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THE PHILOSOPHICAL IMPLICATIONS OF
RE-CREATIVE METHOD IN BIBLICAL STUDY

An Analytical Study of a Method
in Biblical Interpretation From
the Point of View of Educational
Philosophy

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THE PHILOSOPHICAL IMPLICATIONS OF RE-CREATIVE METHOD IN BIBLICAL STUDY

Chapter 1: Introduction

The Problem

Introductory Statement

The following investigation is a philosophical analysis of the educational principles underlying a specific approach to the study of the Bible. It is an investigation of the strength and the weakness of a particular means of getting at meaning. As it stands today, Re-creative (Inductive) Method is an instrument of understanding used by certain Biblical scholars to assist in ascertaining and making explicit the meaning of Biblical books and of specific sections of the scriptures of the Old and New Testaments. According to its exponents, Re-creative (Inductive) Method is only one of the instruments of Biblical Study. It claims its own unique place beside, and interdependent upon, historical, textual, exegetical and other such approaches to the study of a Biblical document.

Re-creative (Inductive) Method has a traceable history extending over a period of some sixty years. The history of this approach has already been presented in a Doctor of Philosophy thesis by the Reverend Charles R. Eberhardt, later published under the title, The Bible In The Making of Ministers. Dr. Eberhardt analyzed only that portion of Re-creative (Inductive) Method which was developed by Dr. Wilbert Webster

White, who established the essentials of this approach between 1887 and 1901, and who in 1901 founded the Biblical Seminary in New York to teach and further develop the new technique.¹ Re-creative (Inductive) Method has now been used and defined over a period of fifty years by many disciples of Dr. White, but by none so thoroughly as by Dr. Howard Tillman Kuist, now teaching at Princeton Theological Seminary. The historical study of Dr. Eberhardt and the definitive studies of Dr. Kuist will be fundamental to the present investigation.

Re-creative (Inductive) Method has now become such an influence in the study of the Bible in colleges and seminaries as to make an analysis of its educational principles and their resulting philosophical implications of value to many people. One recognized theological seminary (The Biblical Seminary in New York) is actually organized around this type of biblical study.² Almost half of the ministerial students of the Presbyterian Church in the United States of America and in its sister denomination The Presbyterian Church in the United States, are trained in English Bible by this procedure. Records of the Biblical Seminary in New York list, among its graduates, twenty-six college and seminary professors of many denominations, who hold the degree of Doctor of Philosophy. Forty professors are listed who hold other degrees.

1. Charles R. Eberhardt, The Bible in the Making of Ministers. p. 42f.

2. See, Catalogue of the Biblical Seminary in New York, 1952-1953, p. 14.

Re-creative (Inductive) Method has now reached such a level of general definition, and has amassed such a body of published material, that its philosophical implications can be examined with profit. Dr. White himself published very little. His work was more in the nature of inspiration and organization. Dr. White did however, leave a mass of unpublished notes and papers, which Dr. Eberhardt assembled and organized into thirty-five volumes which he called The Papers, Articles and Memorabilia of Wilbert M. White. These papers have been consulted in the course of this investigation. Among Dr. White's students was Dr. Howard T. Kuist, now Charles T. Haley, Professor of Biblical Theology for the teaching of English Bible at Princeton Theological Seminary. Dr. Kuist further refined Re-creative (Inductive) Method, and in 1947 published the most definitive book yet to appear in this field; These Words Upon Thy Heart. Dr. Kuist's friendship and counsel, together with his writings, have been of inestimable benefit to this present study. Others who have continued to define Recreative (Inductive) Method are: Dr. Dean Greer McKee, President of the Biblical Seminary in New York; Dr. Donald G. Miller, Professor of English Bible at Union Theological Seminary in Richmond, Virginia, and editor of a journal in this field called Interpretation; Dr. Charles R. Eberhardt of Davidson College, author of the book, The Bible in the Making of Ministers; Dr. Rachel Henderlite of the General Assembly's Training School at Richmond, Virginia; Dr. Edward P. Blair of Garrett Biblical Institute at Evanston, Illinois; and Dr. Varton D. Malconian of McCormick Theological Seminary in Chicago, Illinois.

Although the history of Re-creative (Inductive) Method has been

written, its use as an instrument of investigation has become widespread, and although it now possesses a definitive literature, no study of the philosophical pre-suppositions of this approach has yet been made, and no attempt has been made to relate this instrument of understanding to the viewpoints of educational philosophy. It is the purpose of this present investigation to do that task in accordance with the following definite statement of the problem of this thesis.

Statement of the Problem

The problem of this investigation is to analyze and demonstrate Re-creative (Inductive) Method in Biblical study, in order to determine the philosophical implications of its underlying educational principles, and to evaluate these implications in terms of prevailing established philosophies of education.

This problem may be divided into three specific problems, the solving of which will constitute the body of the investigation. The following specific problems require treatment:

1. The analysis and demonstration of Re-creative (Inductive) Method in biblical study.
2. The identification of the educational principles underlying Re-creative (Inductive) Method, and the determination of the philosophical implications of these educational principles.
3. The evaluation of the philosophical implications determined in specific problem number two in terms of prevailing established philosophies of education.

Definition of Terms

Bible

The terms "Bible", "biblical" and "Scriptures" referred to in this

thesis mean the Old and New Testament documents generally accepted by Protestant Christianity. This is an arbitrary choice, and it is made because Re-creative (Inductive) Method began and has continued as an effort to understand and explain this body of written material. The interpretation of the thirty-nine books of the Old Testament and the twenty-seven books of the New Testament is the primary objective of Re-creative (Inductive) Method.

Proponents of Re-creative (Inductive) Method feel that this procedure can be used in other intellectual investigations than those strictly confined to the study of the Bible. Three years before his death, Dr. White selected a paper by Dr. John A. Wood as one of the important documents he wished to preserve. In that document, the following statements occur:

...The method transcends its application to Bible study alone. It lends itself to every line of intellectual awakening and activity. But as used in the Biblical Seminary in its application to the study of the Bible and its related subjects radiating therefrom, the compositive method is made concrete in the hope that it may be a determining factor in a student's or worker's life. 1

However, Re-creative (Inductive) Method arose as an investigative procedure for the study of the Bible. For this study therefore, the Bible as described above, will be considered to be the primary subject-matter of Re-creative (Inductive) Method.

Re-creative (Inductive) Method

Thus far the term "Re-creative (Inductive) Method has been used to

1. John A. Wood, The Compositive Method in Relation to Educational Method, in White, "The Papers, Articles and Memorabilia of Wilbert W. White", Vol. 19, Sec. 8, pp. 1-3, edited by Charles R. Eberhardt.

describe the interpretive procedure originated by Dr. W. W. White and developed by a long line of students of the Bible who have adopted this mode of procedure. It is now necessary to define this term clearly as it is understood by those who use this procedure.

The noun "method" is understood to mean, orderly procedure, or the rational process of getting from the known to the unknown.¹ In this broad sense, method is considered to be fundamental to any process of man. Re-creative (Inductive) Method as conceived by its proponents, deals with this broader aspect of the concept of method. In defining method, Dr. Kuist writes as follows:

Observe, first, that we use the word in the singular: method, not methods. A survey of the various methods by which men have approached Scripture reveals a considerable variety. Terry lists some of these. For instance, he mentions the Halachic and Hagadic methods of the ancient Hebrews; the allegorical method of Philo; the mystical interpretations of Clement and Origen; Swedenborg's science of correspondences; the accommodation theory of Semler; the moral interpretation of Kant; the naturalistic theory of Paulus; Hegel's dialectical theory of thesis, antithesis and synthesis; the mythical theories of Strauss and Vauer; speculative philosophy; dogmatic exposition and apology; and the grammatico-historical method. Much may be learned by comparing and appraising the various methods of studying Holy Scripture through the ages. But we should like to determine now, the rudimentary essentials of any method. 2

Whether this claim to a position of studying pure method can be substantiated or not, must become the subject of careful examination as the

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1. Noah Webster, New International Dictionary, article: "method".
 2. Howard T. Kuist, These Words Upon The Heart, pp. 46-47.

thesis proceeds. One direct effect of this claim, as will be shown below, is the difficulty of finding an appropriate name for this type of approach to the Scriptures. Dr. Kuist continues his definition of method by tracing the word to its etymological roots: "The word method is derived directly from the Greek methodos, which means literally a way or path of transit. Therefore, by derivation, method involves a progressive transition from one step in any course to another"¹. There follows a distinction between the artificiality of a system, as over against the freedom and naturalness of method. Kuist concludes that while there is no system in the authorship of the Bible, there are, never-the-less, clear evidences of method. Kuist sums up his discussion of method with the following definition: "Method is orderly procedure within a consciously guided process which calls into full play the distinctive personal capacities and aptitudes of an individual"². In its simplest form therefore, method means: an orderly, consciously guided procedure. This broad understanding of method is the position from which students of Re-creative (Inductive) Method begin their study of the Scriptures.

Since this approach to the Scriptures is conceived of being a study in method rather than a method of study, difficulty in finding an appropriate name for the procedure immediately arises. This difficulty is reflected in the writings of exponents of this approach. Dr. White, emphasizing the close relation between interpretation and composition, preferred the name Compositive as descriptive of his method, as the following quotation shows:

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1. Ibid., p. 46.
 2. Ibid., p. 49.

...Anything we study is composition in some sense. All knowledge is related. 'Things hook and eye together'. Ruskin's nine laws of composition come to mind here. They belong as fundamental in the synthesis at which we aim under the title, The Compositive Method.¹

This name, however, has not been adopted by subsequent students of Dr. White's method.

In 1947, when he published his book called These Words Upon Thy Heart, Kuist adopted the word re-creative as most descriptive of this approach to the Scriptures. At this point, Kuist acknowledges his debt to Professor Theodore Meyer Greene, author of the book, The Arts and the Arts of Criticism. In discussing the arts as a whole, Professor Greene asserts that criticism has three aspects, the historical, the re-²creative and the judicial. Greene's definition of the specific task of re-creative criticism is as follows: "The special task of re-creative criticism is that of apprehending imaginatively, through sensitive artistic response, what the artist has actually succeeded in expressing in a specific work of art".³ Kuist applies Professor Greene's ideas to biblical study in the following manner:

Study of the Bible in its historical setting has value primarily in aiding every man to 'reconstruct' the situation out of which the several books of the Bible, as well as the whole collection, came. This, however, is not sufficient for a competent judicial comprehension of Holy Scriptures. For the word of truth becomes the word of faith, only as it is inwardly and then outwardly re-created in a man's being...Thus re-creation is work. It is the process by which the individual apprehends and identifies

1. White, op. cit., Vol. 19, sec. 1, p. 4.

2. Theodore Meyer Greene, The Arts and the Art of Criticism, p. 369.

3. Ibid., p. 370.

the expressed intent in the medium he is studying.¹

Further discussion of the term re-creative was held in private conversation with Dr. Kuist at the time of the preparation of the outline of this thesis in 1950. The following clarification proved acceptable at that time: "Re-creative Method in biblical study means to its proponents, that type of biblical study which, through the discover and investigation of compositional units and their relationships, seeks to re-envisage the author's own personal vision of his subject matter".² Study and teaching are not held to be discrete processes by proponents of this approach to the Scriptures, but rather to be one process of cooperation in the discovery and understanding of compositional units and their relationships. Thus the adjective re-creative preceding the noun method is intended to indicate that aspect of method in which the interpreter seeks to discover and reconstruct, or to re-create, as accurately as possible the compositional units in a given document and the relations which tie these units together.

More recent discussions with Dr. Kuist reveal that he now prefers the word inductive rather than the word recreative as descriptive of this mode of procedure. Dr. Kuist feels that the word inductive is broader in its implications than the word re-creative, and that it implies more of the aspect of search and discovery with conclusions based on literary facts; this being considered to be a characteristic of

1. Kuist, op. cit., pp. 58-60.

2. Carlton C. Allen, The Philosophical Implications of Re-creative Method in Biblical Study, see Outline. p. 2.

this approach to the Bible. This represents no change in principle or process, but rather a feeling that the adjective inductive, implying a widespread search for particular instances to lead to general conclusions, more adequately describes this particular procedure in biblical study. As will be shown in subsequent sections of this thesis, the student using Re-creative (Inductive) Method is admonished to search a document objectively to see if it has a logical structure, to discover the strands of relationship which tie structural units together, and to arrive at conclusions concerning the meaning of the document on the basis of this study. The question of the validity of the term inductive as descriptive of the procedure under study, must be investigated with great care as the thesis develops. Upon the suggestion of Dr. Kuist, this change in nomenclature was submitted to the jury which formulated the analysis of Re-creative (Inductive) Method. The analysis appears in chapter two of this thesis. The jury was unanimous in agreeing to the change, although with varying degrees of enthusiasm. Therefore, the name which will be used in subsequent references to this mode of procedure will be Inductive Method, it being recognized that the validity of this term must be tested.

Philosophical Implications

The word imply, in its strictest sense, means to infold or to contain. In its broader sense however, the word imply means to indicate¹ indirectly or to hint at. It is in this broader sense that the word

1. Noah Webster, New International Dictionary, article, "imply".

implication is to be used in this thesis. Professor Eberhardt's study of the history of Inductive Method shows that this approach to the study of the Bible did not arise as the result of Dr. White's reaching certain philosophical conclusions. Inductive Method arose rather to meet a practical need for a better method of understanding the Bible. However, Inductive Method did arise out of White's training and experience and has been developed through the training and experience of those who have followed him. All of these students of the Bible have lived through a certain era of history. They have lived in a certain culture, and they have formed their educational principles and procedures in the midst of changing educational philosophies. It would be impossible for these men and women to escape the influence of the era, the culture and the changes going on within their special field of endeavor. Since few of these students of the Bible are educational philosophers, and since their work has been aimed at practical procedures, it follows that philosophical implications will be indirectly indicated and implied only in the broadest sense. It may be found that aspects of Inductive Method resemble or parallel corresponding aspects of educational philosophy without obviously traceable verbal references. Following the finding of the educational principles underlying Inductive Method, the process of discovering philosophical implications is described in the Outline of the thesis, in the following words: "To discover philosophical implications means to derive by a process of deductive logical analysis the ultimate meaning of the educational principles in terms of the questions of metaphysics, epistemology and axiology".¹ The appropriate metaphysical,

1. Allen, op. cit., p. 2.

epistemological, and axiological questions are detailed in the thesis outline and will be referred to in chapter seven.

Educational Principle

An important step in the development of this thesis, is the discovery of the educational principles upon which Inductive Method rests. Prior to this step there arises the necessity of defining an educational principle. Chapter Four, in the following discussion, defines an educational principle in full. Chapter Four discusses the etymology and the characteristics of an educational principle, defines an educational principle, and then demonstrates the application of the definition to Inductive Method. The working definition given in Chapter Four is as follows: "An educational principle is a generalized statement of belief, fundamental to subsequent procedure in the field of education." This definition will then become the basis of the further investigation of Inductive Method in this thesis.

Evaluation

Evaluation, as specified in the statement of the problem of the thesis, will be done in the light of two alternative hypotheses, with the possibility of the development of a third hypothesis. These hypotheses are as follows:

1. The educational principles underlying Inductive Method imply a particular philosophy of education.
2. The educational principles underlying Inductive Method are a framework of method based on eclectic assumptions.
3. The educational principles underlying Inductive Method have unresolved elements which give promise of the possibility of the formulation of a new philosophy of education as a basis for the study of the Bible.

Whatever educational principles are found to be the basis of Inductive Method, will be traced to their ultimate implications in educational philosophy. Then through a process of comparative analysis, using the criteria of adequacy and consistency, the hypothesis which best describes the philosophical position of Inductive Method will be found.

Prevailing Established Philosophies of Education

The phrase prevailing established philosophies of education is intended to describe the various distinct types of educational philosophy in the light of which any new method or system would have to be evaluated. For the purposes of this thesis, the philosophies listed in Part One of the Forty-First Yearbook, of the National Society for the Study of Education will be accepted. These philosophies are: Experimentalism (Pragmatism), Realism, Idealism, Aristotelianism, and the Catholic Philosophy of Education. Against these five philosophies of education, the philosophical position of Inductive Method will be evaluated.

The Plan of the Study

The general plan of the study to follow is determined by the specific problems involved in the statement of the problem given above. Part One of the thesis, consisting of two chapters, will deal with the analysis and the demonstration of Inductive Method. Part Two, consisting of four chapters, will first establish the meaning of an educational principle, second, explain the process of arriving at the educational principles which underlie Inductive Method, third, state and explain the principles found, and fourth determine the philosophical implications of the

principles identified. Part three, consisting of two chapters, will summarize and draw up the conclusions of the investigation, and then discuss the conclusions in the light of possible future developments.

PART ONE: AN ANALYSIS AND DEMONSTRATION OF
INDUCTIVE METHOD IN BIBLICAL STUDY

Chapter II: An Analysis of Inductive Method in Biblical Study

PART ONE: AN ANALYSIS AND DEMONSTRATION OF
INDUCTIVE METHOD IN BIBLICAL STUDY

CHAPTER II. AN ANALYSIS OF INDUCTIVE METHOD IN BIBLICAL STUDY

Introductory Statement

The first specific problem of this thesis is: "To analyze and demonstrate Inductive Method in biblical study". Therefore, Part One of the thesis will contain a detailed, step by step, analysis of Inductive Method, plus two papers, already in print in the Journal "Interpretation", which will demonstrate Inductive Method as its proponents use it. This analysis represents the combined opinions of a jury of experts, and the demonstrations presented have been chosen by the same jury, as the most representative examples of Inductive Method now in print. This jury consisted of eight men and women holding the degree of Doctor of Philosophy, committed to the use of Re-creative Method, and teaching in a recognized college or seminary.

One member of this jury has suggested that a comprehensive statement of the method and techniques of Inductive Method in biblical study may best be understood by proceeding along three lines of investigation: first, the frame of reference; second, the aspects of analysis; and third, the pattern of procedure. An understanding of the frame of reference will establish the medium in which inductive study operates. An understanding of the aspects of analysis will define the specific approach of inductive study to the books of the Bible. An understanding of the pattern of procedure will explain the actual method of

inductive study in the interpretation of the Bible. The frame of reference and the aspects of analysis are largely introductory to the more detailed study of the pattern of procedure.

The Frame of Reference

Introductory Statement

The frame of reference for Inductive Method in the study of the Bible is held to be the field of communication. Communication is understood to be an activity by means of which experience is transferred.¹ Proponents of Inductive Method agree to the following general statements concerning communication. On the human level, communication is a highly complicated vital necessity. The very origin, existence and preservation of human knowledge depends upon communication. Through communication we appropriate the past, comprehend the present and inform the future. John Dewey goes so far as to say, "Society not only continues to exist by transmission, by communication, but it may fairly be said to exist in transmission, in communication."² However, those who use Inductive Method as an interpretive process do not, at this point, give communication the full meaning which Dewey gives it. Rather, they think of communication as human experience transmitted through some material media.

The Media of Communication

As an activity of man, communication may employ many media. One

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1. Webster's New International Dictionary, article: "Communication."
 2. John Dewey, Democracy and Education, p. 5.

of the complicating factors of our era is the almost unbelievable increase in the means and the amount of communication possible.

The most immediately obvious dimension of communication today is breadth. In the twentieth century the widespread use of new techniques and new inventions has made instantaneous communication with the remotest parts of the earth a matter of everyday experience. In 1940 the American Council on Education made an exploratory study of the problem of reading in general education. Its second reason for making the study is as follows:

Another of the phenomenal advances in our time is the improvement and the increase in agencies of communication and transportation. The amount of printed material has grown tremendously during the twentieth century; wire and cable communication have been greatly expanded; the radio and the motion picture are no longer innovations; television is at hand." 1

The advances have increased greatly since 1940.

Communication however, has another dimension, that of length. Certain media of communication assume permanent form and can be transmitted not only over great distances, but also from age to age over great periods of time. Such media record human experience in some material form, such as the painting of the artist, the statue of the sculptor, the score of the musician and the document of the author. Material media might almost be thought of as frozen experience awaiting the warmth of interest and understanding to be thawed out and used again. It is this aspect of communication that exponents of Inductive Method have in mind. Their primary effort is aimed at interpretation

1. American Council on Education. Reading in General Education, p. 2.

of a written document, the Bible.

