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THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—THE CENTURY'S PROGRESS IN BIBLICAL KNOWLEDGE.

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WE have been accustomed to look upon this nineteenth century of ours with pardonable, because honest, pride, as preeminently the century of Biblical research and advancing knowledge of the Scriptures. On the whole, this impression is doubtless justified; but it is not difficult to exaggerate it into an unmeasured admiration of the Biblical attainments of our own age and a corresponding depreciation of the labors of the preceding centuries, by standing on the shoulders of which alone the Biblical learning of our time has been able to reach its present height. After all, the nineteenth century did not invent the Bible, nor did it even discover it. The merit of discovering the Bible, after its long occultation through the Middle Ages, belongs rather to the sixteenth century, and that century made this its reasonable boast. "We may most truly declare," says Calvin, "that we have brought more light to bear on the understanding of Scripture than all the authors who have sprung up among Christians since the rise of the Papacy; nor do they themselves venture to rob us of this praise."

The light that was then turned upon the Word of God has been shining steadily upon it ever since. From the moment when Judea and Greece rose from the grave, in the persons of Reuchlin and Erasmus, with the Hebrew and Greek Testaments in their hands, the treasures that they brought back to the world have been kept continuously under the scrutiny of men. There has been no flagging in the labor of investigating them; there has been no pause in the advancing understanding of them; there has been almost no limit to the accumulations of knowledge concerning them. No doubt there have been fluctuations in the point of view from which the Scriptures have been approached, and gradations in the value of the contributions of each

period to their understanding. The Reformation age grasped at the heart of Scripture; the age of systematization investigated its substance; the age of rationalism occupied itself with its shell. But each point of view and each age had its own contribution to make to the common store of ascertained fact, and still knowledge grew. And this accumulated mass of learning was laid at last in the lap of the nineteenth century. It would be ingratitude indeed were she to forget those by whose labors she has profited and the measure of whose individual attainments often no one of her own sons has surpassed, or perhaps even equaled. To mention no more than a few typical names, John Calvin still reigns acknowledged king of all Biblical students; men still turn to John Lightfoot as a guide in the intricacies of Jewish learning; and no one thinks of disputing the supremacy of John Albert Bengel in his own special sphere.

I. If we may approach the matter from this point of view, the first remark which falls to be made in attempting to estimate the century's progress in Biblical knowledge would seem to be obvious. It is this: the nineteenth century has vigorously entered into the various lines of work begun by the preceding ages and carried them to a higher stage of completeness. It is rather remarkable, when we come to look at it, how much of the accomplishment of the nineteenth century has been of the nature of the perfecting of lines of labor successfully inaugurated in the preceding periods.

This is true, for example, of the task of establishing the Biblical text. In the case of the Old Testament, there seemed indeed for long to be a disposition abroad to rest content with the eighteenth-century Masoretic studies of Kennicott and De Rossi; but, at last, as the century draws to its close, we have in the works of Baer and Delitzsch and of Ginsburg a worthy continuation of their labors; while even yet we have no critical edition of even the Septuagint Version, tho the hope of this is now held out to us by Dr. Swete and his coadjutors. Meanwhile scholars of the regnant school of Old-Testament criticism, neglecting the warning of experience in other departments, are preferring, in their emendation of the text, the primrose path of conjecture, diligently endeavoring (like Mr. Shandy) "to scratch some better sense into it." Things have gone better in the case of the New-Testament text. The way here, too, was blazed out by the eighteenth-century scholars, Mill and Bentley, Bengel and Wetstein and Griesbach; but the work fell in the nineteenth century into extraordinarily good hands, and through the labors of Lachmann and Tischendorf and Tregelles, of Westcott and Hort and Weiss, the tasks of collecting and weighing the evidence have gone on *pari passu*, until it is safe to say we have to-day a better New-Testament text in our hands than has been currently read since the opening years of the second century.

Something of the same sort is no less true with regard to the study of the Biblical languages. From the end of the sixteenth century on,

the philological study of the Biblical texts had been prosecuted with the greatest diligence in a cloud of monographs, and it was largely these labors which made possible the work of a Gesenius and an Ewald, of a Winer and a Grimm. The task of the nineteenth century has been largely that of sifting and systematizing and reducing to exact and compact form the results of this long-continued philological study of the Bible. The outcome has been the production of a series of works, both in the grammatical and lexical spheres, which place the student in a position to prosecute his investigations with an ease and accuracy unknown to any former age. It is here, in the production of a multitude of compact and well-digested "instruments of precision" for the study of the Bible text—grammars like Kautzsch-Gesenius in Hebrew, and Schmiedel-Winer in Greek; lexicons like Brown-Gesenius in Hebrew, and Thayer-Grimm in Greek; concordances like Mandelkern in Hebrew, Hatch-Redpath in the LXX., and Moulton-Geden in the Greek New Testament—that the nineteenth century makes the next age her especial debtor. Positively new acquisitions are marked in this sphere chiefly in matters of detail, always excepting, of course, the recovery of the languages hidden beneath the cuneiform texts, which is perhaps the greatest achievement of our century in the linguistic sphere, and the results of which for the better understanding of Old-Testament philology have only begun to be garnered.

