be drawn from the accounts of the race in their more degenerate state; as from the narratives of Tacitus, the details of the French Revolution, etc. The great object of the historian should be, to describe the character of men with reference to the ultimate object of their existence. What is the grand design of all human developments? As Christians we can only answer, that men should be trained for the kingdom of God; they should be educated so as to correspond with that true ideal of a man, which is exhibited in Christ and made actual in his kingdom. The philosophy of the world's history, as it is ordinarily written, although it pretends to consider man in his relations to the ultimate design of his being, speaks only of his civilization and refinement. It does not penetrate deep enough to show, that man becomes truly refined by means only of the christian religion. The most celebrated works on this subject are Herder's *Ideas on the Philosophy of the His-*

tory of man, (*Ideen für der Gesch, der Mensch.*), and Fred. Schlegel's *Philosophy of History*, (*Phil. der. Gesch.*) 1829, in two parts. The work of Herder is uncommonly spirited and exciting; but John Müller says of it, not inaptly, "I find in this book every thing except Christ, and what is the history of the world without Christ?" In this regard Schlegel is more satisfactory than Herder, but he refers everything, not so much to Christianity as to Roman Catholicism. Leo has written his *Universal History* with a felt reference to the christian state, as the ultimate good to which our race can aspire. His work bears the appropriate motto, Acts 17: 26, 27. In this passage are contained the truths, first that the kingdom of God is the proper object for which man should strive, since it is in this kingdom that the divine character is fully manifested; and secondly, that God in stationing men in different parts of the earth, and at different periods of time, has intended to prepare them step by step, for the true religion. Leo has shown in his history, that during the ages preceding the advent of Christ, the way had been preparing for the introduction of the kingdom of God, as it is portrayed in the New Testament. These preparative processes were in part negative, for men had exalted nature, or art, or the State, into the chief object of their existence, and had thus precluded the possibility of a true and perfect development of their capabilities. These preparatory processes were also in part positive; for Judaism had previously given the first outlines, and the symbolical representations of christian truths and ordinances.

[The First Part of the Encyclopaedia will be concluded with three more sections, one on the Science of Writing History, one on Anthropology, and one on Rhetoric.—T.]

ARTICLE IX.

NOTES ON BIBLICAL GEOGRAPHY.

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I. ELEUTHEROPOLIS.

THE evidence on which I was led to approve and maintain the identity of this metropolitan city with the ancient Betogabra, now Beit Jibrin, is fully detailed in the second volume of the *Biblical Researches in Palestine*. The ancient importance of this city led Eusebius and Jerome to make it the central point in Southern Palestine, by which to mark the

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