The Bible as an Instrument of Communication

Written documents, such as the books of the Bible, are of this second dimension of communication. The Bible is transmitted from generation to generation as a written communication of significant spiritual experience. Dr. Alfred Guillaume, Principal of Culham College, comments as follows:

All revelation has a human as well as a divine content. When it is most fully divine it can be communicated to others only in language which may or may not impair its precious meaning. ¹

The Apostle Paul put it even more succinctly when he said, "We have this treasure in earthen vessels." ² Proponents of Inductive Method hold that this fact is obvious, but it is not unimportant. They believe that every medium of communication has its own unique canons of composition and interpretation, and to produce or to understand a work in any of the media, one must know and use the canons peculiar to the medium in which he works. Since the Bible was composed and has been transmitted in written form, it follows that the interpreter must, at some point in his investigation, study the books of the Bible as written documents. Those who use Inductive Method would agree with Professor Richard G. Moulton as he lays emphasis upon this point in the following words:

But the anxious inquiry will be made by some: Will not this literary treatment of Holy Writ interfere with its higher religious and theological uses? The

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1. Alfred Guillaume, Prophecy and Divination. The Bampton Lectures, 1938, p. 359.
 2. 11 Corinthians 4:7

question ought to answer itself: if the Divine Revelation, which might have been made in so many different ways, has in fact taken the form of literature, this must be warrant sufficient for making such literary form a matter of study. But this is an understatement of the case; not only is the literary study of the Bible permissible, but it is a necessary adjunct to the proper spiritual interpretation. No doubt edification of a kind may be drawn from an isolated verse or a brief succession of sentences; but it is only when each literary section has been understood as a whole in its plain or natural meaning that it is safe to go forward to the deeper spiritual signification. 1

For proponents of Inductive Method it follows therefore that the Bible as a written document, or series of documents, is subject to the same fundamental principles of method in composition and in interpretation as any other example of written communication.

Proponents of Inductive Method in the study of the Bible approach the books of Scripture as vehicles of communication. They hold that the Biblical authors or editors, even though as they believe, under the inspiration of God, were subject to the same general laws of composition as any other author. They further hold that, so far as method itself is concerned, the Bible should be studied in the same manner as any other book.

Concluding Statement

Thus the Frame of Reference of Inductive Method in the study of the Bible is the broad field of communication. The Bible is transmitted from age to age in the medium of written communication. As a series of written documents, the books of the Bible are subject to the same general laws of composition and interpretation as any other book.

1. Richard G. Moulton, The Bible as Literature, p. 5.

In so far as method itself is concerned, Inductive Method approaches the Bible as a vehicle of written communication in the same manner that it might approach any other vehicle of communication.

The Aspects of Analysis

Introductory Statement

Having stated the medium in which Inductive Method will be observed, it is now necessary to define the specific channel of critical approach which such use of method makes to a book.

In attempting to define their specific channel of critical approach, students of Inductive Method are quick to point out two essential things. First, as has been pointed out, they do not conceive of themselves as establishing another "method" to be set alongside such already familiar methods as the allegorical, the grammatico-historical, the dialectical, the mystical or the mythical. Dr. Howard T. Kuist is very clear at this point.

Much may be learned by comparing and appraising the various methods of studying Holy Scripture through the ages. But we should like to determine, now, the rudimentary essentials of any method. 2

Thus students of Inductive Method conceive of their approach as beginning deep down on the level of the principles of fundamental method as it pertains to composition as well as to interpretation. Accepting Dr. Kuist's definition of method as "orderly procedure within a consciously guided process",¹ such students consciously attempt to work backward

1. See p. 6.

2. Howard T. Kuist, These Words Upon Thy Heart, pp. 47.

from finished product to original inspiration along the same steps of orderly procedure up which the author came as he composed his document. These students hold that an author might even be unconscious of some of the definite steps of his process, but the human mind naturally works in a methodical manner. Upon completion of this fundamental research, inductive students are able to turn to the consideration of the contributions of the various "methods" of interpretation with profit if they so desire. Secondly, students of Inductive Method conceive of their approach as being interdependent with such other disciplines of Biblical understanding as history, theology and Textual criticism. For the purposes of this particular analysis of Inductive Method, it will be necessary to isolate Inductive Method and study it in isolation. However, in actual practice, such isolation is not possible. Without the factual knowledge and broad perspectives of the other disciplines, Inductive Method could form no sound judgments. Therefore, at every step in the inductive process, the student maintains a keen awareness of the bearing which history, textual criticism and the like have upon the particular passage being studied.

With these two principles in mind, proponents of Inductive Method generally accept the cogency of Dr. Theodore Meyer Greene's three aspects or levels of criticism. Writing of the Arts in general, Dr. Greene posits the following three aspects of criticism, namely, the historical, the re-creative, and the judicial.¹ Greene, along with students of Inductive Method, is again careful to point out that any

1. Theodore Meyer Greene, The Arts and the Art of Criticism, p. 369.

separation of the three, while necessary for analysis, is impossible in practice. It will now help to clarify the particular emphasis of Inductive Method if each of Greene's aspects of criticism is observed separately and its bearing on the study of the Bible is explained.

The Historical Aspect

Greene outlines the task of the historical critic as follows:

The special task of historical criticism is that of determining the nature and expressive intent of works of art in their historical context. It involves, on the one hand, the authentication of texts and monuments, and on the other, their interpretation in the light of available biographical, social, cultural, and other types of evidence. It is only thus that we can hope to understand what it was that the authors or makers of works of art intended to express, and to interpret this intention in the light of 'their' interests and cultural backgrounds. 1

In attempting to understand a book of the Bible, students using Inductive Method lean heavily upon the facts discovered and defined by the historian. The historical aspect of Biblical criticism has a long and honorable history. The facts of Biblical history have been sifted and weighed, and new facts and new data are constantly being added to the vast store of knowledge about the cultural, political, economic and social history of the times of the Bible. Lower and higher criticism have scrutinized the texts of Biblical documents and continue to make progress toward a more accurate and trustworthy text of the Bible. No labor has been spared to secure and organize all the data that history can supply to substantiate and to illuminate

1. Ibid., p. 370.

the Bible and its times. Inductive Method welcomes, accepts and uses every legitimate discovery and conclusion of historical study. It realizes that without historical, archaeological and textual norms to guide it, Biblical interpretation could run wild with sentimental subjectivity. The Bible would mean whatever an individual would want it to mean, and all reasoned conclusion would be lost.

The Re-creative Aspect

Greene defines the Re-creative aspect of criticism in the following words:

The special task of Re-creative criticism is that of apprehending imaginatively, through sensitive artistic response, what the artist has actually succeeded in expressing in a specific work of art. The re-creative critic will inevitably, and quite properly, also relate what he thus apprehends to his own interests and needs. But this act is not in itself integral to re-creative criticism, save in so far as it contributes positively to the critic's understanding of the work of art itself and its expressed content. The prefix 're' in the term re-creative is of crucial importance. 1

Inductive Method accepts as its starting point and as its area of major emphasis the task of "apprehending imaginatively, through sensitive artistic response, what the artist (author) has actually succeeded in expressing in a specific work of art". Students of Inductive Method feel that much may be learned about a book without the re-creative emphasis, but that the full message of a written document cannot be appreciated or understood until the interpreter has consciously striven to re-create, not only as much as possible the author's design but also as much as possible of the author's original compelling

1. Ibid., p. 370.

vision of his message. Over a period of some fifty years students of Inductive Method have investigated and defined their principles in the general area of this "Re-creative" aspect of criticism. As their influence has spread in the Church, its colleges and its seminaries, they have consistently sought ways to deepen their insights into Scripture and to define their principles more clearly. Close liason has been maintained with such related studies as art and literature, but the main outlines of Inductive Method, as it is today have been worked out in this re-creative aspect of the study of the Bible. If Greene's three aspects of criticism can be considered valid, then Inductive Method, without excluding the other two aspects, accepts this "Re-creative" aspect as its natural sphere of primary endeavor.

The Judicial Aspect

Dr. Greene describes the work of the judicial critic in the following words:

The special task of judicial criticism is that of estimating the value of a work of art in relation to other works of art and to other human values. This determination of value involves, as we shall see, a strictly aesthetic criterion of formal artistic excellence, an epistemic criterion of truth, and a normative criterion of larger significance, greatness or profundity. ¹

Students of Inductive Method in Biblical study believe that their work assists in providing the data necessary for the formulation of an opinion about the value of a book of the Bible in relation to other Biblical books, in relation to other works of art and in relation to other human values. This use of method in the study of the Bible,

1. Ibid., p. 370.

they believe, also assists in providing a basis for opinion concerning the artistic excellence, the truth and the larger significance of a book of the Bible.

However, since Inductive Method has been developed and used largely in the atmosphere of the Church, its proponents call for a deeper understanding of this judicial aspect of criticism when it is applied to the Bible. It is at all times possible to disagree with this conviction, but the fact of its existence must be recognized. This conviction may be briefly summarized as follows. The Bible is the inspired Word of God. It is God's revelation of His Will to man. The reading of the Bible inspires, not only an opinion about its value, but also a positive commitment to God's plan for the life of the individual and for the life of the race. Man not only judges the Bible, the Bible judges man. The Bible cannot be fully understood, judged or interpreted unless its uniqueness is recognized. Finally, honest, openminded study of the scriptures in this attitude leads to a noble conception of their meaning and to a commitment to the scriptural way of life. While there would be differences of opinion upon the details of this summary, there would be general agreement with its broad outlines among students of Inductive Method. Therefore, such students come to the study of the Bible with the same basic tools of method with which any student approaches any investigation, but they come to the study of the Bible with a different motivation, a different purpose, and a wider conception of judgement. These students believe that such convictions about the Bible no more impair their objectivity and their willingness to change an opinion than the scientists faith in his

instruments or in the orderliness of nature impairs his objectivity and willingness to change opinion.

Concluding Statement

Thus Inductive Method claims its proper sphere as one aspect of criticism or understanding. As a mode of study, Inductive Method is no substitute for either the historical or the judicial approach, but rather assumes itself to be interdependent with all legitimate disciplines of understanding. It attempts to understand and interpret the Bible as a vehicle of communication, but it insists that the spiritual uniqueness of the Bible be recognized.

The Pattern of Procedure

Introductory Statement

The uniqueness of Inductive Method in Biblical analysis as initiated by Dr. W. W. White and developed by his students and successors, lies in the mode of its procedure. Although elements of this procedure are to be found in the works of many interpreters, it does not seem to have been as consciously studied or as purposefully put together until White sensed the need and gave emphasis to the understanding of method in the study of composition and interpretation. White himself said, "Much education is good that loses the power of reproduction because of unawareness of its processes".¹ White determined to teach not only the What but also the How; not only the content but also the method of that content's presentation. Dr. Dean G. McKee,

1. W. W. White, The Papers, Articles and Memorabilia of Wilbert W. White, Vol. 15, p. 1.

President of the Biblical Seminary in New York, comments as follows:

"In one sense there is nothing unique in this 'method'", Wilbert White, the founder of the Seminary in 1900 and his associates and successors through half a century have simply sought to learn "sound method" wherever it was employed -- the scientific laboratory, the literary and fine arts classrooms, the military strategist, the advertising expert, and many other places, including of course, those who have labored through the centuries in the science and art of interpreting the Scriptures." ¹ Dr. Charles R. Eberhardt, Professor in the Department of Bible and Religion at Davidson College, goes so far as to say, "White's adaptation of induction to the study of the Bible remains his greatest single contribution to the field of theological education". ² It is the purpose of this section of the Analysis to discuss in detail the fundamental aspects of Inductive Procedure.

Inductive Procedure may be comprehended under two categories: the preliminary assumptions and the procedural pattern. Five preliminary assumptions may be set down: 1. Study in the mother-tongue 2. Study by books 3. Study by books-as-wholes 4. The primacy of observation 5. The Attitude of objectivity. Four elements of procedural pattern may be observed: 1. The analytical search for parts 2. The determination of relationships between parts 3. The summarization of meaning 4. The evaluation and application.

Preliminary Assumptions

1. Study in the mother-tongue.

1. Dean G. McKee, From an unpublished article written by Dr. McKee, President of the Biblical Seminary in New York.
2. Charles R. Eberhardt, The Bible in the Making of Ministers, p. 118.

Proponents of Inductive Method hold that the full idiomatic meaning of a written document can finally be understood only in the language in which the document was originally written. However, if the mother-tongue of the student is other than the original language of the document, proponents of Inductive Method believe that, since the student reads, studies, thinks and interprets best in his mother-tongue, the main thrust of inductive investigation should be in the language of the student. It is necessary to emphasize this point in Biblical study, because the Bible was originally written primarily in Hebrew and Greek, which languages are not generally understood today. By "mother-tongue" is meant the idiom of the student, be he French, German, Italian, Russian or any other. White, as well as his students, believed that keen interest in the Bible in the mother-tongue would lead the student inevitably to seek deeper illumination in the original languages of Scripture. Eberhardt comments on White's mood at this point as follows: "He (White), always contended that the proper study of the English Bible would excite the student to acquire a mastery of the original languages, in which it had been delivered to the Church."¹ Eberhardt points out that White was a carefully trained Hebraist and therefore had justification for his belief that study in the mother-tongue of the student actually strengthens the motivation for the arduous work of learning the original languages.

Students of Inductive Method, therefore, begin their study of the Bible in the tongue common to the student and to the people concerned.

1. Ibid., p. 106.

In the United States this largely means the English Bible. Thus the study begins in the great and highly trustworthy translations now available, and as the interest deepens, pushes back into the original tongues. Dr. Donald G. Miller, Professor of New Testament at Union Theological Seminary at Richmond, Virginia, comments on this point as follows:

I would stress much more strongly the relationship of the study of the Bible in the mother-tongue to the study of the Bible in the original languages. Indicate that the study in the mother-tongue is the natural starting point, but that full and adequate study must be very soon dependent on the original languages behind them.....in any case the men who handle the English Bible without the languages must learn to depend greatly upon the men who have the language. 1

Students of Inductive Method, while holding to this first preliminary assumption, make it plain that this assumption is not meant to deprecate or inhibit study in the original languages but rather that it actually heightens the motivation and the necessity for such studies.

2. Study by books.

The Bible is not a single book, but a collection of books. The first and major division of the books of the Bible is the division between the Old and the New Testaments. The Old Testament, containing thirty-nine books in our modern translations, arose out of the history and experience of the Hebrew people over a period of some 1300 years (circa 1200 B.C. to 90 A.D.). Many scholars hold that written sources were extant even before 1200 B.C. The New Testament, containing twenty-seven books, arose out of the history of Jesus' life and the history of the early church, primarily in the first century A.D.

1. Donald G. Miller, Letter concerning this thesis, dated December 29, 1952

The books of both the Old and the New Testaments were written by different men, in differing circumstances, in differing places and in differing eras. Therefore, each book has its own unique subject matter, historical setting, point of view, purpose and arrangement. For students of Inductive Method, it follows from this that, although certain general similarities may be noted which allow classification into broad categories such as books of history, prophetic books, or the Gospels, actually each separate book must finally be studied in accordance with its own uniqueness.

While holding to the preliminary assumption that each separate book of the Bible has its own distinctiveness, proponents of Inductive Method also point out the fact that each book is also a part of the whole and assumes its form because of its relation to the whole. Dr. Rachel Henderlite, Professor of Applied Christianity and Christian Nurture, at the General Assembly's Training School at Richmond, Virginia, comments as follows:

Perhaps this is a better statement: The Bible is a record of an event. God revealed himself to a chosen people through a series of occurrences in history, culminating in Jesus Christ and the establishment of a Church, and moving on from there to some final culmination at 'the end of history'. These books are attempts each one to express some aspect of that historical revelation as the writer or writers experienced and interpreted it. Thus it is a distortion of the essential character of an individual book to treat it as a unit without having clarified it as part of the revelation of God in history. 1

Thus, according to these students, each individual book of the Bible

1. Rachel Henderlite, Letter concerning this thesis, dated December 1, 1952.

should be studied not only as a unit in itself, but also as a unit in a greater unity, namely, the Bible as a whole.

3. Study of books-as-wholes.

A third preliminary assumption of students who use Inductive Method is that the individual books of the Bible should, in so far as is possible, be studied as whole literary units. To such students this is simply to admit that it is characteristic of any consciously created work of man to have purpose, design and completeness. A painting, a piece of sculpture, a poem, a building, or a musical selection; all are consciously arranged and carefully ordered so that the observer may be led to comprehend the meaning or theme or purpose which the originator had in mind. Thus Inductive Method recognizes the fact that any created work of man has form as well as content.

Students of Inductive Method understand that it is the prerogative of the originator, be he author, artist, composer or architect, to select the purpose, the form, and the content of his work. It is the duty of the observer or the interpreter to accept the originator's work as it is, and to try to understand it without adding or omitting anything. Thus, in the case of a book, an author has the right to expect that his interpreters shall have read all of his book and shall have attempted to grasp his major theses in their developing contexts before isolating specific parts for judgement and criticism. In the case of the Bible, it has long been the practice of the Church to lift out short passages or texts for devotional use, for religious studies, or for sermon materials. This is a perfectly legitimate use of Holy

Scripture, but it is open to the danger of interpretation out-of-context. Students of Inductive Method simply point out the fact that it is necessary for the interpreter to understand the purpose and structure of the whole of a document before attempting fully to understand any part of it separately.

The majority of the individual books of the Bible show evidence of being the work of individual authors or editors. A few of the Biblical books however, do not display the unity and coherence characteristic of individual authorship. Dr. Edward P. Blair, Professor of New Testament Interpretation at Garrett Biblical Institute at Evanston, Illinois writes as follows:

In my own book, to be published soon by Abingdon-Cokesbury Press, I have a chapter on the study of non-unified books of the Bible. Jeremiah cannot be studied as a unity, because it simply is not unified. This has been recognized by individual teachers, but the fact of disunity has not been faced seriously in the seminary's approach. ...Many of the prophetic books are not unified. We must therefore be fair with the solid results of historical study. 1

Inductive study thus admits to the disunity of some of the books of the Bible, considers it a characteristic of their present form and seeks through historical, textual and exegetical means to account for the book as it is. The fact that some of the books of the Bible are found not to be literary units does not relieve the reader of the responsibility of studying the book as a whole, for it is by reading the book as a whole that the student actually discovers the disunity for himself and comes to appreciate the necessity for further search

1. Edward P. Blair, Letter concerning this thesis, dated December 31, 1952.

to account for it.

Proponents of Inductive Method then hold that it is necessary to understand a book of the Bible as a whole before attempting to interpret its separate parts.

4. The primacy of observation.

The word "inductive" in Inductive Method stresses the importance of careful and constant observation on the part of the student. If general conclusions are to be drawn from particular instances, then it is necessary first to discover the particular instances. This can only be done through observation.

In a written document such as a book of the Bible, students of Inductive Method believe it is necessary to observe such things as key words and phrases, significant changes in subject, trends of thought, often repeated or sharply contrasting ideas and other important literary devices. This calls for careful and continuous scrutiny of the text, a retentive memory and the ability to sense development of thought.

In regard to the study of a written document, Theodore Meyer Greene makes a significant distinction between what he calls the "Temporal arts" and the "special arts".¹ Students of Inductive Method accept this as a useful distinction. According to Greene, temporal arts are those arts, such as writing, music and the drama, which unfold their meaning to the interpreter only over a period of time. Special arts are those arts, such as painting, sculpture and architecture,

1. Greene, Theodore M., The Arts and the Art of Criticism, p. 222.

which unfold their meaning to the interpreter through actual spatial dimensions. In the temporal arts, the interpreter is able to grasp only only small parts of the whole at any one moment, and through his observation and memory gradually comprehends the total picture before him. Thus, in reading a book such as a book of the Bible, a continuing stream of words, phrases, sentences and paragraphs moves through the reader's mind. Good reading requires that what has been read must be retained and recalled, in order that what is being read and what is to be read can be understood. Students of Inductive Method frequently make use of some sort of visual diagram to assist the memory and to make developing ideas graphic. In the spatial arts, on the contrary, the interpreter is immediately confronted with the composition in its totality, as for example a painting or a piece of sculpture. He moves, not from the parts toward the whole, but from the whole toward the parts. Inductive Method, it is believed, is equally effective with both temporal and spatial dimensions, but the approach is different in each case and meticulous observation is still essential.

