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Doctrinal Theology.

BIBLIOLOGY.

(Continued.)

The Author of the Bible is God; not man under God; not man and God; but simply God. The Old Testament Scriptures are "the oracles of *God*."¹⁾ What Moses said in the Pentateuch was "the word of *God*."²⁾ The words of the Psalmist are words which "the *Holy Ghost* saith."³⁾ By that which is written in Jeremiah, the Prophet, "the *Holy Ghost* is a witness to us."⁴⁾ The things that Paul, the Apostle, writes to the Corinthians, "are the commandments of the *Lord*,"⁵⁾ even as what Isaiah wrote was spoken *by* the prophet, but "*of* the *Lord*,"⁶⁾ and *by* the mouth of His servant David, the *Lord God* said what we read in the Psalm.⁷⁾ In short, every part of Scripture is the *word of God* and can not be broken;⁸⁾ and "all Scripture is given by inspiration of God,"⁹⁾ not certain parts of Scripture, of

1) Rom. 3, 2.

2) Mark 7, 10. 13.

3) Heb. 3, 7. coll. Ps. 95, 7. 8.

4) Heb. 10, 15. 16. Cf. Jer. 31, 33. f.

5) 1 Cor. 14, 37.

6) Matt. 1, 22: *τό ρηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου.* Cf. Is. 7, 14.

7) Acts 4, 24 f. coll. Ps. 2, 1. 2.

8) John 10, 34. 35. coll. Ps. 82, 6.

9) 2 Tim. 3, 16.

throng and withdraw with the preferred few to the privacy and seclusion of the *collegium pietatis* with its peculiar methods and means of spiritual advancement and enjoyment. Pietism is here again what it is *ab ovo*, enthusiasm; substituting piety, and not a sound, wholesome, God-given, but an unsound, self-made piety, for the word and sacraments, the means of grace entrusted to the church at large and to every local congregation for the conversion of sinners, the upbuilding of the church, and the edification of all its members. And thus the progress from Pietism to Rationalism was but a shifting from one form of enthusiasm to another, from emotional to intellectual enthusiasm. It was not at all by chance that the same orthodox Loescher who had written the *Timotheus Verinus* against Pietism should have to raise his warning voice against the theologizing philosophy of Leibnitz and Wolff in his papers entitled, *Quo ruitis?*, "*Whither are ye rushing?*" and that, what had been the chief stronghold of Pietism, Halle, should be turned into the first stronghold of rationalistic theology in Germany.

A. G.

RANDOM PASSAGES FROM PASCAL.

One can not read the brief account of the life of Blaise Pascal (1623-'62) by his sister without deeply regretting that his austere life, self-inflicted torture, and weak constitution hurried on the death of that extraordinary man at an age when his great intellectual force had matured and when he was laboring under torments to compose a great work on the evidences of the Christian religion. He never finished it or even approached the arrangement of the stray papers which were afterwards published as his "*Pensées.*" Had he lived longer, and had his health been better, it is not improbable that instead of the profound fragments left us we

would now have another masterpiece from that incomparable pen that had already added the Provincial Letters to permanent literature. We know that Pascal probably was not inferior in intellect to Aristotle and Shakespeare. We know of his high rank as a mathematician, geometrician, and physicist. But what few of us know is that this unique man was a meek and lowly Christian; that he used his many and great gifts in the defense of his belief; and that his knowledge of the Scriptures was so exact and extensive that he could on the spot tell you where to look for the passage wanted. For twenty years he had diligently read, reread, and studied his Bible!

Here are some passages taken at random from the "Pensées." They have been especially translated from the French original for this QUARTERLY. Though the translator is a layman and though his version be a free one, he believes Pascal's meaning has been in every instance fully and clearly set forth.

"We are hateful. Reason convinces us of it. And yet none but the Christian religion tells man to hate himself. No other can therefore be received by those who know they are worthy of hate only. No other religion than the Christian knew man to be both the most excellent and the most wretched creature. Some, who were well aware of man's real excellence, have called the low opinions men naturally have of themselves cowardice and ingratitude. Others, who were well aware of this baseness, have shown a proud contempt for those sentiments of greatness which are also natural to man. No religion but ours has taught that man is born in sin. No school of philosophy has said so. None has therefore told the truth." (Seconde Partie, Article IV, § 4.)