Much the same may be said again of all that large department of investigation that may be classed under the broad rubric of Biblical Archeology. The foundations of this group of sciences were laid and the edifice well begun upon them by older writers; the nineteenth century has systematized and perfected their work and compressed it into condensed exhibits which place it in all its details within the reach of every Bible student, however humble. One has but to glance, for example, through our Bible Dictionaries—Smith's, which has been the companion of English-speaking students for a generation, or Hastings's, which essays to take its place at the close of the century—in order to realize what treasures have been collected and how fairly they have been brought within the reach of all. In this sphere of labor, however, the nineteenth century can boast also of great and even revolutionary discoveries; as never before, the spade has become the interpreter of Scripture, and the recovery of the ancient civilizations, of the Euphrates valley in particular, marks a new epoch in the understanding of the life of the Oriental peoples, and is bearing fruit of the richest kind for Biblical investigation.

If we look upon the progress of Biblical knowledge, thus, merely from the point of view of the continuation of the lines of research already begun and well begun in the previous centuries, the nineteenth century can give a good account of itself.

II. The main thing that calls for remark in the domain of Biblical criticism is the rise within the nineteenth century of a new form of

critical assault upon the documentary *origines* of the Christian religion, in the successful withstanding of which a vast mass of Biblical knowledge has accumulated and the understanding of the Scriptures has been placed on quite a new plane.

At the opening of the century vulgar rationalism was still leading the attack against Christianity; the main effort was still to save the husk, with an entire discarding of the kernel. Those were the days in which Dr. Paulus, for example, reigned supreme, and men were gravely going through the Bible narrative explaining away every miraculous occurrence by a "psychological interpretation" which sought to represent the thing narrated to have occurred, but in a form stripped of its miraculous coloring. Thus, for example, Jesus did indeed feed the five thousand, but it was by setting a good example to the crowd by bringing unreservedly out His own meager store, whereupon all the rest did the like and there was abundance for all; Jesus did indeed provide the wedding-feast at Cana with wine, but it was by producing at the critical moment the present of wine He had brought with Him to the festival. Thus in the name of rationalism the supernatural history was violently transformed into probably the most unnatural history ever conceived by man. Already the end of all this was preparing, however, by the rise of the idealistic philosophy, which had at least the merit of possessing an eye for ideas; and the dénouement came quite dramatically on the simultaneous publication in 1835 of three books, which, as Pfeleiderer says, contained the germs of all subsequent criticism of the Biblical writings—Strauss's "Life of Jesus," Baur's work on "The Pastoral Epistles," and Vatke's "Religion of the Old Testament."

The shell with which the old rationalism exclusively busied itself was now cast entirely aside in the professed interests of the kernel; and from that time on criticism has consistently represented itself as occupied with the effort to disengage essential Christianity from the accidents of form in which it was originally clothed. There is no reason to doubt that Strauss was at first as honest as his less extreme followers have been ever since, when he explained "the essence of the Christian faith to be perfectly independent of his criticism." "The supernatural birth of Christ, His miracles, His resurrection and ascension," he adds, "remain eternal truths, whatever doubts may be cast on their reality as historical facts." The echoes of this declaration are sounding around us until to-day, and it contains indeed the keynote of the nineteenth-century assault on Christianity, under the soothing music of which it would fain substitute its own conceptions for the historical religion of Christ.