Students of Inductive Method insist that observation begin in "first-hand-acquaintance" with the work to be studied, and that conclusions be drawn in scrupulous honesty with the author and with his work. First-hand-acquaintance in the study of the Bible means to exponents of Inductive Method that the student must primarily know his Bible and consult his secondary sources in the light of that primary

1. See: Trains, R. M., Methodical Bible Study, Appendix A, p. 235.

knowledge. No commentary, or encyclopedia, or study manual can substitute for intimate, hard won, personal knowledge of the text itself. In careful reading and close observation of the detail as well as the scope of a document, the student participates in the thrill of discovery and a sense of mastery necessary to complete understanding. Honesty means that the student, in his initial study, add nothing and omit nothing in the document before him; that he comment only when he has comprehended and that he elaborate only when he has investigated. Only thus, say exponents of Inductive Method, can the student's observations and conclusions be considered valid.

Therefore, in inductive study, great emphasis is laid on direct personal observation of the material under investigation with second-are sources as vitally necessary aids to understanding to be used along with, but not to substitute for the first-hand approach to the Bible itself.

5. The attitude of objectivity.

A difficult but necessary preliminary assumption for inductive study is, in so far as is possible, an attitude of objectivity. Such an attitude simply means that a student using inductive approach must lay aside as much of presupposition and preconception as he can, and hold judgment in abeyance until the material being studied has had a chance to speak for itself. Sincere objectivity is particularly important in the study of the Bible, since so much critical, dogmatic and personal opinion has been expressed throughout the ages concerning the Scriptures and their interpretation.

It is felt, by students of Inductive Method, that absolute objectivity is impossible in any field of study, and that the coldest calculations of "pure" science cannot be made without some assumptions and presuppositions. Dr. Miller comments on this point as follows:

The scientist comes with certain presuppositions as to the faithfulness of nature, or as to the fact of nature's autonomy or on the other hand its dependence on unseen powers, etc. Hence, it seems to me, that since the Gospels are propaganda literature, one must come to them with at least the knowledge that they are religious literature, and that the response which they seek to evoke is not mere aesthetic enjoyment, nor mere information, but a deep moral and spiritual decision. Pure objectivity is not only impossible, but in some sense is to be deplored in the study of the Bible. 1

Dr. Rachel Henderlite goes a step further to state the positive conviction of the Church:

Is there not a difference between science and revelation which requires that one look at nature without bias, but that one look at revelation with an intention to believe, with even a personal identification with the material? Is there not a difference between the inductive approach to nature or to a piece of great literature and the inductive approach to revelation? In both we want to leave the material free to speak to us, but in the one we come cold and in the other we have the warmth of belonging or commitment.This "coming-in-faith is of course not to be confused with muddy thinking which leads me to read into a particular passage a meaning I want to find there. It ought to send me with open ears and searching eyes for what the writer says because it means so much to me who am concerned in it, who am indeed the heir of it. 2

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1. Donald G. Miller, Letter concerning this thesis, dated December 29, 1952.
 2. Rachel Henderlite, Letter concerning this thesis, dated December 11, 1952.

Dr. Howard T. Kuist, in an article called "Scripture and the Common Man" brings the dilemma into sharper focus, and begins to point to the solution:

Viewed simply as a vehicle of communication, Scripture calls for the same mutuality of understanding, the same immediacy of experience, and the same self-activity which men ordinarily give to any writing. But ... they have another side, one in which they are distinctly different. And until they are seen to be different, the reader is like the Pilgrim in the Interpreter's house, who had not yet seen the other side of the wall. He may be attracted by the glow but he does not understand the secret of its radiance. 1

These statements typify the feeling of students of Inductive Method toward the objective attitude in the approach to the Scriptures.

This feeling may be summarized as follows. A reasonable objectivity is necessary for real inductive study. Absolute objectivity is impossible in any field of study. While there is no difference on the level of pure method in the study of the Bible as a written document, there is a distinct difference on the level of motivation and purpose. While the Bible can be studied linguistically or aesthetically, the undeniable experience of humanity witnesses to the fact that the full import of the Bible can only be comprehended by the student willing to let Scripture speak, not only to the mind, but also to the soul.

Concluding Statement on Preliminary Assumptions

Inductive Method thus begins its procedure with the preliminary assumptions that: the main thrust of study should be in the mother-tongue of the student; the Bible should be studied by individual

1. Howard T. Kuist, "Scripture and the Common Man", Theology Today, July, 1946, pp. 207-208.

books kept in careful relation to the total revelation of God; individual books should be studied as wholes even though the disunity of certain books must be admitted; honest, first-hand observation is of prime importance in inductive study; and finally, reasonable objectivity of approach must also make allowance for the peculiar nature of the Bible as an instrument of revelation. Upon the basis of these preliminary assumptions Inductive Method in Biblical Analysis moves to its actual step-by-step procedure.

The Pattern of Inductive Procedure

Introductory Statement

The actual working pattern of Inductive Procedure as revealed in the writings of those who use it, involves four distinct steps. The student begins his study with an analytical search for the natural literary divisions, or "parts" of a document. Along with this search for parts the student seeks to determine the strands of relationship which tie the parts together. Thirdly, the student seeks to summarize the message of the document, both in its individual parts and in its total implications. Finally, the student seeks to evaluate and apply the message of the document to his own situation. It is now necessary to make explicit the actual practice of these four steps.

1. The Analytical Search for Parts.

Students of Inductive Method accept the cogency of the following statement by Theodore Meyer Greene regarding the arts in general:

"Every work of art is a complex organism of artistic parts or units

artistically related to one another,"¹ Thus, any written document composed by a single person, or a group of persons with a single purpose, originates in some general plan in the author's mind. This plan, the author, by his own genius, then proceeds to fill out into a completed work, tying it together and decorating it as he sees fit.

Students of Inductive Method read a book in purposeful search for evidences of the author's own structural plan.² If, as some hold of the book of Jeremiah, clear evidence of structural plan cannot be found, then it is concluded that the book, in its present form, is not a unity, and further study must therefore proceed on the basis of this fact. If clear evidence of structural plan is discovered, then the parts, or the steps, by which the author himself has developed his theme, are carefully noted. Through this procedure, the student of Inductive Method actually seeks to re-envision or to "re-create"³ the author's own vision of his subject matter and the author's own plan for its development. This is in the mood of Robert Browning's comment on his "Grammarians", that he sought to: "image the whole, and execute the parts".⁴ Total agreement of every student upon every detail of the parts and their arrangement within a document is not conceived to be possible nor necessarily anticipated. Interpretation has its genius

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1. Theodore Meyer Greene, The Arts and the Art of Criticism, p. 127.
 2. Structure: Arrangement of parts, of organs, or of constituent tissues or particles, in a substance or body. Webster's New International Dictionary, Article "structure", def. 4.
 3. Hence some inductive students have called this approach to the Bible, "Re-creative Method".
 4. Robert Browning, "A Grammarian's Funeral".

as well as composition, and each separate student's interpretation must stand on its own merits. General agreement as to the structural plan discovered in a document is generally found to be common among different students studying the same document.

The search for parts in a written document is done through careful and repeated reading. Teachers, introducing students to the use of Inductive Method, frequently counsel the reading of an entire document at a single sitting. It may be necessary to repeat such a reading several times, before the general structural design begins to become apparent.

An author reveals his structural plan through the material he chooses out of his general body of subject-matter, and through the relative emphases which he gives to his separate units of material. The historian of an era cannot possibly tell every event which took place in that era. He must choose some events and omit others, or as H. R. Poore says of pictorial composition:

The artist...is born to pick and choose, and group with science these elements, that the result may be beautiful -- as the musician gathers his notes and forms his chords until he brings forth from chaos glorious harmony. 1

In the Bible, this point is perfectly illustrated by the third and fourth verses of the fifth chapter of the Gospel of Luke:

3 Getting into one of the boats, which was Simon's he asked him to put out a little from the land. And he sat down and taught the people from the boat.
4 And when he had ceased speaking, he said to Simon, 'Put out into the deep and let down your nets for a catch'. 2

1. H. R. Poore, Pictorial Composition, pp. 20.
2. Luke 5:3-4.

In this particular passage, Luke himself has chosen to omit Jesus' sermon, and push on to things which from Luke's point of view seemed more important. The sermon was doubtless available to Luke since both Matthew and Mark include at least a portion of it.¹

An author reveals his point of view, in what he has written, by his comparative emphasis or omission of certain factors which always accompany development of thought; for example, person, or place, or time, or event, or idea, or some other such factor. 2

In his reading, the inductive student makes constant use of this law, noting the major shifts in emphasis concerning time, place, person or idea, which indicate the end of one portion of the development and the beginning of another, and then noting the minor shifts in emphasis within each major portion.

Chapter and verse divisions in the Bible cannot always be relied upon as accurate criteria of literary development, as they were only added as a convenience in finding references. The oldest extant manuscripts and texts have no such divisions. Students of Inductive Method make use of the common grammatical divisions of thought into words, phrases, sentences and paragraphs. For units larger than a paragraph, such words as "segment", "section" or "portion" may be used.³ The nomenclature of these units is of secondary importance. It is at this point in inductive study that the visual diagram or chart, already referred to in this paper, aids in the discovery of units and in the actual emphasis given to the units.

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1. Matthew 13:1f and Mark 4:1f.
 2. Howard Tillman Kuist, How to Enjoy the Bible. p. 14.
 3. See Howard T. Kuist, These Words Upon Their Heart, pp. 102-103; or R. A. Traina, Methodical Bible Study, pp. 36-37.

Two additional comments may now be made about such inductive study. First, having, through personal investigation, become aware of the general structure of a document, it is felt that the student will then be able to study any particular portion of the document without fear of losing the meaning of the context. It is always possible to recall that this particular paragraph falls within a certain portion or section of the book as a whole. Second, students of Inductive Method believe that the effectiveness of secondary sources is actually enhanced by such study, and the student can pursue the investigation as far as his knowledge and ability can take him. Where a word or a sentence is obscure, the student calls upon the lexicon, the encyclopedia or the commentary, and thus these secondary sources meet the student's needs rather than mould his opinions. If the student is able, he can pursue the investigation deep into the semantics of the original tongues without losing the trend and the context.

Thus, the student of Inductive Method makes it his object to discover to what extent a document has structure and plan, and sets forth in analytical search of structure and plan using the principles of the "Law of Proportion" as his guide. He uses secondary sources when needed and pursues the study as far as he is able. Some type of visual diagram may be of assistance in the search.

2. The Determination of Relationships Between Parts.

The second aspect of actual inductive procedure as practiced by its exponents is the determination of the strands of relationship between the parts or structural units of a composition, which tie the

parts together and reveal development of theme. Students of Inductive Method hold that just as the author of a written document chooses units of material and lays specific emphasis upon each unit, so also does the author weave his units of thought together into themes of developing meaning. Again, the student of Inductive Method would recall Greene's statement of the question: "Every work of art is a complex organism of artistic parts or units artistically related to one another".¹ There are "parts" and there are "relationships between parts", and both must be studied. Therefore, just as the student of Inductive Method reads purposefully in search of the author's structural plan, the student also reads in purposeful search of the authors strands of relationship. For the sake of clarity in analysis, students of Inductive Method find it necessary to separate these two phases of inductive study. In actual practice they are conceived largely to proceed together; strands of relationship becoming apparent as one reads for structure and structural units becoming more definite as one studies for relationships. In study for relationships it is considered of more importance than in study for structure that the student read a whole book or a whole section of a book at one sitting, since strands of relationship tie the book together and lead the mind of the reader through developing themes to the climax.

Just as the discovery of structure in a composition led Dr. Kuist to formulate the "Law of Proportion" so the discovery of strands of relationship led him to formulate the "Law of Relationships". This

1. Theodore Meyer Greene, The Arts and The Art of Criticism, p. 127.

law is as follows:

Everything written or spoken sustains some specific relation to something else. It may be in contrast, or comparison, or repetition, or cause and effect, or means to an end, or some other such relation. 1

Thus, the inductive student also makes use of this general principle in his reading, noting the marked contrasts, or the definite comparisons, or frequent repetition in the author's use of words, ideas, persons, time or place. John Ruskin's nine "laws of arrangement", although set down primarily for the art of drawing and sketching, are frequently referred to as suggestive in the understanding of a written composition. These laws are as follows:

1. The Law of Principality -- one feature stands out.
2. The Law of Repetition -- a word or a subject often repeated.
3. The Law of Continuity -- orderly succession.
4. The Law of Curvature -- moving circuitously toward a climax.
5. The Law of Radiation -- one point gives rise to many others.
6. The Law of Contrast -- striking differences in juxtaposition.
7. The Law of Interchange -- consistent alternation of features.
8. The Law of Consistency -- careful maintenance of values. 2
9. The Law of Harmony -- proper relation of emphases.

Kuist's Law of Relationships and Ruskin's nine Laws of Arrangement sum up the common patterns of relationship generally sought by students of Inductive Method. Other students than Kuist may use different phrasing in their description of the laws of proportion and relationship,

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1. Howard Tillman Kuist, How to Enjoy the Bible, pp. 14.
 2. John Ruskin, Elements of Drawing and Perspective, "On Color and Composition", Everyman's Library, No. 217, pp. 144-194 (explanatory notes added by the present author)

but the general principles of the search for structural units and strands of relationship remains the same.

Thus, the student of Inductive Method not only makes it his object to discover to what extent a carefully composed document has structure and plan, but to what extent it possesses interwoven strands of relationships. The student therefore sets forth in analytical search to determine these strands of relationship using the principles of the Law of Relationship as his guide. Again secondary sources are depended upon as needed, and some form of visual diagram may assist in discovering relationships.

3. The Summarization of Message.

The search for structural units and the search for relationships is conceived as the effort literally to "take a document apart". Having taken a document apart, the next logical step is to put it back together again in order that its total message may be observed and understood. Dr. White used the illustration of a watchmaker. Eberhardt recalls it as follows:

White would illustrate the method on occasion by asking a student to observe the operations of a watchmaker whom he had carefully photographed taking apart and re-assembling a watch. In the process of disassembling the machinery, or a Psalm, or mayhap an Old Testament book, it is in each case a matter of carefully making note of all the parts or the facts in their original relationships if there is to be later a properly articulated reconstruction of the whole. 1

This "properly articulated reconstruction of the whole" can be thought of as: synthesis as over against the previous analysis, deduction as

1. Charles R. Eberhardt, The Bible in the Making of Ministers, p. 122.

over against the previous induction, or as the establishment of general opinions as over against the preceding search for particulars of evidence.

At this point the particular background, training and genius of the student bears heavily upon the opinions formed and the conclusions drawn. Here the danger of subjective interpretation looms very large. Exponents of Inductive Method guard against this danger in two ways. First, they call for scrupulous honesty with the text and the author. Teachers using Inductive Method constantly send their students back to the text to see what it actually says. The text must form the student's opinion; the student's opinion dare not reform the text. If the watch is to run, the watchmaker must put it back together exactly as it was originally. He must not add to its parts, leave out any of its parts, or alter their arrangement. Second, scrupulous honesty must be maintained with the best findings of textual, historical, scientific and critical studies. For the purposes of analysis, it was necessary necessary to isolate Inductive Method from these and other sister studies. However, at the point of understanding, and in the summarization of meaning, no such isolation is possible. Students of Inductive Method hold that if the validity of an interpretation rests upon a point which is not historically or archaeologically sound, then the interpretation is wrong and must be corrected. Conversely, tentative conclusions or interpretations of inductive study are many times strongly substantiated by evidence from other fields of study. Dr. Miller speaks to this point as follows:

We may leave certain historic matters to the historic critic inasmuch as he is an expert in his field and

there is not time exhaustively for any one interpreter to go into every field. But we must draw continually upon his work to be re-creative. Since the medium is words, one cannot be re-creative until he knows what the words or expressions mean, and what their historic background and connotation are. For example, no amount of "sensitive artistic response" can tell me the meaning of the fact that in dedicating Jesus in the Temple at the age of eight days his parents used a pair of turtle doves or two young pigeons. This is a subtle touch indicating the poverty of Jesus' parents, which in contrast to the magnificence of Herod's temple was significant. The babe is set against the hollow magnificence of the temple worship. But I cannot by mere "Sensitive artistic response" re-create this. I must know all I can about Herod's temple, and the type of worship that went on there, and I must know historically that the type of offering used was a concession to poor people. Thus the historic is absolutely essential to the re-creative here, as it is in a thousand other places. The two must go hand in hand, and any hiatus expressed or implied between them is to be regretted, in my judgement. 1

This statement is illustrative of the unanimous opinion of the Jury in the "first round" of criticism in the formulation of this Analysis of Inductive Method. All are agreed that Inductive Method has its rightful place as a tool of interpretation. All are also agreed that complete understanding can only be obtained through a broad interdependence of the many disciplines of investigation.

Little can be said concerning actual procedure in summarizing the meaning of a book. If structural analysis and the determination of relationships have been exhaustive, then the summarization of meaning consists of setting the structural units in their proper order and emphasis, and in observing the strands of relationship with the central

1. Donald G. Miller, Letter concerning this thesis, dated December 29, 1952.

development and climax. Minor themes within the structural units are brought into proper relationship with the central theme or message of the book, as the author's broad design and his purpose in writing the book unfolds. Some form of chart, diagram or outline of the book as a whole is almost imperative in such a summary. Having, through the inductive process, grasped the broad design and central theme of a book, the student is able to use with proper balance and wisdom the vast amount of exegetical, expository and homiletical material which has been written about every book in the Bible.

Thus, following structural analysis and the discovery of relationships, Inductive Method calls for a "properly articulated reconstruction" of the whole book under study, emphasizing the necessity of dependence upon such correlated disciplines as historical, textual and critical studies, in order that the broad design of the book and the author's purpose for writing it may be revealed.

4. Evaluation and Application.

Evaluation, as regards a book of the Bible, means to students of Inductive Method that the student is now able to set the central theme and message of the individual book into its proper place in regard to the other books of Scripture and into its proper place in regard to the life of man. The individual book may be found to be prophetic, historical, biographical or polemic. The individual book may be studied and re-studied for its contribution to worship, or prayer, or theology, or to the knowledge of man. Its value as preaching material must be assessed. Critical opinion about the book throughout the ages should be consulted.

The book's contribution to life in general should be observed; its direct and indirect influence on human history, its portrayal in art and the frequency of its quotation in literature are all of importance in evaluating the book at hand. It will be seen at once that this is an endless task, and students of Inductive Method sometimes use the phrase "continuity of quest"¹ to indicate the constant review of inductive procedure within a given book and the comprehension of an ever broadening scope of knowledge about a given book.

Proponents of Inductive Method in the study of the Bible envision their work as reaching its final termination in an intellectual and volitional response to the spiritual power inherent in Scripture and a positive application of that power to the problems of daily life. Any work of art evokes some response from those who observe it, but the response anticipated from Biblical study, by these students, touches the very well-springs of motivation. To the student of Inductive Method in Biblical study, intellectual response involves accepting or rejecting the Biblical point of view of life and history. It involves a decision about God and his influence upon human destiny. The volitional response anticipated is a commitment to the Biblical way of life. This life-changing power of Scripture issues into an active application of Scriptural truth to the everchanging pattern of daily events and decisions. Inductive students of the Bible believe with the church that the uniqueness of Scripture is that it demands decision. One cannot remain neutral in its presence. It is to this end that scholars have dedicated themselves to the development of Inductive Method.

1. Howard Tillman Kuist, These Words Upon The Heart, p. 60.

Concluding Statement

Thus, students of Inductive Method use the four procedural steps just discussed, namely: 1. the analytical search for parts, 2. the determination of relations between parts, 3. the summarization of message and 4. the evaluation and application of their findings, in seeking to understand and interpret an individual book of the Bible in its broader relationships to the whole context of Scripture and to the life of man.

Concluding Statement Concerning the Analysis

This analysis can now be considered to be a generally acceptable statement of the basic assumptions and the pattern of procedure of Inductive Method. It has twice been submitted to the jury of eight experts in Inductive Method and has undergone two complete revisions incorporating the jury's criticisms. Although perfect agreement has not been, and probably could not be obtained on all points, there are no points at which absolutely irreconcilable differences of opinion have been met. This analysis, together with the demonstrations which follow, give a clear picture of Inductive Method in theory and in practice.