"It therefore teaches men two truths: that there is a God who can be theirs, and that the corruption of human nature makes them unworthy of Him. It is equally important to men to know both these points. It is equally

dangerous to know God without knowing one's wretchedness, and to know that without knowing the Redeemer. To know only one of these things causes either the pride of philosophers who know God but not their wretched state, or the despair of atheists who know their wretched condition but not their Redeemer. And it is therefore equally necessary to know the two points mentioned above as it is to know that God's loving-kindness made them known to us. Now the Christian religion does this. It consists in this." (Paragraph X.)

"Consider the saintliness, pride, humbleness of a Christian soul. Pagan philosophers have sometimes raised themselves above other men by a more regular manner of life and by sentiments which have somewhat harmonized with those of Christianity. But they never recognized what Christians call humility to be a virtue and would even have considered it to be incompatible with other virtues which they professed. The Christian religion alone has been able to join together things which hitherto had seemed to be so incongruous. And it taught men that humility is so far from being incompatible with all other virtues that without it they are all faults and defects." (P. XII.)

"Consider its [the Christian religion's. 'Tr.] establishment. A religion so contrary to nature established by itself alone so gently, without violence and constraint, and yet so strongly nevertheless that no torments could prevent martyrs from professing it. And all that not only without the assistance of any prince, but despite all the princes on earth who have combated it. . . : Consider the perpetuity of the Christian religion which has existed from the beginning of the world among the saints of the Old Testament who expected Christ before His advent and among those who have since believed in Him. No other religion has been perpetual. And perpetuity is a mark of the true religion." (P. XII.)

"If one man alone had written a book of prophecies concerning the time and manner of the coming of Christ,

and His coming had agreed with the prophecy, the force of the evidence would have been infinite. [Ce serait une force infinie. Have tried to guess the author's meaning. Tr.] But for four thousand years a whole line of men, coming one after the other, constantly and without variation predict the same event. A whole people announces it and subsists four thousand years to bear witness of its faith in the prediction and can not be turned aside by any menaces and persecutions whatsoever. This is much more worthy of consideration." (Partie 2, A. XI, P. 4.)

"Jesus Christ came in order that those who can not see could see, and those who saw become blind. He came to heal the sick and let the healthy¹⁾ die; to call the sinner to repentance and justify him; and to leave in their sins those who believed themselves to be just; to fill the indigent, and to leave the rich empty." (A. 13, P. 7.)

"To make a man happy [the true religion] must tell him that there is a God; that we must love Him; that our true happiness consists in being His, and that our sole evil consists in being separated from Him. It must teach us that we walk in darkness which prevents us from knowing and loving Him; and that while it is our duty to love God, our desires lead us astray so that we are altogether wicked. Religion must tell us why we are opposed to God and our own good. It must teach us the remedy and the means of securing it. Consider all the religions in the world with this in view, and see if any but the Christian religion gives satisfaction." (Partie 2. A. 5, P. 1.)

"The God of the Christians is one who makes the soul feel that He is its only good; that all its tranquility is in Him; and that it knows no other joy than that of loving Him. At the same time He causes it to abhor obstacles and checks which prevent it from loving Him with all its

1) The translator reads "*sains*."

might. He can not bear the self-love and desires which impede the soul. . . .

“But to know God as the Christians do, it is also necessary to know one’s wretchedness and unworthiness, and to recognize the need of a mediator to facilitate our union with Him. To know God and not our wretched state causes pride. To know our wretchedness without knowing Christ causes despair. But knowing Christ takes away both pride and despair. For in Him we find God, [know] our misery, and the only means of bettering it. We may know God and not our wretchedness, or know that and not God. Or we may even know both God and our wretched state without knowing the means of delivery from the evils which overwhelm us. But we can not know Jesus Christ without knowing God, our wretchedness, and the remedy. For Christ is not God only, but God who saves us. We ought therefore to strive solely to know Jesus Christ, since through Him alone we are enabled to know God in a way that is of benefit to us.” (Partie 2. A. XV. Paragraph II.)

(Contributed by F. H. S.)

THE TELL EL-AMARNA TABLETS.¹⁾

Tell el-Amarna is the name of a town in a ridge of hills on the eastern bank of the Nile, about midway between the ancient capitals Thebes and Memphis. By the natives the name is applied also to the entire ridge. In 1887 a peasant woman in collecting antiquities for the market, a common occupation among the natives, found

1) From a manuscript submitted by Prof. Carl W. Belser, Ph. D., of Boulder Colorado University.