It does not fall within our present scope to trace the stages through which this new form of attack on the Christian documents and their contents has passed as it has run its course, or through which rather it has been forced by the splendid resistance offered to it by the Chris-

tian scholarship of our time. Everybody knows how quickly, in the sphere of the New Testament, Strauss's construction was superseded by that of Baur; and how Baur's more solidly built edifice has gradually crumbled of its own weight until the adherents of the once arrogantly dominant "Tübingen School" have fallen into insignificance,—either on the one hand by repeated concessions to the conservative attack, until they have left themselves no ground to stand on, or on the other by growing extremity of denial in the vain effort to resist the inevitable end. At the end of the century the "tendency hypothesis" is so well dead that it is already almost forgotten; and its place is taken by a Ritschlian rationalism, which still flies the old banner of "the kernel at the cost of the husk," but can find no better justification of its inconsistent radicalism in the criticism of the apostolic documents than is supplied by an ungrounded charge of fanatical enthusiasm brought against the first followers of Christ. Old-Testament criticism was slower in falling into the new line and has not yet so fully run its course. The end of the century finds its point of view still dominating the mass of professed students of the subject; and even by the height of its flood able to send back an eddy into the sphere of New-Testament criticism, where its methods have already been fully tested and found wanting. Already, however, the discerning eye may perceive the same disintegration preparing for it which has met its companion movement in the New Testament; and altho the nineteenth century must needs commit its decent burial to the twentieth century, it does this with entire confidence that this function will be thoroughly, perhaps speedily, performed.

Meanwhile in conflict with these new modes of assault the Biblical learning of our own day has been greatly enriched. This mode of statement is not intended to imply that Biblical learning has not been at all directly advanced by the labors of the neologists themselves. The contrary is true. There is no student of the New Testament who will not confess deep indebtedness to the works of Baur, for example, both for facts in abundance and for generalizations and points of view of the most stimulating character; and tho the lesser balance of many of Baur's followers has rendered their labors less helpful, yet the contribution made by the Tübingen School and its successors to the knowledge of the Scriptural deposit is nothing less than immense. And the same is true in their own measure of the Old-Testament scholars who have prosecuted their work under the spell of the new construction of the history of the religion of Israel and its record in the Old-Testament books—from Graf and Reuss to Kuenen and Wellhausen and Stade. And if we take into consideration the men who have occupied a more or less intermediate position between the advocates of the new construction and the conservative defenders of the Biblical revelation, it must be confessed that a great part of recent Biblical investigation has been done by them. But the material as it lies on the

pages of these writers is presented not merely in a connection, but also in a form and with a coloring, which is more or less unassimilable by a truly Christian consciousness, so that even this material becomes the permanent possession of Christendom only as it is tested and cleansed and built into the fabric of really Christian thought by its more consistent exponents; while, in opposition to the deflected point of view of the destructive criticism, truly Christian scholarship has been forced to explore more deeply its records and to draw from them ever more purely their treasures of truth. In the course of this process, a great host of scholars have deepened and widened our acquaintance with the Scriptures, until we feel as if the nineteenth century had introduced a quite new era in the knowledge of the Bible.

III. We do not touch the center of the matter, however, until we observe that, in the course of its Biblical study, the nineteenth century has attained a distinctly fuller and more completely defined detailed exegetical result than meets us in the work of any previous century.

It is, after all, ultimately to the continuous exegesis of the Biblical text that we must look for the soundest measure of the Biblical attainments of any age; and tried by that standard, the nineteenth century registers a distinct advance. To this have cooperated the systematization of the results of the labors of preceding ages in the auxiliary sciences, and the accessibility given to these results in the numerous helps to students that have poured from the press; the interest awakened in Biblical studies by the learned assaults made by the new critical schools upon the traditional opinion; and above all the ever-increasing demands made on Biblical science by advancing general culture and the increasing dispersion of knowledge. The result has been an incredible flood of exegetical treatises which have poured through all the conduits for the distribution of learning—the work now of single authors, now of small coteries of like-minded scholars, now of larger companies associated for the task in hand—addressed now to a purely scholastic audience, now to the people at large,—now exhausting all the accumulated learning of the ages in the exposition of a single book, now spreading a moderate supply of information over the whole Biblical library.

The world has probably never seen the like of this output of exposition for abundance; and, as a mass, its quality has been as remarkable as its quantity. Such a huge composite work as Lange's Bible-Work, transplanted to America and swelled there to even larger proportions, is characteristic of the age. So are also the numerous attempts of smaller circles to set forth the results of exegesis after their own conceptions. Thus, a body of scholars in the Church of England have given us what is known as the "Speaker's Commentary." Thus the "great Cambridge triumvirate" projected a commentary on the New Testament, which can not be said to have failed when we owe to it Dr. Lightfoot's commentaries on Paul's Epistles, and Dr. West-

cott's on the writings of John and the Epistle to the Hebrews. Thus the Liberals of Oxford also undertook a like task, the outcome of which was Stanley on Corinthians and Jowett on Paul's Epistles; and the Biblical students of Princeton, essaying something similar, produced on one plane Alexander on Isaiah and Hodge on Romans, and then on a more popular one, Alexander on the Psalms, the Gospels of Matthew and Mark, and the Book of Acts, and Hodge on Corinthians and Ephesians. And what can be said of the individual commentaries of this century, beginning with De Wette and running to seed in the innumerable expositions that have fallen still-born on the world during the last decade?