**Chapter III: A Demonstration of Inductive Method
in Biblical Study**

Chapter III: A Demonstration of Inductive Method in Biblical Study

Introductory Statement

In the outline of this Thesis it was proposed that Inductive Method be demonstrated by the presentation of a previously published study of a book of the Bible to be taken from the journal Interpretation. Since its inception as a religious journal Interpretation has included as one of its regular features a series of articles called Studia Biblica. Many of these Studia Biblica have been written by scholars committed to the use of Inductive Method. The jury which formulated the preceding analysis of Inductive Method was asked to select the Studia Biblica which best represented Inductive Method in actual practice. The opinion of this jury was that two of the Studia Biblica should be included in this Thesis. One from the Old Testament and one from the New Testament. One to be a book whose unity and coherence is demonstrable and one to be a book whose disunity is widely admitted. The jury therefore, chose Studia Biblica XI The Book of Jeremiah by Dr. Howard Tillman Kuist in the July 1950 issue of Interpretation. This article by Dr. Kuist is a demonstration of Inductive Method as applied to an Old Testament book and to a book whose compositional disunity is admitted. The jury also chose Studia Biblica II, The First Epistle to

the Thessalonians by Dr. Edward P. Blair as the best demonstration of a New Testament book characterized by the unity of its composition. These two studies are hereby presented in full, following the order of the Old Testament first and New Testament second, rather than the order in which the studies were published.

STUDIA BIBLICA

Interpretation, July 1950 pp. 322-341

XI. THE BOOK OF JEREMIAH

by Howard Tillman Kuist

Jeremiah has never been reckoned among the more popular books of the Bible. Its patchwork arrangement confuses the average reader and confounds the scholar. Furthermore its title is against it. Rumor unfortunately has associated the name of Jeremiah with an unhappy frame of mind. And who loves a pessimist? O. M. Dennis parodies such a mood in his lines dedicated to Lawrence Brown:

Hang yo' harp on de willow-tree
Waters o' Babylon roll ober me,
Hang yo' haid an' holler an' cry,
De prophet Jeremiah am a-coming by.

.....

King Josiah, King Zedekiah,
Better listen hard to ol' Jeremiah,
Better put a spike in yo' golden crown,
De walls ob Jerusalem am a-tumblin' down.

But the Jeremiah made real by this book which bears his name is a person well worth making an effort to know. At the outbreak of the first world war, while all Europe was being engulfed by mass hysteria,

Stephen Zweig tells how he "looked about for some historic figure who had the experience of remaining sober among drunkards and clear-sighted among the blind."¹ Cassandra, among the Trojans disappointed him. But in Jeremiah of Anathoth, who was made by his God to be "a fortified city, and an iron pillar, and brazen walls against the whole land,"² Stephen Zweig found his man. The famous Austrian novelist declared that Jeremiah gave him strength to withstand the mounting catastrophe and saved him from desperation and bitterness. How tragic then, that during the second world war Zweig found no alternative to suicide.³ Had he forgotten the Iron Pillar of Anathoth? It is true that upon more than one occasion Jeremiah had been driven almost to despair. At mid-career he cried, "Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Wilt thou indeed be unto me as a deceitful brook, as waters that fail?"⁴ Yet in the fell clutch of national disaster which overtook his people in 586 B.C., Jeremiah was not one of those who had forsaken "the fountain of living waters,"⁵ but one who at the moment of deepest extremity found in the eternal God of his people the "unusual powers . . . needed in order to make wholly new beginning."⁶

The most obtrusive feature of this rough-hewn book, called by

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1. The New York Times, Sunday, January 29, 1939, Section 9, p. 1.
 2. Jeremiah 1:18.
 3. Cf. Joseph L. Hromadka, "Civilization's Doom and Resurrection," Theology Today, Vol. 1. no. 1 (April, 1944), pp. 22f.
 4. Jeremiah 15:18.
 6. Cf. Hromadka, op. cit., p. 23.

Carlyle a prophetic autobiography, is its confessional character.

Jeremiah is rightly called the most human of the prophets. With utter frankness he lays bare his inmost thoughts and feelings. But the personal life of this prophet from Anathoth is connected so intimately with the life of his people, that his book - a compilation of his personal experiences and public utterances dictated to his faithful scribe Baruch (see Chapter 36), and which Baruch apparently supplemented and expanded later on by his own memoirs --- is really a biography of the people of Judah during the last four decades of the Kingdom of David. If the Old Testament is the epic of the fall of Jerusalem, then the Book of Jeremiah is its upshot. This prophet was indeed the Herald of Judah's doom. As an assayer of his people, he was compelled also to suffer with them, and to watch the lingering agony of their dissolution as a nation. But Jeremiah was granted finally to see God's faithfulness

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7. A sketch of the history of criticism of the Book of Jeremiah before 1901 may be found in the instructive article by Nathanael Schmidt in Encyclopaedia Biblica, Vol. 11, Col. 2372-2395. The most recent treatment of the composition of Jeremiah is that of Pfeiffer, Introduction to the Old Testament, Revised Edition (New York: Harper and Brothers, 1948), pp. 500-511. He identifies three groups of writings in the book: "The words dictated or written by Jeremiah himself, a biography of the prophet presumably written by his secretary Baruch, and miscellaneous contributions from the hands of redactors and later authors." Oesterley and Robinson, An Introduction to the Books of the Old Testament (London: Society for Promoting Christian Knowledge, 1934), pp. 290-307, find a threefold textual structure in the book and identify these three types of source as Oracular Poetry; Prose in the 3rd person (biographical); Prose in the 1st person (autobiographical). Alexander Stewart, Jeremiah, the Man and his message (Edinburgh: W. F. Henderson, 1936) pp. 47-53, makes a critical evaluation of this reconstruction and adds some trenchant words about the modern tendency to cut up the text of this book "with a ruthlessness which can only be compared to the methods of Jehoiakim when he used his penknife so freely on Jeremiah's original roll."
 8. J. D. Maynard, "The Upshot of the Old Testament," in The Venturer, Vol. no. 2 (October 1915), pp. 49-52.
 9. Jeremiah 6:27.

at work in a new way. His darkest hour became the moment of his brightest hope: he saw that God was now providing for the personal destiny of the individual human soul in a new covenant.¹⁰ In the end the prophet of Judah's doom had become a herald of the everlasting gospel.

FOUR AVENUES OF INDUCTIVE APPROACH

The reader will find no easy road of access to the heart of this rugged book. The present study will suggest four effective avenues of inductive approach which should enable the serious reader to go on to a deepening appreciation of one of the most significant books of Holy Scripture. 1. A good beginning can be made by constructing a table of contents of the book as a whole based upon recognizable groupings of parts. 2. Next, the reader should, by making use of the relevant biblical sources, reconstruct the historical situation out of which the book has come. 3. Some parts of the book are precisely dated in relation to the reigning kings of Judah. These parts should be studied in their chronological order. Some attempt may then be made to relate the undated passages to these clearly dated centers. 4. A more systematic study of the book may be undertaken by the aid of those facets of interest to be found in the many-sided personality of Jeremiah himself.

AN INITIAL VIEW OF THE BOOK AS A WHOLE

Without a table of contents the uninitiated reader is likely to regard this book as a strange jumble. There does not appear to be any chronological or logical connection of parts to guide his progress through the book. The more discerning reader, who takes time to see

10. Jeremiah 31:31-34.

things in the large, will soon become aware of certain editorial groupings of parts. One of the clearest of these groupings consists of the foreign nations messages in Chapters 46-51. The reader will easily recognize another cluster in Jeremiah's experiences after the Fall of Jerusalem, recorded in Chapters 40-44. As the search continues still other groupings will appear. Beginning at Chapter 21 the name of Nebuchadnezzar, King of Babylon, is recorded for the first time. The repetition of his name gives an initial clue to the grouping of Chapters 21-29, and so on. Further search will reveal still other groupings not so obvious at first sight. The reader may now be ready to construct a table of contents to correspond to these groupings. Had the compiler whose hand is responsible for the present arrangement of the book, made such a table he might have presented it somewhat as follows:

TABLE OF CONTENTS

CHAPTERS

1: 1-3	The Preface When and to whom did Jeremiah prophesy?
1: 4-19	The Call of Jeremiah How did Jeremiah become a prophet?
2-10	A Collection of Public Utterances What had Jeremiah been "crying in the ears of Jerusalem"?
11-20	A series of Personal Experiences What chiefly had Jeremiah been doing?
20-29	The Rise and Dominance of Nebuchadnezzar, King of Babylon How did Jeremiah advise the kings and prophets and

11. Such utterances as are recorded here, are usually connected with some personal experience.

- 30- and people of Judah during the approaching crisis?
12
- 30-39 The Seige and Fall of Jerusalem
 How did Jeremiah interpret the catastrophe when it
 came?
- 40-44 After the Fall of Jerusalem
 How did Jeremiah advise his scribe?
- 46-51 Messages Addressed to Foreign Nations
 What did Jeremiah say concerning the nations?
- 52 Appendix
 An account of the fall of Jerusalem.

The reader of this article, before proceeding further, might well turn his attention directly to the Book of Jeremiah and view its contents by chapter groupings for the sake of arriving at his own conclusions concerning the adequacy of this suggested table of contents. To start his work where the going is easiest, he might pause long enough to list the nations addressed in Chapters 46-51 and to locate them on a map. This would bring the scope of Jeremiah's world outlook well before him from the start. He then might make a list of the experiences of Jeremiah and the survivors which are recorded in Chapters 40-44, since the narrative here is graphic and easy to follow. Beginning at Chapter 2 he might observe and state the main subjects or topics of the utterances or to account for the order in which they occur. He should be ready now to identify and to describe in a phrase or sentence each of the main experiences through which Jeremiah passes according to Chapters 11-20, or to select an identifying title for any utterances directly connected with these experiences. All that would remain for him then to do would be to select a descriptive title for each chapter

12. But see Chapters 35 and 36, which have no obvious connection here. It is puzzling to know how or why they came to be placed in their present position.

between 21 and 39. This would bring the remainder of the content groupings of the book well before his attention, and supply him with a firsthand appreciation of the whole book in terms of its present editorial arrangement.

RECONSTRUCTING THE HISTORICAL BACKGROUND

Now that the content of the book in its observed arrangement is spread before his mind, the reader ought to prepare the way for further inductive study by getting a clear grasp of the historical situation out of which the book has come. This situation should be seen in its broader scope as well as in its immediate historical connections.

In its broader scope the Book of Jeremiah is related to I and II Samuel and to I and II Kings which offer a prophetic interpretation of the rise, prosperity, corruption, and fall of the kingdom of David. In the Hebrew Bible the Books of Samuel and Kings are grouped with the Early Prophets. These books make no attempt to present any adequate historical chronicle of David's kingdom. For instance, important kings like Asa of Judah (I Kings 15: 9-24) and Omri of Israel (Kings 16: 21-28) receive comparatively little attention. The prophetic point of viewing history--which always emphasizes the meaning of Israel's relation to God, and the destiny of the covenant people among the nations -- is best seen in such passages as II Samuel 7, I Kings 9: 1-9, and II Kings 17: 7-23. Taken together the Books of Samuel and Kings illustrate the terrible consequences of personal and national infidelity. This same note of prophetic urgency pulses through the Book of Jeremiah, whose pages record experiences parallel to the closing chapters of II Kings.

In its immediate historical connections the book of this prophet from Anathoth makes explicit what is implicit between the lines of II Kings, Chapters 22-25. The Preface to Jeremiah (1: 1-3) relates the whole public career of the prophet to the reigns of three of the last five kings of the line of David: Josiah, Jehoiakim, and Zedekiah, omitting Jehoahaz and Jehoechin, both of whom played a comparatively minor role in the culminating tragedy. For purposes of adequate orientation, the reader should familiarize himself with the details of II Kings, Chapters 22-25: the names and characteristics of these kings, particularly to Pharaoh-Neccho and Pharaoh-Hophra of Egypt, and to ¹³ Nebuchadnezzar of Babylon. Thus to reconstruct the historical background of the Book of Jeremiah, in the light of the corresponding biblical sources, is the best possible preparation for the more detailed study which now awaits the reader.

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13. See II Chronicles 34-36 for a supplementary account of the Davidic kings of this period. A splendid review of the times of Jeremiah is to be found in Binns, The Book of the Prophet Jeremiah (London: Methuen and Co., 1919), Introduction, pp. xvii-xxviii. To enrich his understanding of the historical situation still further the reader is encouraged to make use of the following historical references: On the collapse of the Assyrian Empire in 612 B.C. when Josiah was slain, Breasted, J. H., A History of Egypt (New York: Charles Scribner's Sons, 2nd ed., 1912), pp. 582-595. On the battle of Carchemish and Egypt's last bid for world empire, Olmstead, A. T., History of Palestine and Syria (New York: Charles Scribner's Sons, 1939) pp. 492-530. On Nebuchadnezzar and the rise and dominance of Babylon as a world power, Rogers, R. W., A History of Babylonia and Assyria, (New York: The Abingdon Press, 6th Revised Edition, 1928), Vol. II, pp. 496-544, and Tabouis, G. R., Nebuchadnezzar, (New York: Whittlesey House, 1931).

JEREMIAH AND THE KINGS OF JUDAH

Jeremiah During the Reign of Josiah

REFERENCES:

II Kings 22, 23
(II Chronicles 34, 35)

Jeremiah 1-6
Jeremiah 11, 12 (probably)

Against the background of Josiah's reign the opening chapters of Jeremiah take on deep significance. After the midnight of Manasseh's dark pagan rule (II Kings 21) the appearance of Josiah upon the throne of David was like the dawn of a newly born day. The reader of II Kings 22 and 23 learns how, under Josiah's leadership, the temple was repaired in 621 B.C., the book of the law was found, a great passover was kept, and sweeping reforms were instituted. According to II Chronicles the purging process had begun in Josiah's 12th year (627 B.C.). The following year, the 13th year of Josiah, Jeremiah had begun to add his own spiritual zeal to the moral ardor of Josiah. But alas! This auspicious beginning was to be only short lived. Ninevah fell in 612 B.C. Egyptian armies moved across Palestine. Josiah was slain at Megiddo in 608 B.C.

The reader of the Book of Jeremiah is greeted first (Chapter 1) by a self-portrait of the prophet's soul, a realistic account of his call (626) B.C.). Who can fail to be moved by the lifelike personal touches, the bold imagery, and the frank disclosures of Jeremiah's sensitive spirit under the influences of divine illumination? Here is the real Jeremiah at the threshold of his spiritual pilgrimage.

Chapters 2 and 3 -- his earliest recorded public utterances --

should be read to discover the problems about which Jeremiah is most deeply concerned early in the days of Josiah (3:6). The manner in which he approaches these problems is indicated by his questions, as well as by his brilliant imagery. The prophet's haunting use of the word "return" is a prominent feature of Chapter 3, which really ends at 4:4.

Chapters 4, 5, and 6, also regarded as among Jeremiah's earlier utterances, are concerned with the peril of an imminent invasion.¹⁴ Although the invaders are not named their characteristics are described by the prophet's imagery of sight, sound, and movement. These chapters should be read also for the signs of inward decay to which Jeremiah points as a peril to the life of the nation.

Chapters 11 and 12 may also refer to Jeremiah's activities during Josiah's reign, although some scholars refer them to the reign of Jehoiakim. The evidence for making a judgment concerning the period of Jeremiah's ministry here involved, may be interpreted in various ways.¹⁵ But at whatever time in the prophet's career these events occurred, the reader will observe that four main topics are treated in order: reactions of Jeremiah himself under persecution (12: 1-6); reactions among Judah's evil neighbors (12: 7-17). No more poignant prayer or answer is recorded in the Old Testament than the words which describe Jeremiah's struggle with his own bitterness (12: 1ff.), and the divine prescription

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14. For a thorough recent discussion of the critical problems involved in Chapters 4, 5, 6, see Hyatt, J. P., "The Peril from the North in Jeremiah," in Journal of Biblical Literature, Vol. 59, Part 4 (December, 1940), pp. 499-513.
 15. Peake, A. A., Jeremiah and Lamentations (New York: Henry Frowde, 1910), Vol. 1, pp. 11-14; and Streane, A. W., The Book of the Prophet Jeremiah (Cambridge: Cambridge University Press, 1926, pp. 75f.

which follows (12: 5ff.). Is it not entirely in keeping with his call that the young prophet should have identified himself with the reforms of Josiah? Living close to the people as he did (5: 1, 31, 11: 6, 9) would he not have been among the first to feel the recoil against these reforms? Would not his sense of loss over the untimely death of Josiah have been great (II Chronicles 35: 25), even though he recognized that Josiah's reforms had not gone far enough? After all, what had Jeremiah been saying about the "heart" during the reign of Josiah?

Jeremiah During the Reign of Jehoiakim

REFERENCES:

II Kings 23: 1-7

II Kings 24: 1-7
(II Chronicles 36: 1-8)

Jeremiah 26, 7, 8, 9:

The Temple Discourse and other Utterances.

Jeremiah 14-20:

The Drought, Doom and other utterances.

Jeremiah 25, 46-51 The Fourth
Jeremiah 35, 36, 45 Year Utter-
ances. 16

These passages in II Kings and II Chronicles give a very meager but lurid picture of the reign of Jehoiakim after the battle of Charchemish (605 B.C.), first as a vassal of Egypt, then as a puppet of Babylon, and finally for five years a rebel. It was a time of frustration, tension, and conflict for Jeremiah, who describes Jehoiakim as a cruel, selfish, luxurious despot, a disgrace to the dynasty of David (Jer. 22: 13-19). Jeremiah was now at mid-career. The dated passages of this period represent Jeremiah to be a statesman of unusual religious

16. Except Jeremiah 49: 34-39.

and political insight, a man whose spirit was tempered with determination and courage.

Chapter 26, dated "in the beginning of the reign of Jehoiakim," is one of the thrilling passages in the whole book. The prophet is on trial for his life for preaching his sermon at the temple. How does this situation correspond to the prophet's message elaborated in Chapter 7:1-15?¹⁷ Most scholars take this as a similar version of the same incident. The utterances of Chapters 8 and 9 are connected editorially with those in Chapter 7 because they reiterate the same themes, and so should be studied together. Jeremiah 10: 17-25 probably comes from this period¹⁸ of Jeremiah's ministry also.

Chapters 14-20 all are undated. They record a variety of personal experiences of the prophet. Intermingled with these experiences are certain utterances of Jeremiah, sometimes entirely disconnected from the experiences, as in Chapters 15 and 17. The serious reader will discern, however, that a single dominant note, the note of impending judgment, runs through these utterances, rising to a climax in Jeremiah's visit to the potter's house (Chapter 18), and his breaking of the potter's vessel (Chapter 19), which culminated in his arrest and punishment in the stocks (Chapter 20). The record of these experiences and messages may well have been part of the original or second scroll dictated by

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17. A significant and timely interpretation of Jeremiah 7: 1-15 is presented by W. Eichrodt, "The Right Interpretation of the Old Testament, a Study of Jeremiah 7: 1-15," in Theology Today, Vol. VII, No. 1 (April, 1950), pp. 15-25.
 18. For the probable dating of 10: 1-16 see Peake, op. cit., Vol. I, pp. 170f.

Jeremiah to Baruch following the fourth and fifth years of Jehoiakim's reign (Chapter 36). They should therefore be read before the fourth year utterances.

Chapters 25 and 46-51 should be read together, as also Chapters 35 and 36, since they are dated in the fourth year of Jehoiakim's reign. Although Chapter 35 is not as clearly dated it is usually considered to be one of the fourth year utterances because of its close connection with them in tone and emphasis (compare 35:14 f. with 25: 3-6 and 36: 2 f.). These oracles are timed in reference to the battle of Carchemish 19 605 B.C. Consequently they are among the most significant passages in the Book of Jeremiah, since they are connected with the decisive shift of the center of gravity in the rule of the eastern world from Assyria to Babylon. The message of Jeremiah in Chapter 25 encompasses a whole century. How did he interpret the rise of Babylon as a world power, and the role of Nebuchadnezzar during the seventy years ahead? What imagery did he employ (25: 12-38) to describe the international situation? Observe that the same nations mentioned in 25: 18-26 are among those addressed in Chapters 46-51, and at the same time. What aspects of the divine character are stressed by Jeremiah in portraying the God of Israel as the chief actor in the current international situation?

Jeremiah's dramatic object lesson in taking the Rechabites into the temple has many instructive angles of interest (Chapter 35). Chapters 36 and 45 taken together, throw a flood of light upon the manner in which Jeremiah's prophecies came to be written, as well as upon the

19. See footnote 12.

hazardous character of his prophetic work. From the fifth year and the ninth month of Jehoiakim's reign (36: 9 ff.) Jeremiah and Baruch were in hiding until it was safe for them to return to Jerusalem upon the death of Jehoiakim. During this time of retirement they recomposed the scroll Jehoiakim had destroyed, and "there were added.....many like words." How much of this second scroll ultimately became incorporated into the present Book of Jeremiah is unknown.

Jeremiah During and After the Reign of Zedekiah

REFERENCES:

II Kings 24: 18- 25: 30

Jeremiah 21: 11-14; Ch. 22, 23: Kings and Prophets.

(II Chronicles 36: 11-23)

Jeremiah 24, 27, 28, 29: Final Warnings.

Lamentations 4, 5

Jeremiah 21: 1-10; Ch. 34, 37, 38: Siege of Jerusalem.
Jeremiah 30-33: Book of Consolation.
Jeremiah 39, 52: Fall of Jerusalem.
Jeremiah 40-44: After the Fall.

The final days of Judah and Jerusalem are sad and depressing. The story is relieved only by the Book of Consolation and its vision of hope in the New Covenant (31-34). Jehoiachin, the eighteen year old son of Jehoiakim, who succeeded his father, remained on the throne of David only for three months (II Kings 24: 8-17). Jeremiah, Chapter 13, probably comes from this period. Had the prophet just returned from hiding (in Babylon?) this would account for the strange tale Jeremiah relates at the opening of Chapter 13.

In 597 B.C. Nebuchadnezzar's armies invaded Judah and took some ten thousand captives among the best people of the land, including the

young king Jehoiachin and his queen mother and other members of the royal family (Jeremiah 13: 18 f). Nebuchadnezzar placed Josiah's youngest son Mattaniah (Gift of Jehovah) upon the throne and changed his name to Zedekiah (Jehovah is my righteousness). How does Ezekiel, one of the captives who had been taken to Babylon, describe this situation by his grim symbolism in Chapter 17? Despite his pledges of loyalty, supported by his own personal oath, and symbolized by his new name, Zedekiah nevertheless proceeded to make secret alliances with surrounding nations. Later on he led in a revolt against Babylon. As a consequence, in the ninth year of his reign, the Babylonian armies returned to Judah. After a siege of almost eighteen months, Jerusalem was taken and destroyed, the king captured and tortured, his sons were slain, and all but a few of the poorest of the people were deported to Babylon.

Only an approximate picture of Jeremiah's ministry during the hectic days of Zedekiah is possible, but even so it is a picture which reveals the prophet at full spiritual stature. The reader will do well to start with Jeremiah 21: 11-23: 8 a series of utterances addressed apparently at different times to the several kings of Judah. Is it possible that Jeremiah had asked Baruch to gather and to arrange these pronouncements into their present form on a scroll and to send them as a single message to Zedekiah soon after his enthronement? This message would then become to the king a solemn token of his duty in the name of God to the throne of David. For what characteristics of the Davidic dynasty is Jeremiah pleading? The serious reader will want to contemplate still other questions: What burning issue is common to these utterances? How does the prophet focus this issue upon its future

outcome? How does Jeremiah's play on the name of Zedekiah (Jehovah is my righteousness) bring his message to the king to its appropriate climax (22: 6)? Jeremiah spoke plainly to the kings, but he flayed with unsparring words the professional prophets of his day (23: 9-40). Gillies modernizes the passage with a striking description of "the Natural History of a False Prophet," which all seminary students and ministers should read.²⁰

Chapters 24, 27, 28, and 29 are an instructive illustration of the prophetic understanding of history.²¹ Jeremiah's parable of the two baskets of figs (Chapter 24) reveals that despite the gathering darkness all about him there was at least a flicker of hope in his own soul. The kernel of the nation might be in exile, but its conscience could even yet be purged and renewed by suffering. What do his warnings to Judah's neighbors, to King Zedekiah, to the leadership left in Jerusalem, as well as to the exiles in Babylon (Chapters 27, 28, 29) indicate concerning his clear and sane appreciation of ethical and moral resources in the life of a people, when rooted in a profound faith in the sovereign God?

The eighteen month siege of Jerusalem with its sufferings and hardship was a severe test to the prophet's faith and courage. References to his activities during the siege are scattered strangely through the book, but when read in their probable chronological order these passages tell a single connected story: 21: 1-10, 34: 1-7, 37: 1-10, 34: 8-22,

20. Gillies, J. R., Jeremiah the Man and his Message (London: Hodder and Stoughton, 1907), pp. 181-184.

21. See American Standard Version, margin 27:1, for problem of dating Chapter 27.

37: 11-21, 38: 1-28. The reader will observe King Zedekiah's successive inquiries of Jeremiah, and the replies made in each case by the prophet. He will also note what other graphic incidents are recorded, culminating in Jeremiah's arrest, his imprisonment, and rescue from the miry pit. Lamentations, Chapters 4 and 5, when read in this connection, give a poetic description of human misery in the holy city during the last stages of the siege. During this time, while Jeremiah was in the court of the guard (37: 21; 38: 13, 28) the events described in Chapters 32 and 33 took place. The reader will follow with mingled emotions Jeremiah's purchase of the field, his remarkable prayer with its revealing answer, and his prophecies of future prospects for the line of David. Whether Chapters 30 and 31 were composed during the siege, or immediately after the fall, it is difficult to determine. In any case they record the prophet's brightest hopes at the moment of deepest surrounding gloom. It has been said that "the tragedy of the Hebrew religion reaches its highest point with the separation of the individual human soul from its people." After a public ministry of four decades, during which time Jeremiah has done his very best to avert the calamity, his nation had crumbled into ashes. He was compelled to contemplate what was to be the destiny of the individual amid this ruin. The answer which the prophet claims came to him by divine revelation (recorded in 31: 31-34) is his vision of the New Covenant. The reader will want to consider the influence of these gracious words upon the mind of Jesus (Matthew 26: 28), upon the mind of

22. Procksch, O., Geschichtsbetrachtung und Geschichtliche Überlieferung bei den Vorexilischen Propheten (Leipzig: Hinrichs, 1902), p. 84.

Paul, I Corinthians 11:25, II Corinthians 3:6, 6:18), and upon the author of the Epistle to the Hebrews (8: 1-13). Jeremiah, the prophet of Judah's doom, had indeed become the herald of the everlasting gospel.

Three passages record the events attending the fall of the holy city. A reading of Jeremiah, Chapters 39 and 52, together with II Kings 25, re-creates the unhappy picture of the desolation of Jerusalem by the Babylonian armies. The narrative of Chapters 40-44 tells the story of Jeremiah's noble choice to remain with the ragged remnant of his people in Judea, and of the calamities which hounded them. Jeremiah finally disappears from sight (Chapter 44) at the time of his honest but broken hearted argument with the women over their worship of the Queen of Heaven. But to the end Jeremiah's confidence in the God of Israel has remained unshaken. His last reported words register this conviction: "As the Lord Jehovah liveth...this shall be the sign unto you...." (44:26-30).

FACETS OF INTEREST FOR SYSTEMATIC STUDY

A more systematic study of this book may be undertaken by utilizing various facets of interest in Jeremiah's many-sided experience or message as recorded. A few of these may now be suggested.

1. Testing the critical reconstruction of the book. The student is referred to Oesterly and Robinson, An Introduction to the Books of the Old Testament,²³ for a table of three types of source material in this book: Oracular Poetry; Prose in the 3rd Person (biographical); Prose in the 1st Person (autobiographical). This table may be compared

23. London: Society for Promoting Christian Knowledge, 1934, p. 291.

with The Holy Scriptures, According to the Masoretic Text, A New Translation.²⁴ Here the poetic portions are presented in appropriate English form. The student who reads Hebrew will be able to make a firsthand appraisal of Jeremiah's lines in meter on his own initiative. The biographical and autobiographical parts in prose are not difficult to distinguish. Each of these types of source may be used as a basis for systematic study.

2. Jeremiah and the nature of revelation. Did Jeremiah really hear the voice of God, or was he merely communing with his own subconscious mind? Jeremiah "gives more help than any other writer in Holy Scripture to the appeasement of this perplexity because he was most fully conscious of it." For a good start on this quest read A. Guillaume on "Personal Religion."²⁵

3. Jeremiah and war. The Hebrew word translated war is used often-er in this book than in any other prophet. What did Jeremiah teach: About the human causes of war? About war as an instrument of divine judgment? About the human conditions of averting war? About the spiritual by-products of war? How does Jeremiah's experience illustrate the prophet's function in time of war? How did Jeremiah give "the moral equivalent of peace in time of war"? In what contexts are his well-known twice repeated words, "Peace, peace, when there is no peace," found etc.

4. Jeremiah's understanding of God and his ways. "God was the great C major of this life....God's intercourse with Jeremiah was not

24. Philadelphia: The Jewish Publication Society of America, 1917.

25. Prophecy and Divination (New York: Harper and Brothers, 1938), pp. 334-361.

merely a matter of fresh elements in his intellectual apprehension;
 it changed his whole being."²⁶ What titles did Jeremiah use for God?
 What aspects of God's character did he stress and why? Chapters 2 and
 3 alone are a revelation of the depth and adequacy of Jeremiah's under-
 standing of God.

5. Jeremiah's teaching about sin and its cure. "Jeremiah's
 teaching about sin...is sorely needed in an age when the guilt of sin
 has well nigh ceased to trouble the consciences of men."²⁷ The variety
 of Jeremiah's pictorial terms for sin is surprising. No prophet is as
 unerring as he in his diagnosis of the ills of the human heart. Observe
 particularly the connections in which such verbs as "forsaken", "for-
 gotten" are used as well as the adjectives employed in connection with
 the word "heart". For the prophet's prescriptions for the cure of sin
 note his use of the verbs, "return", "heal", and "hearken". Note also
 the oft occurring refrain, "rising up early and speaking", to describe
 the divine initiative exercised toward the prodigal nation.

6. Jeremiah and the prophetic interpretation of history. It was
 the business of the prophets "to take the nation down with them into
 the midst of the historic stream...to interpret to it the forces that
 were wrestling together, and so acting out its history...."²⁸ How and
 on what occasions did Jeremiah do this? To what illustrious personages
 (like Rachel weeping pathetically for her children) did he refer? What

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26. W. F. Lofthouse, Jeremiah and the New Covenant (London: Student Christian Movement, 1925) pp. 205-210.
 27. A. Stewart, Jeremiah, The Man and His Message (Edinburgh: W. F. Henderson, 1936), p. 53.
 28. A. B. Davidson, Biblical and Literary Essays (London: Hodder and Stoughton, 1903), 2nd edition, p. 12.

significant historical events did he recall and why? To what sacred sites (like Shiloh) did he point, and for what reason? How much of Israel's and Judah's history does Jeremiah recount? Like what previous prophets does he speak? How is one to account for the striking similarity between the language and ideas of Jeremiah and Deuteronomy?

7. What did prayer mean to Jeremiah? When and under what circumstances did he pray? What was the order and content of his longest prayers (see especially 32: 16-25)? What was Jeremiah's most remarkable answer to prayer (see 32: 26-44)? According to Jeremiah what must accompany effective prayer? What was Jeremiah's most unworthy prayer? Concerning what matters was Jeremiah commanded not to pray? What can be learned from Jeremiah as a man of prayer?

8. Jeremiah as a sufferer. In what sense can it be said that Jeremiah was "Shelley's skylark playing the part of Poe's raven"?²⁹ What was the source of Jeremiah's mental and spiritual unrest? What did he do about it? Upon what occasions did Jeremiah suffer violence, and why? On what resources did Jeremiah draw in his sufferings and how effective were they? How did his sufferings affect him? Why should some interpreters identify the Suffering Servant of Isaiah 40-66 as Jeremiah? What can be learned about the meaning and use of suffering from Jeremiah?

9. Jeremiah's use of natural imagery. "Jeremiah is obviously country-bred. He might have been surprised, if he had been told how often he illustrates his thought from bird and beast and country life --

29. Edwin Lewis, A Philosophy of the Christian Revelation (New York: Harper and Brothers, 1940), p. 39.

and always with a certain life-like precision and a perfectly clear sympathy." ³⁰ To gether and then to interpret these "rememberable things," the things the common face of nature spoke about God, first to Jeremiah and then through him, is one of the most immediate avenues of approach to the mind of the prophet.

10. Jeremiah's questions. Like Socrates and Jesus, Jeremiah was an able questioner. What questions did Jeremiah ask? (Start with Chapter 2). What are the characteristics of Jeremiah's questions? What did Jeremiah accomplish by his questions? How is Jeremiah a good example as a questioner?

11. Jeremiah and Jesus. How are the times of Jesus and the times of Jeremiah alike? How different? How were Jeremiah and Jesus alike in their personal experiences? How were Jeremiah and Jesus different as persons? How did Jeremiah and Jesus each interpret the law? How did they each speak of the New Covenant? How and why did they antagonize the leaders? What was their attitude toward the temple and its worship? To what passages of Jeremiah did Jesus refer? Why should some of Jesus' contemporaries have thought he was Jeremiah?

12. The preacher's use of Jeremiah. Some fertile suggestions are to be found in J. E. McFadyen's "A Guide to the Understanding of the Old Testament". ³¹

13. The relation of Jeremiah to cultural studies. Among the most creative approaches which invite specialized investigation are: The

30. T. R. Glover, The Jesus of History (New York: The Association Press, 1918), p. 30.

31. (London: James Clarke and Co., 1927), Appendix, pp. 181-89. Also published as a reprint in Church Management, November, 1927, pp. 85ff.

interpretation of Jeremiah in Christian art; The use of Jeremiah in world literature; Jeremiah and his world contemporaries; Jeremiah in the history of Christian preaching; A critical evaluation of Jeremiah's poetry; The dramatic interpretation of Jeremiah; The psychology of Jeremiah's emotional range; Jeremiah's contribution to world statesmanship.

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II. THE FIRST EPISTLE TO THE THESSALONIANS by Edward P. Blair

Many guides are available to the prospective biblical explorer. According to Walter Russell Bowie, perhaps the best is the guide who "does not try to say too much. He tells the inquirer what lies ahead of him if he wants to look, and how he can get to the vantage point at which the wonders of the Bible will most fully make him open his own eyes."¹ Here, then, are a few signposts pointing the explorer to a vantage point from which he can see with his own eyes.

It is alarming that so many people are content to see the Bible through the eyes of others. Freedoms dearly bought ought not to be lightly esteemed. The Protestant Reformation succeeded in large measure in putting the Bible where it belongs: in the hands of the common man. Luther challenged his contemporaries to see for themselves. But authoritarian forces are not easily kept down. Ere long, Protestant Scholasticism shackled the human spirit with a new kind of authoritarianism: the authority of the scholar. In his later years Luther complained bitterly of this new bondage:

The Bible is now buried under so many commentaries, that the text is nothing regarded....Never will the writings of mortal man in any respect equal the sentences inspired by God. We must yield the place of honour to the prophets and the apostles, keeping ourselves prostrate at their feet as we listen to their teachings. I would not have those who read my books, in these stormy times,

1. W. R. Bowie in Walter D. Ferguson, Journey Through the Bible (New York: Harper & Bros., 1947), p. ix.

devote one moment to them which they would otherwise have consecrated to the Bible. 2

One wonders what comment a saunter by Luther through the biblical section of a modern theological library would elicit!

It can scarcely be denied that the great profusion of books in our time dealing with the Bible is symptomatic of a fundamental lack of faith in the ability of the average man to read and understand the Bible by and for himself. Both scholars and laymen seem to regard the Bible as a sealed book which "no one in heaven or on earth or under the earth" is able to open save the scholar. Something of the same point of view obtains with respect to the reading of non-biblical classics. Mortimer J. Adler decries the attempt to understand the classic by reading "secondary sources, encyclopedias, commentaries, all sorts of books about books about these books,"³ "It is my honest belief," he writes, "that almost all of the great books in every field are within the grasp of all normally intelligent men, on the condition, of course, that they acquire the skill necessary for reading them and make the effort."⁴ If this is true, the purpose of books about the Bible ought to be to help people to acquire the necessary skill; such books should not become substitutes for direct study of the Bible.⁵

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2. The Table Talk or Familiar Discourse of Martin Luther, trans. William Hazlitt (London: David Bogue, 1848), p. 369.
 3. Mortimer J. Adler, How to Read a Book (New York: Simon & Schuster, 1940), p. 8. The whole of Part I consists of an expose of the superficiality of our teaching and learning methods.
 4. Ibid., p. 30. Italics Adler's.
 5. Among recent books aiming to suggest study procedures are the following: J. P. Love, How to Read the Bible (New York: Macmillan, 1940); E. J. Goodspeed, How to Read the Bible (Philadelphia: Winston, 1946); H. T. Kuist, These Words Upon Thy Heart (Richmond: John Knox Press, 1947).

In line with this point of view, it is the purpose of this article to point out a study procedure by the use of which the average person can see for himself what the Bible contains and what it has to say concerning life's ultimate questions. What is attempted here may be compared to a laboratory experiment in which a technique is used on a specimen. Included in the technique will be suggestions concerning the proper use of commentaries and books about the Bible. That these have their place no one in his right mind would deny, but their place is decidedly not first place. The "specimen" to be used is I Thessalonians.⁶

Surveying the Whole

Where should one begin in studying I Thessalonians: with the reading of a secondary source in which the historical background, authorship, date, provenience, purpose, message, literary relationships, etc., are discussed? Probably not. When one starts there, the temptation is great to stop there. Has not a specialist discussed the letter from every angle? What in addition could the layman possibly discover from reading the letter itself? To the persistent soul who does press on to the primary source the procedure will probably seem somewhat comparable to reading a synopsis of a detective story before reading the story! And as far as learning how to study the Bible is concerned, he will find himself developing about as fast as the music student whose teacher

6. The writer is well aware that there is not, and cannot be, any one final technique for studying biblical materials. Fundamental principles of interpretation there indeed are, but these do not constitute a study procedure. All that is here claimed is that the procedure outlined yields sound results when discriminatingly used. To the writer's mentors in things biblical (his professors at the Biblical Seminary in New York and the Yale Divinity School) largely goes any credit in the development and application of this technique.

monopolizes the lesson period by playing all of the student's pieces for him!

The place to begin is with the letter itself. Most of the data in biblical introductions are derived from the biblical materials. Why not learn what to look for and see it with one's own eyes? The introductions can be used later in the process to supplement and correct one's findings.

What is needed first of all is perspective. Nelson Glueck has made considerable use of the airplane in recent years in his archaeological surveys of Transjordan.⁷ Highly advantageous in locating buried cities is a vantage point from which the whole terrain can be seen. Perspective in biblical study is gained by first surveying the whole before plunging into a detailed study of the parts. In the words of Mortimer Adler, "To understand a book, you must approach it, first, as a whole, having a unity and a structure of parts; and, second, in terms of its elements, its units of language and thought."⁸

In order to grasp the whole, H. G. Moulton advocates the reading of "A Book at a Sitting."⁹ According to J. P. Love, more than half of the books of the Bible can be read in about twenty minutes, none of them requiring as much as an hour.¹⁰ The experience of reading a book

7. C. C. McCown, The Ladder of Progress in Palestine (New York: Harper 1943), p. 286. Note the extensive use of aerial photographs in Nelson Glueck's The River Jordan (Philadelphia: Westminster, 1946).

8. Op. Cit. p. 124., C. C. McCown.

9. Richard Green Moulton, The Bible at a Single View (New York: Macmillan, 1919). p. 102.

10. Op. Cit., p. 16.

through at one sitting may well provide a revolutionary experience, as
 the reading of Romans did for Dr. James Stalker.¹¹

What should one look for in this preliminary survey? Chiefly four things: (1) general characteristics of the book; (2) circumstances connected with its writing (who wrote it? when? for whom? why?); (3) its central message; (4) the thought pattern (structure) of the book. First conclusions probably will be partially wrong. They will be corrected by study of the parts.

Let us now undertake a survey of I Thessalonians in line with the above suggestions. The alert mind in a thoughtful reading will be impressed with many things: the large amount of the personal element in the letter (information about the Thessalonians and about Paul and his companions); the apologetic tone of much of the contents; the letter's high emotional quality (thanksgiving, protestations of affection, solicitude for the Thessalonians' welfare); the frequent references to the Second Coming (every chapter ends with a reference to it). At this point the reader is not in a position to understand these phenomena. He should not expect to, for he is now simply gathering data. Their interpretation will come later.

This first reading will turn up evidence concerning the circumstances in which the letter was written. The writer was Paul, in conjunction with Silvanus and Timothy (1:1; 2:18). The letter was written to Christians living in Macedonia (1:7,8). Paul had labored there for

11. James M. Gray, How to Master the English Bible (Chicago: Winona Publishing Co., 1904), p. 19.

some time (Chap. 2). For some reason he was forced to leave them (2:17,18). Timothy had been sent from Athens to determine their state of mind in view of the persecution they were undergoing (3:1-5). Shortly before the writing of this letter he had returned with a good report 3:6,7). Paul's purpose in writing was to express his gratitude over the good news and to urge his readers on in the Christian way (3:9-13). He hoped to return shortly to Thessalonica (2:17,18; 3:11).