Judgments will differ as to where the cream of this rich body of exegesis is to be found. But who will not think at once of at least De Wette and Ewald and Luecke and Hengstenberg and Hävernick and Tholuck, of Hoffmann and Delitzsch and Dillmann and Keil, of Fritzsche and Rueckert, of Meyer and Weiss? Of Reuss and Godet, also; and of Alford, Lightfoot, and Westcott? For ourselves, we should be willing to hang the credit of this century's work in exegesis on the single commentary of Meyer on the New Testament, continued after Meyer's death under the admirable editorship of Weiss; and in the Old Testament on the various volumes issued by Dillmann, Delitzsch, and Keil. In these works the sobriety and the learning of the age are certainly fairly exhibited; and after the critical theories that have vexed our day are forgotten and the literature dominated by them has become a curiosity or a puzzle, it may well be that the eyes of students will turn back to the class of works represented by such learned, careful, and penetrating expositions as the most characteristic and permanently useful products of nineteenth-century Bible study.

IV. It is interesting to note, finally, how large a portion of this Bible study of the nineteenth century has issued in distinctively theological results. For, despite a current impression to the contrary, our age has been in comparison with its immediate predecessor decidedly a theological one. It owes this characteristic, in part, of course, to the renewed interest in ideas which came in naturally with the idealistic philosophy and has been powerfully fostered in theological investigation by the spiritualizing stream which has flooded the whole theological thinking of our time. One characteristic result of it has been the development in our day of an entirely new theological discipline. This new discipline of "Biblical Theology" came to us indeed wrapped in the swaddling-clothes of rationalism, and it was rocked in the cradle of the Hegelian recasting of Christianity; it did not present at first, therefore, a very engaging countenance, and seemed to find for a time its chief pleasure in setting the prophets and apostles by the ears. But already in the hands of men like Schmid and Oehler it began to show that it was born to better things. And now as it grows to a more mature form and begins to overtake the tasks that belong to its

adulthood, it bids fair to mark a new era in theological investigation by making known to us the revelation of God genetically—that is, by laying it before us in the stages of its growth and its several stadia of development. If men have hitherto been content to contemplate the counsel of the Most High only in its final state—laid out before them, as it were, in a map—hereafter it seems that they are to consider it by preference in its stages, in its vital processes of growths and maturing. Obviously a much higher form of knowledge is thus laid open to us; and were this discipline the sole gift of the nineteenth century to the Christian student, she would by it alone have made good a claim on his permanent gratitude.

It is scarcely possible to survey, however cursorily, the march of Biblical study throughout the nineteenth century without being impressed by the magnitude of the contribution that has been made by it to the better knowledge of the Bible. But as we have said that Biblical study did not originate with this century, so now we must admit that neither is it to cease with it. We are accordingly impressed with the evidences all about us that the nineteenth century has brought no single branch of Biblical investigation to its definite completion. It has done its part; but it hands on an unfinished task to its successor. It is a great thing to say of it, that it hands on all its tasks in completer shape than it received them. It received the Bible from the dead hands of eighteenth-century rationalism into hands that were cold with fear; it hands it on to the twentieth century with the courage of assured conviction. It has not been a century of quiet and undisturbed study of the Bible. Fierce controversies have raged throughout its whole length. But fierce controversies can rage only where strong convictions burn. And amid, or rather by means of, all these controversies knowledge has increased; and after them all we can only lay our hands on our mouths and say: "God fulfils Himself in many ways." The very wrath of man has come to praise Him in this sphere too; and the Bible has emerged from these fires, as out of all others, without so much as the smell of smoke upon its very garments. It is the whole Bible that is committed to the twentieth century—to receive from it, as we believe, an even deeper reverence and an even completer obedience.

II.—EFFECTIVE PREACHING: PRESENT-DAY ELEMENTS.

By JOSEPH PARKER, D.D., MINISTER OF THE CITY TEMPLE, LONDON, ENGLAND, AUTHOR OF "PEOPLE'S BIBLE," ETC.

THE title has been chosen for me, but I gladly accept it because of the word "effective." The time has come, perhaps, indeed it may long have come, when preaching is judged not only by its theology, but by its magnetic and helpful effectiveness. Some of the finest