When the letter itself has yielded its data about the circumstances of writing, the student should seek for additional information on this matter elsewhere in the New Testament. A concordance will be useful at this point. Under "Thessalonians" and "Thessalonica" one finds reference to several relevant passages, notably Acts 17:1-9. Here the reason for the serious condition for the serious condition of the Thessalonian church-- the hostility of the Jews who were inciting the city authorities against the Christians--comes to light. Some idea of the character of the membership of the church at Thessalonica is also gained. From Philippians 4:16 would come the suggestion that Paul's ministry there was probably longer than the three weeks mentioned in Acts 17:2.

Having exhausted the biblical resources concerning the historical

background of the letter, an introduction to the New Testament, ¹² a
¹³ commentary, ¹⁴ or a Bible dictionary should now be consulted. Perusal of
 these should be limited to the matter under investigation; otherwise
 additional fresh study of the letter will be precluded.

The third matter of importance in the preliminary survey is the
 central message of the letter. This should be expressed succinctly in a
¹⁵ sentence or at most in a couple of sentences. The purpose of this is to
 attempt to grasp and express the letter's fundamental unity. Obviously

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12. Representative, "liberal" introductions are: E. J. Goodspeed, An Introduction to the New Testament (Chicago: Univ. of Chicago Press, 1937); E. F. Scott, The Literature of the New Testament (New York: Columbia Univ. Press, 1932); M. S. Enslin, Christian Beginnings (New York: Harper, 1938); A. E. Barnett, The New Testament--Its Making and Meaning (New York: Abingdon-Cokesbury, 1946). Among "conservative" introductions are: Theodor Zahn, Introduction to the New Testament (Edinburgh: T and T. Clark, 1909); S. T. Cartledge, A Conservative Introduction to the New Testament (Grand Rapids: Zondervan, 1938.)
 13. One volume commentaries on the entire Bible: The Abingdon Bible Commentary (New York: Abingdon, 1929); A. S. Peake (ed.), A Commentary on the Bible (New York: Thos. Nelson, 1920). Commentaries on I Thessalonians include: (on the English text) G. G. Findlay, The Epistles to the Thessalonians (Cambridge: The Univ. Press, 1904); A. Plummer, A Commentary on St. Paul's First Epistle to the Thessalonians (London: R. Scott, 1918); E. J. Bicknell, The First and Second Epistles to the Thessalonians (London: Methuen, 1932); (on the Greek text) George Milligan, St. Paul's Epistles to the Thessalonians (London: Macmillan, 1908); J. E. Frame, A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians (New York: Scribners 1912.)
 14. E. G., A New Standard Bible Dictionary (edited by Jacobus, Lane, Zenos) (New York: Funk and Wagnalls, 1936); The Westminster Dictionary of the Bible, By Davis and Gehman (Philadelphia: Westminster, 1944).
 15. Cf. Adler, *op. cit.*, p. 162: "State the unity of the whole book in a single sentence, or at most in several sentences (a short paragraph)."

only a tentative statement can be given at this stage of the study. Such a statement might be: Have confidence in my integrity and in the genuineness of the religious experience you received as a result of my ministry at Thessalonica; press on to a fuller knowledge and experience of the Christian way of life. The adequacy or inadequacy of this summarization will become apparent when the parts constituting the whole have been studied.

The fourth objective of the preliminary survey is to discover the thought pattern (structure) of the book. What are the logical units of which the whole is comprised? It will be noted at once that the letter has a salutation (1:1) and a conclusion (5:25-28). The body seems to consist of two parts: personal matters, chiefly in the nature of a defense (1:2-3:13); and a section containing instructions and exhortations concerning practical matters (4:1-5:24). A commentary should now be consulted, in particular the introductory part, as a check on one's own degree of success at analysis.¹⁶ The student is now ready for the second major step in the study procedure.

Examining the Parts

Having climbed, as it were, to a peak from which the entire terrain has been surveyed, the next task is to descend and study the lower levels in their relation to the whole. The proper order, as someone has said, is first the telescope and then the microscope. The preliminary survey revealed the unity of Chapters 1-3. This now becomes the area of

16. Bicknell, op. cit., p. xliv, or Frame, op. cit., p. 17.

investigation. But can this section be broken down into yet smaller units? A careful reading of Chapters 1-3 reveals an interesting phenomenon. Each chapter ends with a refrain-like reference to the Second Coming of Christ. In each case the "refrain" marks a pause in the thought development. The chapters here fortunately have been marked off correctly. After the salutation the first unit for study is 1:2-10, the second is Chapter 2, and the third is Chapter 3. If an honest first-hand study of the section reveals no structural features to the student, a commentary should be consulted. Eyes gradually become sharpened to see significant features of the material.

In the study of each unit the objective is to discover what is there and how this material relates to the section of which it is a part. Later the function of the section in relation to the whole can be considered. The primary problem in the interpretation of any passage is to penetrate beneath the words to the stream of the writer's thought. Paul's style is often involved. Verbiage is frequently luxuriant, to the point of rankness. To use Adler's metaphor, the student must develop X-ray eyes so that he can see the skeleton of the passage.¹⁷

The backbone of the passage can be isolated by careful attention to the position of sentences and clauses and to the connectives. Frequently the basic idea is stated in a topical sentence. In 1:2-10 "we give thanks to God always for you all" is obviously the basic statement of the unit, the balance of the chapter hanging, as it were, from it. The participles introduce dependent ideas and the conjunctions indicate the

17. Adler, *op. cit.*, p. 160.

subordination of their respective clauses. The structure can be seen much better, of course, in the Greek text than in translation. Because of the literalness of its renditions, the American Standard Version (1901) lends itself to study use better than the "modern" translations, though the latter should be used constantly for the sake of comparison. When the sentences and clauses have been put into their proper relationship by attention to the connectives, it becomes obvious that Paul is giving thanks for two things: their "work of faith and labor of love and steadfastness of hope," that is, their spiritual accomplishments; and their election, as proved by their remarkable conversion experience (vs. 5) and its fruits (vss. 6-10).

When the structure of the passage has been grasped, attention should be given to details of interpretation: the meaning of "work of faith," "labor of love," "steadfastness of hope," the conception of election here the meaning of "not only in word, but in power...and with full conviction," etc.¹⁸ Here the Greek lexicons (if possible) and the commentaries should be consulted. Bicknell, for example, has a splendid lengthy note on "Faith, Hope, and Love."¹⁹ When all of the puzzling words and phrases have been clarified, the central idea of the unit should be concisely stated: Paul gives thanks for the conclusive evidence that the Thessalonians have a place in God's great redemptive purpose, the evidence consisting of the nature of their conversion experience and the character of its fruits. The student will hardly yet understand the reason why Paul details these facts at such length.

18. Revised Standard Version

19. Op. Cit., pp. 9-21.

This can be answered only after study of the rest of the section.

The alert reader, always observing significant characteristics of his material, will note in reading Chapter 2 that the center of interest is now "we" rather than "you." Having discussed the results of his ministry at Thessalonica, Paul now deals with the character of that ministry. Structurally, 2: 1-12 is built on the principle of contrast: our ministry was like this, not like that! Using the commentaries when necessary, the two sides of the contrast can be grasped, the nature of the charges made by Paul's enemies at Thessalonica thereby becoming apparent. It is rewarding to sharpen up the characteristics of the Thessalonian mission here presented: it was a courageous ministry (2:2), a sound ministry (2: 3,4), an uncompromising ministry (2: 4,5), a self-less and self-giving ministry (2: 6-8), a self-supporting ministry (2: 9), a blameless ministry (2:10), a patient ministry (2:11). Such concise summarizations bring the meaning into focus. The mind now inevitably returns to Chapter 1. It is small wonder that the results at Thessalonica were so remarkable! Sincere and self-less men had brought the Thessalonians into contact with the power of God. The slanders of Paul's enemies were belied by the facts.

The remainder of Chapter 2 and also Chapter 3 continue Paul's defense of his conduct down to the moment of writing. It is now evident that the whole of Chapters 1-3 is of a piece; an extended defense of the validity of Paul's gospel and his personal integrity. It is meant to reassure the Thessalonians that they are on the right track. He says in effect, "Do not be alienated from the redemptive purpose of God in which you now stand by the malicious attacks of our common

enemies. You are on the right track. Keep on! There is much spiritual territory yet to be possessed."

The "practical" section of the letter (4:1-5:23) presents fewer difficulties of interpretation than the apologetic. The clue to the contents of the section is given in 3:10b. Paul hopes by this letter to "perfect that which is lacking in your faith," and to "establish your hearts unblamable in holiness" (3:13).

A reading of Chapters 4 and 5 makes abundantly clear what they yet lack. Structurally the material consists of a series of problems--moral, intellectual, and spiritual--concerning which advice is given. Careful observation reveals that the discussion of these problems contains several elements: the Christian standard, appeals by which Paul seeks to motivate his readers to seek to attain these standards, and suggestions as to how this quality of life is to be attained. Each of these elements will reward careful study. Motivation is one of the minister's primary problems. Paul appeals to the authority of Jesus (4: 1,15), the will (character) of God (4: 3,5), rewards and punishments (4:6; 5: 3,9), the practical consequences of conduct (4:12b); the desire for social approval (4: 12a), He uses commendation (4: 9,10). His appeals are skillfully woven into the fabric of the material so that they coerce the mind without seeming to.

However, wanting a certain quality of life is but a stage toward obtaining it. By what means can it be secured when eagerly desired? A search reveals the following suggestions: by making use of the knowledge one already has (4:1); by respecting and obeying Christian teachers (5: 12,13); by mutual helpfulness within the fellowship (admonishing

each other and lovingly serving each other (4: 9,10; 5:14); by prayer and thanksgiving (5: 16-18). The life of holiness is God's work, not simply man's achievement (5: 23,24).

Synthesizing the Whole

The third major step in the interpretation of a biblical book involves a return to the whole. The importance of this is stressed by R. G. Moulton:

In the case of the higher literary forms the whole is a different thing from the sum of the parts. It is quite possible to have considered every detail of a literary work and yet to be far from understanding the work as a whole... 20

The first step in synthesis will then be another reading of the whole with the purpose of grasping more adequately than before the fundamental unity of the book. This reading should result in a declaration of the central idea and the contribution of the parts to the elaboration of this idea. One should be careful not to force the material into an imagined unity. We are after what thought cohesion is actually there. In some cases the interrelatedness of the parts will be close and in others not so close. With regard to I Thessalonians something like the following may result:

The central idea: Your religion is sound; go on to a full realization of its potentialities.

20. Op. cit., p. 103.

- I. Your conversion experience demonstrates its validity (Chap. I).
- II. The character and conduct of your spiritual leaders proves its validity (Chaps. 2-3).
- III. Therefore, press on toward the full realization of the Christian quality of life (holiness, entire consecration) (Chaps. 4-5).

The second step is to relate once more the central idea as developed in the book to the historical situation. The total message must be seen in the light of the total situation. Perfect clarity cannot but result.

A third step can now be taken. Remaining obscurities anywhere in the book should be looked at in the light of the whole. For example, the reasons for Paul's periodic allusions to the Second Coming will now be apparent. The salvation which they have begun, and in which they are to continue diligently, is to be consummated shortly in the deliverance to be brought by the Lord at his coming. Fidelity and diligence are required of those who have such a high destiny.

Applying the Message to Life

According to the Bible itself, the purpose of the Scriptures is to lead men to the salvation available through faith in Christ Jesus and to equip them for every good work.²¹ We are not then, as H. H. Rowley remarks, to "suppose that when we have understood words as their first hearers understood them we have achieved the goal of biblical study.... This ancient Book is God's word to us, relevant to the modern world and to our hearts."²²

It is hardly to be assumed that application will await its precise

21. II Tim. 3: 15, 16.

22. H. H. Rowley, The Relevance of the Bible (New York: Macmillan, 1944), pp. 17, 20.

place in our study scheme. Actually, observation, interpretation, and application are practically simultaneous processes. The point we are making here is simply that the reader should not leave I Thessalonians until he has brought his own life and that of his society under the judgment of this book.

What God will say through the pages of I Thessalonians will vary with the situation and spiritual condition of the reader. A few conceptions of significance to this student may be appropriate in conclusion.

1. True Christian conversion consists of an inner transformation and an outer manifestation--an enduement of power leading to practical Christian activity. It is not simply intellectual persuasion.

2. Such conversion is the inevitable result of the faithful preaching and righteous living of selfless servants of God.

3. Conversion is but the beginning. Establishment in holiness of life is the goal toward which every Christian must press on. Since it is God's will, the faithful pursuit of this quality of life is not optional but mandatory.

4. Holiness of life, as set forth here, consists of sexual purity, brotherly love (mutual helpfulness, appreciation, forgiveness), industriousness, spiritual alertness, thankfulness and prayerfulness, the ability to discriminate between right and wrong, and power to do the right, etc. It is not a vague inner feeling but a quality of living.

5. God and men must work together to bring about the desired result. Not only are the latter to be diligent personally, but they are to help one another, knowing that what God demands he is able and willing to supply.

**PART TWO: THE EDUCATIONAL PRINCIPLES
UNDERLYING INDUCTIVE METHOD IN BIBLICAL STUDY**

Chapter IV: The Definition of an Educational Principle

PART TWO: THE EDUCATIONAL PRINCIPLES UNDERLYING
INDUCTIVE METHOD IN BIBLICAL STUDY

CHAPTER IV: THE DEFINITION OF AN EDUCATIONAL PRINCIPLE

The Original Meaning of the Term "Principle"

James Mark Baldwin in his Dictionary of Philosophy and Psychology traces the meaning of the word "principle" to its roots in the Latin word "principium".¹ In its Latin usage a principle was understood to mean a commencement or a beginning. The Latin word "principium" however was a translation of the more ancient Greek word "ἀρχή" which signified a beginning or an authority.² Henry G. Liddell and Robert Scott in their Greek English Lexicon, explain the Greek "ἀρχή" to mean a beginning, an origin, or to lay a foundation.³ The metaphor is highly suggestive. The individual pillars of a building's foundation representing fundamental principles, rest upon the solid rock itself. The strength and order of the foundation stones determine the size and shape of the structure. This etymological clue points in the direction of the modern and more restricted usage of the word "principle".

A paragraph from Baldwin's description of the word "principle" gives a further insight into the modern use of the word:

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1. James Mark Baldwin, Dictionary of Philosophy and Psychology, article "principle".
 2. Ibid. article "principle".
 3. Liddell, H. G. and Scott, Robert, Greek English Lexicon.

As the etymology suggests, the term principle has (or had) a double sense: chronological and normative. Literally it means the first in time. But this may be taken as expressing the fundamental absolute reality from which everything else is derived, and with reference to which all else is secondary and subsidiary. The chronological sense has almost disappeared in modern use, so that principle has come to mean the logical or metaphysical basis or ground or other truths. 1

Baldwin goes on to point out that it was in the chronological sense of the term that Aristotle described "matter and form" as first principles. Present usage of the term is more normative, and conceives of a principle as a fundamental statement of truth or fact upon which other truths or processes rest for their verification.

The Characteristics of a Principle

In order more sharply to define the term "principle" for the purposes of this thesis, the following characteristics of a principle prove helpful.

A principle is necessarily a statement. It is a verbalization of belief or conviction about some area of human knowledge, which verbalization the student has found to be necessary or useful before further steps can be taken. The originator of a principle does not always state his principle specifically as such. He may simply include it in a context, so naturally that it is almost hidden. In fact, the originator of a principle may not even be aware, at the time, that he is stating a principle. However, as he develops his thought, the careful observer will be able to work back through the subsequent material and discover the key sentence or paragraph in which the principle is

1. Baldwin, Op. cit., article "principle".

stated. Thus the concept of a principle is found to be an element of the process of communication. It has been previously stated that the "Frame of Reference" for Inductive Method is also this process of communication. Therefore, it should be possible in the writings of proponents of Inductive Method to find statements of principle directly affirmed and indirectly implied.

A principle is necessarily a general statement. A principle represents the result of much reflection and perhaps much experimentation, and is therefore a generalization of experience for the single purpose of moving on to further reflection, experimentation, or application. Assumptions, presuppositions, hypotheses and theories may also be generalizations¹ of experience and may be arrived at in much the same way as a principle. A principle, however, differs from each of these other generalizations in some definite manner. A principle differs from an assumption in that an assumption requires no proof and has no permanent significance. An assumption may be hypothetical only, and is many times used simply to initiate an action or a trend of thought. A principle, on the contrary, is a legitimate generalization of actual data and has lasting significance. A presupposition is a generalization required as an antecedent to what follows. A presupposition may support but a small part of an action or a proposition, and like the assumption, be purely hypothetical in nature. A principle is more general, both in its formulation and in its use, than a presupposition. From the point

1. Generalization is used here and elsewhere in this section in its broadest sense to mean a proposition obtained by induction.

of view of science, every explanation of phenomena is put forward tentatively as an hypothesis. Professor Irving M. Copi makes a valuable distinction between an hypothesis, a theory, and a law.

When what was first suggested as a 'hypothesis' becomes well confirmed it is frequently elevated to the position of a 'theory'. And when, on the basis of a great mass of evidence, it achieves well nigh universal acceptance, it is promoted to the lofty status of a 'law'. This terminology is not always strictly adhered to: Newton's discovery is still called the 'Law of Gravitation', while Einstein's contribution, which supercedes or at least improves on Newton's, is referred to as the 'Theory of Relativity'. The vocabulary of 'hypothesis', 'theory', and 'law' is unfortunate, since it obscures the important fact that all of the general propositions of science are regarded as hypotheses, never as dogmas. 1

As understood in this thesis, a principle is an hypothesis. It is an hypothesis with a purpose. It is not only an explanation of experience, it is determinative of procedure. If a principle is an hypothesis, it is a working hypothesis; a summarization of experience for the sake of further study or action. Thus, a principle is a general statement of relationship. It occupies an intermediary position between belief and action. To use another metaphor, a principle may be compared to a door through which belief moves into practice, or through which one set of truths is related to another. It is common usage to speak of "the principles of action" or of "the underlying principles" of a system of truth. Thus it is that the word "principle" is frequently preceded by a descriptive adjective and followed by the possessive case. Such book titles as follow illustrate this intermediary position of a principle:

1. Irving M. Copi, Introduction to Logic, pp. 388-389.

Herman Harrell Horne, Psychological Principles of Education; Henry C. Morrison, Basic Principles in Education; or Edward L. Thorndike and Arthur I. Gates, Elementary Principles of Education. In each of these cases, the adjective in the title points back toward the body of belief from which the principle arises, and the possessive case points forward toward the area of practice in which the principle is effective. Thus a principle has to do with the means by which a desired objective can be obtained. It is ideational, but its chief value is that it intellectualizes a step in the direction of practice or of development of thought. Therefore a principle must be based upon a substratum of belief and must be aimed toward the accomplishment of some objective or objectives. This operational or developmental aspect of a principle further distinguishes it from such other generalizations as assumptions and presuppositions. A principle partakes of some of the characteristics of each of these generalizations, but its primary import is to sum up conclusions for the purpose of further development.

A final characteristic of a principle is that its influence is traceable in subsequent development. A principle guides, controls, and modifies the procedure which builds upon it. A principle is primarily a tool for action. For instance, in his book Psychological Principles of Education, Herman Harrell Horne states the following principle of educating the feelings:

First and deepest of all is the principle that the feelings must be reached indirectly through ideas and action. 1

1. Herman H. Horne, Psychological Principles of Education, p. 208.

Dr. Horne then goes on to develop this principle and demonstrate its influence on educational procedure. Even if Horne had not stated this principle in these terms, it would be possible for a keen observer by reading Horne's subsequent material, or by sitting in his classroom to work his way back to a statement of the principle in these or in similar terms. Thus a principle is active, it channels procedure, and its influence is traceable.

The Definition of the Term "Principle"

Summarizing the preceding discussion of the etymology and the characteristics of a principle, this key term may, for the purposes of this paper, be defined as follows: a principle is a generalized statement of belief, fundamental to subsequent procedures. Thus a principle originates in beliefs and operates in procedures, but modification goes both ways. It is a statement because it is ideational. It is general because it summarizes. It is fundamental because it gives rise to many possibilities. It is procedural because it is aimed toward action. Its value is definite and lasting for the procedure it supports. Finally the influence of a principle can be traced both forward from belief into procedure, and backward from procedure into belief.

The Definition of an Educational Principle

Every procedure has its principles. Whether it be a procedure in the realm of action, or a procedure in the realm of thought, it must rest upon some fundamental summary of belief or upon some series of

of fundamental summaries of belief. Thus there are principles of science, mathematics, engineering, aesthetics, and religion. It follows therefore that there are principles of education, or educational principles as they are commonly called.

It has been stated that a principle is a generalized statement of belief, fundamental to subsequent procedure. If this statement be accepted as a legitimate definition of a principle, then but little change is needed to state the definition of an educational principle. An educational principle is a generalized statement of belief, fundamental to subsequent procedure in the field of education.

This definition of an educational principle, while concise and relatively simple in itself, has profound implications. To talk about generalized beliefs that have been reflected upon and refined, is to talk about philosophy, and thus to talk about refined generalized beliefs in relation to education is to talk about educational philosophy. Educational philosophy is a vast, and highly important aspect of the whole process of education. Dr. Theodore Brameld in his book, Patterns of Educational Philosophy, calls philosophy, "the expression of beliefs",¹ and comments on its inescapability as follows:

Philosophy, then, is inseparable from living experience. However implicit, unexpressed in definite terms, our particular philosophy may be, it is always in the background helping to shape, and being shaped by, the tangible means through which we carry on our day-to-day responsibilities. In every phase of life--material, spiritual, lay, professional--we believe certain things about the activities we perform. And these beliefs, usually to a far greater extent than we realize, not only reflect our day-to-day activities but in turn mold and direct these activities. As a

1. Theodore Brameld, Patterns of Educational Philosophy, p. 30.

matter of fact, we could not do without our beliefs. A business man would fail if he did not assume, and act upon the legitimacy of making a profit from his enterprise. A conscientious preacher would suffer severely if he felt that he ought to re-examine his faith every Sunday morning before services. A school teacher might accomplish little if he thought that his school rested upon a crumbling foundation of beliefs. There is nothing more necessary to mental health, to personal and social harmony, to consistency of action and purpose, than to be fairly well satisfied with the beliefs that underlie everyday conduct. They constitute a type of habit-pattern that enables us to proceed with some degree of efficiency, orderliness, and confidence in what we are doing. 1

This undergirding and moulding the principles of any phase of the process of education is the sub-stratum of educational philosophy in all its ramifications.

Again, to talk about procedure in the field of education is to talk of an equally vast and complicated aspect of the educational process. In this procedural aspect of education, the various philosophical points of view issue out into practice. This is the area of discussions about content, method, aim and purpose, learning and teaching techniques, and many other such problems concerning educational practice. In between these two vast areas, philosophy and procedure, are to be found the principles of education, drawing up the underlying experience and concepts into useful generalizations upon which stable procedures of many kinds can develop and take form, and drawing upon experience for the generalization that may suggest new interpretations of philosophical truth.

It is now possible to re-examine with profit the metaphor picturing

1. Ibid. p. 31.

a principle as a door. This metaphor is especially apt in the field of education. Certainly in education, as well as in life in general, this door swings both ways. Through the door of principle, philosophy moves to mould and influence procedure. Conversely, it must be pointed out that new discoveries, new experiences, and new procedures call for periodic rethinking of the philosophical roots of every system. John Dewey's philosophical position establishes new fundamental principles for education and through them moves out to remodel the whole procedure of teaching and study. The war, the Atomic Age, the new international responsibilities of the United States, the recent investigations of crime in high government positions, and the influence of subversive elements in the schools are causing a deep re-study of the first-principles upon which our educational system is founded and through these first-principles a re-thinking of the underlying philosophical positions which stabilize our schools. Thus the flux of the educational process moves both ways through the door of principle, clearly illustrating the intermediary position which a principle is designed to fill.

Educational Principles and Inductive Method

An educational principle having been defined as "a generalized statement of belief, fundamental to subsequent development in the process of education", ¹ it now becomes the problem of this paper to examine Inductive Method on the basis of this definition, discover the educational principles upon which Inductive Method rests and then to seek the

1. See chapter four, p. 102

philosophical implications of each principle.

A brief preview of the field of this present study indicates that Inductive Method, although based upon definite and clearly observable educational principles, has as yet not seriously examined the philosophical position which it implies. In fact, Charles Eberhardt clearly admits this fact in the following passage:

It remains for others to study the implications of White's message for theology, psychology, philosophy, and pedagogy. It is hoped that where questions of serious import are raised but are necessarily only briefly discussed many will be intrigued to search out the matter for themselves. For us there is but one aim to which we are at pains to be true and one object which we "dare" affirm; to penetrate to the catholic sense of the facts of White's life and to learn what manner of man it was who could say with Milton, "God intended to prove me whether I durst take up alone a rightful cause against a world of disesteem and I found I durst." 1

Inductive Method reached its full development at a time when there was need for clear, dynamic and trustworthy interpretation of the Bible. Like a new weapon invented in the midst of a war, Inductive Method went into production and into front-line action without the usual long period of testing and analysis. At the present time, the effectiveness of Inductive Method is widely admitted among Church people, and a sufficient body of published material has been written by its proponents to warrant an examination of its conceptual foundations.

That Inductive Method is aware that it has first-principles is demonstrated by the following quotation from the inaugural address of

1. Charles R. Eberhardt, The Bible in the Making of Ministers, pp. 21-22.

Dr. Howard T. Kuist as the Charles T. Haley Professor of Biblical Theology for the teaching of the English Bible, at Princeton Theological Seminary, in January 1944:

How then shall we determine the true place of the English Bible in a theological curriculum? The answer to this question is grounded in a fundamental principle of learning. We make use of the English Versions in our Western culture because they present Holy Scripture to us in our own mother tongue. By mother tongue we mean the vernacular. 1

Here in the realm of curriculum and teaching procedure, at the installation of a professor at a widely recognized and long established graduate school of theology, is a definite statement of a fundamental principle. Inductive Method is aware of its principles, and it is therefore possible to find them and trace their logical connections with philosophical concepts.

1. Howard Tillman Kuist, The Use of the Bible in the Forming of Men, The Princeton Seminary Bulletin, June 1944, p. 1.

**Chapter V: How Were the Educational Principles Underlying
Inductive Method Arrived At?**

Chapter V: How Were The Educational Principles Underlying

Inductive Method Arrived At?

Introductory Statement

The process of determining the educational principles upon which Inductive Method stands is set forth in the general outline of the thesis. The following is a detailed development of this procedure explaining the step-by-step method of arriving at the principles. The principles themselves will be stated and explained in chapter six.

The Definition of an Educational Principle Re-Stated

In chapter four, principle was defined in the following terms, "a principle is a generalized statement of belief fundamental to subsequent procedure".¹ A principle therefore, originates in belief but operates in procedure, with modifications of the principle flowing both ways.

Upon the basis of this statement, an educational principle was defined as follows, "An educational principle is a generalized statement of belief, fundamental to subsequent procedures in the field of education."² In the search for the educational principles underlying Inductive Method in biblical analysis, this statement has been used as the working definition. To be an educational principle, a statement must reflect a deep-seated belief, consciously affirmed and consistently

1. See page 101, Chapter four.
2. Ibid. p. 102.

held. To be an educational principle a statement must be fundamental to subsequent procedure both in the study aspect and the teaching aspect of interpretation. To be an educational principle, a statement must have traceable implications for both educational philosophy and educational procedure.

The Use of the Law of Parsimony

In the search for principles, the "Law of Parsimony" has been used. This law, originally stated by William of Occam, has been re-stated in modern form by William Earnest Hocking in the following terms, "what is well explained on one ground is not to be explained again on another."¹ On the basis of this law, an attempt at legitimate consolidation has been made at as many places as possible. For instance, proponents of Inductive Method make such use of the study of structure. The search for structure could almost be considered an educational principle. However, upon further investigation, the study of structure is found to be one of the tools of a much broader principle of procedure.

The Law of Parsimony has been applied in two ways. In the direction of the philosophy underlying a tentative educational principle, a studied effort has been made to assess the fundamental importance of the proposition being studied. If it was found to be based on postulates still more fundamental than itself, but not so fundamental as a philosophical concept, then it was rejected as a principle, and its proper place has been sought in relation to the principle upon which it rests. Conversely, in the direction of the procedure formulated on the

1. William Earnest Hocking, Types of Philosophy. p. 51.

basis of a certain principle, an effort has been made to assess the relative influence of various emphases made by proponents of Inductive Method. To be a principle, any particular emphasis must be generally acceptable to all proponents of Inductive Method, and must show evidence of stimulating the development of study and teaching procedure. It is recognized that there will be differences in emphasis among the several students of Inductive Method, depending upon their particular talents, training and interest. One student may have a keen interest in history with long training in that field. It is to be expected therefore that such a student would lay emphasis on the historical background and implications of a particular document. Another student might concentrate in art and aesthetics, and therefore be intensely interested in the literary excellence and poetic value of a document. Still another student might be interested in the theological implications or the preaching values of a book, and would therefore be highly sensitive to these ideas as he reads. Whatever the particular interest of the student, to be a fundamental educational principle in this study, an emphasis must be generally acceptable to all in the field and must show evidence of stimulating or modifying the development of study and teaching procedure.

The Specific Application of the Definition of an Educational Principle in This Paper

At this point it is necessary to narrow the aim of the application of the definition of an educational principle and, in the pages to

follow, show its specific function. From this point on, the defined meaning of an educational principle will be applied to a specific interpretative procedure and to a specific body of content.

First, the application of an educational principle to a specific interpretive procedure means its application to Inductive Method as conceived by Wilbert W. White and those who have developed the procedure which White initiated. The word "interpretive", as used by students of Inductive Method, indicates two closely related phases of procedure. There is an initial interpretive phase for study and understanding. In this sense, interpretation is taken to mean the purposeful search on the part of the individual student for the true message of the document under study. This phase of interpretation is considered by exponents of this approach to be basically inductive. The student is asked to accept only the fact that a written document lies before him. Though tested principles and proven procedures, the student seeks to allow the document to reveal its own message. At this point in procedure, as much as possible of preconception and of outside help is laid aside, and concentrated inductive examination is focused upon the document itself. With the inherent message of the document itself growing in clarity, such secondary sources as are necessary are consulted to check and guide the process of interpretation for understanding. Students of Inductive Method never consider understanding to be complete or absolute. Every inductive review of a document brings out new facets of meaning and increases the range of understanding.

Following understanding, students of Inductive Method envision

interpretation as involving teaching procedures as well. In this sense interpretation is taken to mean public explanation and application of the message of a document. This includes college and seminary teaching, preaching, and all other such public uses of the findings of inductive study. This phase of interpretation is deductive as well as inductive. Dr. White and those who have followed him, are careful to emphasize the complimentary relationship of these two modes of approach to understanding as well as to teaching. In this connection, Eberhardt points out the fact that White was deeply influenced by Dr. Herman Harrell Horne:

It was he (Horne) who helped White clarify, develop, and apply some of his most significant educational insights. White considered his work, The Psychological Principles of Education, the basic primer on the subject. In it is found that careful distinction and analysis which is here exploited. Horne writes: "Our mental experience is a unitary process in which we are constantly both building up new general principles for ourselves and applying those already built up....Induction is the influence of the new on the old; deduction is the influence of the old on the new. Thus we reach the conclusion that though there are many and striking contrasts between induction and deduction, at bottom our reasoning process is a unity. 1

Kuist follows White and Horne at this point, and brings the issue to bear upon teaching procedure. Quoting from the same context in Horne, Kuist notes that Horne says: "Literature and history have usually been taught deductively; they need to be taught inductively more." Kuist amplifies this statement as follows:

That word "more" might well be underscored when these two mutually dependent modes of procedure are considered in relation to Biblical studies if continuity is to be

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1. Charles R. Eberhardt, The Bible in the Making of Ministers, p. 129, and Herman Harrell Horne, Psychological Principles of Education, p. 180
 2. Herman Harrell Horne, Psychological Principles of Education. p. 183

properly maintained in participation, first-hand observation and the work of re-creation. 1

Thus educational principles as defined above are to be applied specifically to Inductive Method in the process of Biblical interpretation as initiated by W. W. White and developed by those who have followed him.

Second the application of an educational principle to a specific body of content, is meant to indicate its application to Inductive Method in the study of the Bible. Although students of Inductive Method hold that, since method as they define it is fundamental to any activity of man, then their use of method is equally effective in the study of any of man's works; it is also a fact that Inductive Method, as an orderly interpretative procedure, was begun and developed as an instrument for the interpretation of the Bible. Thus the published works of those students who have developed Inductive Method are almost universally written in reference to the Bible, and are to be found in the Seminary libraries and in the religious publications of various Protestant Denominations in this country. In order to reduce the mass of material to be investigated to reasonable proportions, the outline for the present thesis specifies that the published works of the members of the jury which framed the Analysis of Inductive Method shall be the working body of content of the study. If an important book or paper has been published by a student of Inductive Method not included on this jury, then it will be necessary to deal with such a publication, stating its importance. Thus, educational principles, as defined above, will be

1. Howard T. Kuist, *These Words Upon Thy Heart*, p. 61.

sought primarily in the published works of the following eight members of the jury which formulated the basic analysis of Inductive Method found in the first chapter of this thesis:

Dr. Alvin A. Ahern, Dean,	The Biblical Seminary in New York, New York
Dr. Edward Payson Blair,	Garrett Biblical Institute, Evanston, Illinois.
Dr. Charles R. Eberhardt,	Davidson College, Davidson, North Carolina.
Dr. Rachel Henderlite,	The General Assembly's Training School of the Presbyterian Church in The United States, Richmond, Virginia.
Dr. Howard Tillman Kuist	Princeton Theological Seminary, Princeton, New Jersey
Dr. Dean G. McKee, President,	The Biblical Seminary in New York, New York.
Dr. Vartan D. Melconian,	McCormick Theological Seminary, Chicago, Illinois
Dr. Donald G. Miller,	Union Theological Seminary, Richmond Virginia.

The full list of the published works of these jury members is given in the next section of this chapter.

Within this general introductory framework, five definite steps have been taken to secure the educational principles which are the basic working data of this thesis. First, a reading of the published works of the jury members for explicit statements of educational principles. Second, a re-reading of the same material for implicit statements of educational principles. Third, the compilation of a tentative statement of the educational principles underlying Inductive Method. Fourth, submission of the tentative statement to the jury. Fifth, a final revision of the statement of the educational principles underlying Inductive Method in Biblical Analysis. These steps must now be fully explained.

1. Reading for explicit statements of educational principles.

In order to read the published works of the jury listed above, it was first necessary to obtain a complete list of what they had written. This list was obtained by asking each jury member to enumerate his or her own publications. Their publications, as enumerated by the jury members themselves, is as follows:

Dr. Alvin A. Ahearn, Dean,
The Biblical Seminary in New York

Articles:

"The Concept of Perfection in the Epistle to the Hebrews" Journal of Bible and Religion, Volume 14, No. 3, July 1946.

Dr. Edward Payson Blair
Professor of New Testament Interpretation,
Garrett Biblical Institute,
Evanston, Illinois.

Books:

The Acts and Apocalyptic Literature, Abingdon-Cokesbury, New York: 1946.

A Study of the Book of Acts, (a reprint of part of the former with a new introduction) Abingdon-Cokesbury, New York: 1951.

A Leader's Guide to the Study of the Book of Acts, Women's Division of Christian Service, Cincinnati, 1951.

The Bible and You, Abingdon-Cokesbury, to be published in 1953. (available for this thesis in page proof form).

Articles:

"I Thessalonians", Interpretation, 1948.

"Digging Up Ancient Jerichos", The Christian Advocate, June 12, 1952.

Dr. Charles R. Eberhardt,
Professor of Bible,
Davidson College, Davidson, North Carolina

Book:

The Bible in the Making of Ministers, Association Press, New York: 1949.

Dr. Rachel Henderlite,
Professor of Applied Christianity at
General Assembly's Training School,
Presbyterian Church in the United States,
Richmond, Virginia

Books:

Exploring the Old Testament, John Knox Press, Richmond, Virginia, 1945.

Exploring the New Testament, John Knox Press, Richmond, Virginia, 1946.

Articles:

"The Need for Theology in Religious Education", The Union Seminary Review, Richmond, Virginia, 1945.

"The Members Make the Church", Presbyterian Outlook, July, 15, 1946.

"Do You Know How to Read?", Presbyterian Youth, September, 1946.

"The Truth in Our Language", Presbyterian Youth, September, 1946.

"Making Bible Teaching Effective to High School Young People" The A.R.P. Journal of Missions, December 1947.

"You Can Still Read Horace Bushnell", International Journal of Religious Education, October 1948.

"Your Child Belongs to the Church Too", Growing, A Magazine for Teachers and Parents of Kindergarten Children, October-December 1949, pp. 3-4.

"Increasing Intercultural Understanding in our Town", Delta Kappa Gamma Bulletin, Winter 1951, Volume XVII, No. 2.

"God's Claim on My Life", Presbyterian Survey, February 1952.

Studies:

"God Works Through People", Senior Bible Study and Teacher's Guide, Departmental Graded Series, May-June 1949, Presbyterian Church in the United States of America.

"Studia Biblica: The Epistle of James", Interpretation, A Journal of Bible and Theology, October, 1949, Volume III, pp. 460-476.

"The New Testament. Its Contents and Values", Leader's Guide for course 122b, Department of Leadership Education, Presbyterian Church in the United States, 1952.

"Discovering the Bible for Our Day", (Mineographed) Programs on the Bible for Religious Education Week, Division of Religious Education Presbyterian Church in the United States, 1952. (Board of Christian Education).

"God Speaks Through the Bible", Pioneer Bible Studies and Teacher's Guide, October 1952, Departmental Graded Series, Presbyterian Church in the United States.

Dr. Howard Tillman Kuist
Professor of Biblical Theology for the
Teaching of English Bible

Books:

The Pedagogy of St. Paul, George H. Doran, New York, 1925.

These Words Upon Thy Heart, John Knox Press, Richmond, Virginia, 1946.

Articles and pamphlets:

"Exegetical Footnotes to the Epistle to the Hebrews", Biblical Seminary in New York, 1937.

"How to Enjoy the Bible", Presbyterian of the South, Richmond, Virginia, 1939.

"The Training of Men in the Christian Tradition", Union Seminary Review, Richmond, Virginia, 1941.

"How to Enjoy Nehemiah", Augustana Quarterly, Rock Island, Illinois, 1942.

"Scripture and the Common Man", Theology Today, Princeton, New Jersey, July 1946, Volume III, No. 2, pp. 205-220.

Studies:

"New Testament Lexicons", Interpretation, Richmond, Virginia, April 1947, Volume I, No. 2, pp. 226-237.

"Sources of Power in the Nativity Hymns", Interpretation, Richmond, Virginia, July 1948, Vol. II, No. 3, pp. 288-298.

"Studia Biblica: The Book of Jeremiah", Interpretation, Richmond, Virginia, July 1950, Vol. IV, No. 3, pp. 322-341.

Dr. Dean G. McKee,
President
The Biblical Seminary in New York

Articles:

"Gounod's Callia", The Presbyterian, November 7, 1940.

Studies:

"Studia Biblica: The Gospel by Matthew", Interpretation, Richmond Virginia, April 1949, Volume III, No. 2, pp.

Dr. Vartan D. Melconian
Director of Field Work
McCormick Theological Seminary,
Chicago, Illinois

Articles:

"Calling all Junior Teachers to Bible Study", Discovery, Board of Christian Education, Presbyterian Church in the United States of America, Philadelphia, Pennsylvania, October-December 1948, Vol. I, No. 1.

Church School Lessons:

"A Nation in the Making", Westminster Intermediate-Senior Quarterly, Board of Christian Education, Presbyterian Church in the United States of America, Philadelphia, Pennsylvania, January, May, 1946.

"Paul and His Letters", Westminster Intermediate-Senior Quarterly, Board of Christian Education, Presbyterian Church in the United States of America, Philadelphia, Pennsylvania, October-December, 1946.

"The Rise and Fall of a Nation", Westminster Intermediate-Senior Quarterly, Board of Christian Education, Presbyterian Church in the United States of America, Philadelphia, Pennsylvania, April-June 1947.

"Captivity and Return of the Jews", Westminster Intermediate-Senior Quarterly, Board of Christian Education, Presbyterian Church in the United States of America, Philadelphia, Pennsylvania, April-June 1948.

Studies:

"Studia Biblica: First Corinthians", Interpretation, Richmond, Virginia, Volume VII, No. 1.

Dr. Donald G. Miller
 Professor of New Testament Interpretation
 Union Theological Seminary
 Richmond, Virginia

Books:

The Stone Which the Builders Rejected. Studies in Isaiah. Committee on Women's Work, Board of Christian Education, Presbyterian Church in the United States, Richmond, Virginia, 1946.

Conqueror in Chains. A Story of the Apostle Paul. The Westminster Press, Philadelphia, Pennsylvania, 1951.

Articles:

"In the Word Incarnate--The Life and Teachings of Jesus", in Our Protestant Heritage, John Knox Press, Richmond, Virginia, 1948.

"The Necessity of Inner Resources" The Presbyterian Tribune, July 1941.

"The Bible and How to Use It", The Program Builder, Presbyterian Church in the United States, Richmond, Virginia.

"Neglected Emphases in Biblical Criticism", Inaugural address at Union Seminary, Union Seminary Bulletin, June 1944, Richmond, Virginia

"The Mind of Christ", Presbyterian Youth, Presbyterian Church in the United States, Richmond, Virginia, February 1945.

The following is a list of editorials and articles written by Dr. Miller for the journal Interpretation, of which he is co-editor: (Interpretation published at Richmond, Virginia)

- "Criticism and Beyond", April 1947.
- "On Rejoicing in God", January, 1948.
- "The Foundation of the Apostles and Prophets", April, 1948.
- "Retrospect and Prospect", October, 1948.
- "The Bible and Ecumenical Theology", January, 1950.
- "Faith and Behavior", October, 1950.
- "Biblical Theology and the Pulpit", October, 1951.
- "A Plea For Clarity", January 1952.
- "Words of a Deed", January 1952.
- "Surpassing Mystery" April 1952.
- "The Bible and Freedom", October 1952.

Studies:

"Tribulation: But-----", The Massanetta Echoes, Volume II, Massanetta Springs, North Carolina, Summer 1943.

"A Study in Isaiah", The Massanetta Echoes, Volume II, Massanetta Springs, North Carolina, Summer 1943.

"Scriptural Preaching", The Massanetta Echoes, Volume II, Massanetta Springs, North Carolina, Summer 1943.

"Love in Action--I Corinthians Thirteen", Day by Day, December 1-15, 1944.

"John the Apostle", Day by Day, May 25-31, 1947.

"Studia Biblica: The Book of Genesis", Interpretation, Richmond, Virginia, January 1948.

"Christianity for Living", Departmental Graded Series, Senior Bible Studies and Senior teacher's Guide, Richmond, Virginia, July, August and September 1948.

In addition to these works published by the jury members themselves, the following book was published during the writing of this thesis, and has been consulted: Methodical Bible Study, Mr. Robert A. Traina, Ganis and Harris, New York, N.Y., 1952.

The books, articles and studies listed above form the body of published material in the field of Inductive Method, upon which the findings of this thesis are based. Those publications in which the subject-matter was found not to pertain to Inductive Method, were set aside during the first reading. The effort was made to read for specific statements of educational principles. A statement was considered to be specific if the author actually called it a principle, or if he proceeded to build upon the statement in such a way that its fundamental nature became obvious. A statement was also considered to be specific if, although not actually called a principle by the author, it proved to be

a generalization of such nature as to be fundamental to subsequent procedure. An illustration of a principle actually so named is the following statement by Dr. Kuist in his inaugural address as the Charles T. Haley Professor of Biblical Theology at Princeton Theological Seminary:

The answer to this question is grounded in a fundamental principle of learning. We make use of the English Versions in our Western culture because they present Holy Scripture to us in our own mother tongue. By mother tongue we mean the vernacular. Language, and particularly the vernacular, is one of the most potent intellectual and spiritual influences in the life of man....What we propose to consider today is the instrumental worth of the vernacular Bible as a teaching medium. 1

In these words Kuist states an educational principle, and actually states that he is stating a principle. He is aware of both the "fundamental nature" and the "instrumental worth" of the principle of basing Biblical study in the mother tongue of the student. An illustration of a specific statement of an educational principle which is not so named by its author is the following quotation from the inaugural address of Dr. Donald G. Miller as the Walter H. Robertson Professor of New Testament at Union Theological Seminary in Richmond, Virginia:

But first-hand contact with literature alone may not lead to true appreciation. A recognition of the art form in which the work is cast is indispensable. The force of a work is not to be found in mere words and phrases and sentences. These are but parts of a total literary structure, mere items in a compositional unity. The individual features themselves do not unlock the meaning of the work. The important thing is the function they perform in the composition of the entire work. Composition is the art of putting

things together in order that by their juxtaposition a new quality of meaning will emerge which is vastly more than the sum total of each item separately. The laws of composition then must be recognized and utilized in biblical interpretation. Not only what is here, but where it is, and why it is here, and how it is related to everything else that is here, must be asked. 1

The specific educational principle enunciated here has to do with composition, and calls for a broad comprehension, not only of the separate parts of a literary composition, but also for an understanding of the function of the parts in the form of the whole. It might be called the "Principle of Wholeness".

In just such definite statements as these two illustrations, this first reading for specific statements of educational principles has sought to establish the inner core of principles upon which Inductive Method rests.

2. Reading for implicit statements of educational principles.

In accordance with the procedure detailed in the thesis outlined, a second reading of the published works of the members of the jury was made in order to discover any statements of principle implied but not specifically framed as such. In this second reading, all of the works published by the jury were considered. Even publications whose subject matter did not in any way pertain to Inductive Method were carefully studied for their implications. An implied statement of principle was considered to be one whose fundamental nature could be clearly established, but whose ideational expression was not specific. Explicit

1. Miller, Neglected Emphases, p. 13.

statements of principle were most frequently found in definitive publications such as inaugural addresses and definitive books. Implicit statements of principle were most frequently found in works in which Inductive Method was actually applied, such as the "Studia Biblica" in the journal Interpretation, and the various Sunday School lessons and teacher's guides written by members of the jury. An illustration of an implicit educational principle is to be found in the following paragraph from Dr. Edward P. Blair's *Studia Biblica* in the April 1948 issue of Interpretation:

Many guides are available to the prospective Biblical explorer. According to Walter Russell Bowie, perhaps the best is the guide who does not try to say too much. He tells the inquirer what lies ahead of him if he wants to look, and how he can get to the vantage point at which the wonders of the Bible will most fully make him open his eyes. Here then are a few signposts pointing the explorer to a vantage point from which he can see with his own eyes. 1

Dr. Blair is here calling for inductive procedure both on the part of the teacher and the student. He is implying, but not enunciating the educational principle that a literary document should be read inductively.

3. The compilation of a tentative statement of the educational principles underlying Inductive Method.

Upon the basis of these two readings of the published works of the members of the jury a tentative list of the educational principles underlying Inductive Method was drawn up. The purpose of this tentative

1. Edward P. Blair, *The First Epistle to the Thessalonians*, from the journal Interpretation, April 1948, pp. 208-217.

list was to form a body of working data for the consideration of the jury. The list was supported by ample quotations from the published works of the jury members.

4. The submission of the tentative statement to the jury.

The tentative statement of the educational principles underlying Inductive Method was next reproduced and a copy was sent to each member of the jury. The jury was asked two questions about the tentative statement of principles. First, the jury was asked its opinion upon the adequacy of the educational principles in the tentative list. Their opinion was requested on whether the list as compiled adequately represented Inductive Method or whether there were other important points which needed to be considered as principles. Second, the jury was asked to comment upon the accuracy of the principles and of the quotations used to support the tentative list of principles. An opinion was desired as to whether the principles listed were true to Inductive Method as the jury understood it, and as to whether the quotations were used as the authors intended them to be used.

5. The final revision of the statement of the educational principles underlying Inductive Method.

Upon receipt of the Jury's criticisms of the tentative statement of the educational principles underlying Inductive Method, a final revised statement of principles was drawn up. This statement, fully explained in the next chapter, then became the working body of educational principles on the basis of which the philosophical implications were established and the evaluation made.

Chapter VI: A Statement of the Educational Principles

Underlying Inductive Method in Biblical Study

Chapter VI: A Statement of the Educational Principles Underlying Inductive Method in Biblical Study

Introductory Statement

The purpose of this chapter is to state and explain the educational principles underlying Inductive Method in Biblical Analysis. The method of determining these principles has been described in the preceding chapters. In chapter four, an educational principle was defined as "a generalized statement of belief fundamental to subsequent procedure in the field of education". In chapter five, the actual published works to be read were determined. These works were read for definite statements of educational principles, and then re-read for implied statements of educational principles. The list of educational principles was then submitted to the jury made up of proponents of Inductive Method, for their comments. The results of the jury's critique have now been incorporated into this final statement and explanation of the educational principles underlying Inductive Method in Biblical Analysis.

Inductive Method has been found to rest upon four fundamental principles of education. They may be called 1. The Semantic Principle, 2. The Principle of Attitude, 3. The Principle of Procedure, and 4. The Principle of Comprehension. The analytic isolation of these individual principles cannot be taken to imply that they are separate and distinct in actual procedure. They are the underlying principles upon which a pattern of procedure rests. These principles can be logically distinguished for the purposes of research and study, but in actual practice

in the study or the classroom they are interwoven into a coherent fabric of investigation and are not usually discernible. Even the order of their listing must be entirely arbitrary and not at all indicative of their relative importance in interpretive procedure. In their published writings, student of Inductive Method emphasize certain aspects of these principles according to the nature of the subject matter of their study. The order of their presentation in the following pages is arbitrary, but it is logical. The logic of the order used will become more apparent as the chapter proceeds.

The present chapter will now deal with each of these four educational principles in accordance with the following general plan: first a clear statement of each principle will be made; second, each principle will be defined; third, the philosophical and procedural validity of each principle will be established; and finally, each principle will be explained and illustrated.

1. The Semantic Principle

Statement of the Principle

The first of the educational principles underlying Inductive Method can be called, "The Semantic Principle". This principle might also be called, "A Semantic Principle", or perhaps even better, "A Principle¹ in Semantics". This principle, while not specifically semantic in

1. Semantics: "the science of meanings as contrasted with 'phonetics' the science of sounds", Webster's Collegiate Dictionary.

origin and use, falls within the purview of that branch of Philology known as Semantics, because it deals with the language of Biblical interpretation.

Definition of the Principle

This semantic principle may be defined as follows: "Interpretation is most effective in the mother-tongue of the student, although final certainty must be sought in terms of meanings in the original tongue in which a document was written." It will be recalled that the word "interpretation", as used in this thesis, has a dual meaning: individual understanding and also public explanation as in teaching. Thus, whether the word "student", as used above, is held to refer to the individual student in his private study or to a group of students in a class, the principle of the superior effectiveness of study in the mother-tongue is still held to be valid for proponents of Inductive Method. By "mother-tongue" is meant the idiom in which the student¹ thinks, whatever that idiom may be. In the case of the Bible, the phrase "in terms of meanings in the original tongue in which a document was written" refers to the meaning of words and phrases in the original Hebrew language of the Old Testament and the original Greek language of the New Testament.

Validity of the Principle

The philosophical verification of the semantic Principle is to be found in the fundamental importance of communication for the life of man. It is universally recognized that communication in some form is

an inherent characteristic of civilization as it is known today.

John Dewey's statement is again pertinent, "Society not only continues to exist by transmission, by communication, but it may fairly be said to exist in transmission, in communication."¹ It follows that communication, to be effective, must finally be transmitted through symbols the meaning of which is clear both to the originator of the communication and to the receiver of the communication. Thus, in the case of written language, the author of a document writes in the idiom in which he thinks and experiences. If the reader thinks and experiences in the same language, then communication can be immediately effective. If, however, the reader thinks and experiences in a different language, he must either learn the original tongue of the document, or depend upon a translation into his own idiom.

Since the time of the Reformation, it has been the universal conviction of Protestant Christianity that the Bible is of such fundamental importance, that it must be translated into every tongue and dialect of man. This conviction is expressed by the following statement in the Westminster Larger Catechism: "The holy scriptures of the Old and New Testament are the word of God, the only rule of faith and obedience."²

In his Inaugural Address at Princeton Theological Seminary, Dr. Kuist traces this conviction of the Church from the point of its inception at the Day of Pentecost, when the people in Jerusalem said, "We

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1. John Dewey, Democracy and Education, p. 2. (Previously quoted on p.
 2. Westminster Larger Catechism, Question No. 3, Constitution of the Presbyterian Church, p. 142.

hear them telling in our own tongues the mighty works of God",¹
 through the influence of the Septuagint version of the Old Testament
 on the Greek speaking Jews of the Roman era, through the rise of the
 New Testament in the non-classical common Greek of the same era,
 through the Latin Bible of St. Jerome, through the early translations
 of the Venerable Bede, Wyclif, Martin Luther and others into the
 tongues of Western Europe, and on into the great translations of the
 present day.² Dr. Kuist sums up his conclusions concerning Reformed
 Christendom in these words: "But Reformed Christendom was born, when
 the book of the people was given back to the people".³

Thus, on the basis of the fundamental nature of communication,
 Protestant Christianity formulated a conviction concerning the transla-
 tion of the Bible into tongues native to every man. Students of Induc-
 tive Method accept this conviction of the Church, and make of it a
 principle of educational procedure, while still recognizing the fact
 that a translation, no matter how well done, cannot be as accurate as
 the original. Therefore, the Semantic Principle represents a refined
 generalization of belief, and is to that extent philosophical.

That the Semantic Principle is procedural as well as philosophical
 can be demonstrated by the following quotation from Dr. Charles R.
 Eberhardt's book on the life and work of Dr. Wilbert W. White:

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1. Acts 2:11.
 2. Howard T. Kuist, The Use of the Bible in the Forming of Men p. 5-6.
 3. Loc. cit. p. 6.

White would describe his life work similarly: "It has been to demonstrate the practicability of actually making the study of the Bible in the mother tongue the organizing, dominating discipline in a school of preparation for Christian leadership." This idea to which he had been a bondslave since the "uneasy eighties" when the higher criticism had almost driven him from the ministry, he often summed up in the slogan, "Let us have recourse to the records". 1

The following paragraph from the current (1952-1953) Catalogue of The Biblical Seminary in New York is taken directly from the Statutes of the Seminary, and substantiates the procedural function of the Semantic Principle:

The study of the Bible in the English language, or in the student's mother-tongue shall always be the organizing and dominant discipline of the Seminary. The direct and independent study of the Bible itself shall be preliminary to the study of exegetical opinion. The study of the actual text of Scripture as we now have it, in the light of its own immediate self-disclosure of aim and meaning, in subjection to its literary form and structure and in devout obedience to its spiritual message, shall precede, introduce and accompany the investigation of critical and historical problems. 2

Thus, Dr. White himself, and the Seminary which he founded have made the Semantic Principle central in pedagogy. So far as language is concerned the mother-tongue of the student is the starting point of study and the point of greatest emphasis in teaching. Students of Inductive Method who have followed Dr. White have invariably accepted the educational principle of interpreting the Bible in the mother-tongue of the student, although some hold to the principle with certain modifications out of

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1. Charles R. Eberhardt, The Bible in the Making of Ministers, p. 99.
 2. Catalogue of the Biblical Seminary in New York, p. 13, 1952-53.

their own particular experience and training. Whatever their individual views concerning the principle, the chief aim of students of Inductive Method remains to make the Bible understandable, first to the leadership of the Church, and second and most important, to the common man in the pew.

Thus the Semantic Principle of study in the mother-tongue of the student is found to be philosophical in content and procedural in implication, and its validity as an educational principle in accordance with the definition proposed in this thesis is thereby established.

Discussion and Illustration of the Principle

The educational principle of the interpretation of the Bible in the mother-tongue of the student means first, that the Bible which the student uses in his private personal study, the Bible which he knows best, the Bible in which he finds his message, and the Bible which he uses in his preaching or teaching should be the Bible in his own native tongue. By mother-tongue or native tongue is meant the idiom in which the student thinks. Eberhardt points this out clearly in a description of Dr.

White's attitude:

Since the students he (White) taught used the English language, thought in it, employed it as the medium by which they communicated their thoughts to one another, he would naturally insist on beginning the teaching process in their mother-tongue...English. Let the Bible speak in the idiom of the student. For the German, the Russian, the Italian, the French, the Bible must be studied by each in his own Tongue...the vernacular. If this is not true, why is there such a passion to translate the Holy Literature into the vernacular? Why do the English honor Miles Coverdale, or the Germans Martin Luther? Is the great work of the Bible Societies a vain thing? The main object of

the translator is to enable the Bible to circulate freely among the people, speaking not some foreign language, but their native dialect. It must move and have its being in the idiom of the common folk. History shows that the Bible has never had a powerful influence upon a people until it has been translated into their vernacular. 1

If the student is to have the direct and intimate experience of reading and studying the Scriptures which the rest of this chapter will indicate, then the main drive of his investigation must be in a tongue in which he can feel at home and in which he can think. This point has had to be emphasized, because in many Theological Seminaries most of the study of the Bible has been done in Hebrew and Greek. Students of Inductive Method are quick to point out the fact that interpretation in the mother-tongue of the student in no way minimizes the importance of scholarly study in the original languages. They feel very strongly that the Seminary student should gain as much knowledge of, and as much facility in the use of Hebrew and Greek as possible. They further feel that conscientious study in the mother-tongue will lead inevitably and naturally to a keener interest in original meanings and will actually generate a stronger motivation for the study of Hebrew and Greek than otherwise might be generated. Eberhardt speaks of Dr. White's mood at this point:

The learning process began in the mother-tongue, but it need not end there. It cannot be forgotten that he (White) was a carefully trained Hebraist. He always contended that the proper study of the English Bible would excite the student to acquire a mastery of the original languages in which it has been delivered to the Church. Once interested, he would naturally seek the illumination of the originals, and he

1. Charles, R. Eberhardt, The Bible in the Making of Ministers, p. 104.

would not have to be driven reluctantly to them for a brief encounter, to forsake them as soon as the ecclesiastical requirements were met. 1

Thus the educational principle of interpretation of the Bible in the mother-tongue of the student means for study that the student begins and pursues his study in his own vernacular, and as interest deepens continues his investigations into the original tongues as far as interest and ability can take him.

In the second place, the educational principle of interpretation of the Bible in the mother-tongue of the student means that the teaching aspect of the interpretive process should also begin and be pursued in the mother-tongue of the class or the congregation. Proponents of Inductive Method look upon the Bible as a divinely inspired instrument for the salvation of man, or to put it in theological terms, "a means of grace".² They conceive the purpose of Holy Scripture to be to reach and change the heart of every man. If the Bible is to reach the heart, it must be delivered in language that the mind can first receive. This is why missionaries spend years learning the language of the people to whom they are to minister. Again to quote Dr. Kuist's Inaugural address at Princeton Theological Seminary:

What we propose to consider today is the instrumental worth of the vernacular Bible as a teaching medium. 3

Thus the entire teaching procedure of proponents of Inductive Method is

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1. Ibid. p. 106.
 2. "Confession of Faith", Constitution of Presbyterian Church, p. 67.
 3. Howard T. Kuist, The Use of the Bible in the Forming of Men, The Princeton Seminary Bulletin, July 1944, p. 5.

influenced by the educational principle of interpretation of the Bible in the mother-tongue.

The meaning of the educational principle of interpretation of the Bible in the mother-tongue not only influences teaching procedures, it also involves certain semantic conclusions concerning the adequacy of study in a translation. The chief objection to the study of the Bible in the mother-tongue is that no translation can achieve the full idiomatic impact of a document in its original tongue. The fact is immediately and openly admitted by proponents of Inductive Method. On the contrary, few people ever acquire sufficient knowledge of the original tongues of Scripture to feel their full idiomatic impact. Thus an impasse is reached. Dr. Miller speaks of this impasse in the following words:

What then? Is literary appreciation of foreign writings impossible? No, it is entirely possible through an adequate translation. And for the average man, whose best avenue of impression is that of his mother-tongue, a deeper appreciation may be gained through an excellent translation than through the laborious struggle which wading through the original entails....The student can best grasp the architectural structure and sense the functioning of the laws of composition in the various books in his own tongue. Fortunately for us, our English versions, especially the King James, not only convey well the ideas of the original, but preserve much of its style and flavor and have the ease and flow of the original. 1

Proponents of Inductive Method are generally agreed that whereas complete accuracy of interpretation is only possible in the original languages of Scripture, the exigencies of the situation make it not only

1. Donald G. Miller, Neglected Emphases in Biblical Criticism, Pamphlet, printed by Union Theological Seminary, Richmond, Virginia, 1945, pp. 15-16.

necessary but advisable that the process of Biblical interpretation begin and proceed primarily in the mother-tongue of the student.

2. The Principle of Attitude

Statement of the Principle

The second of the educational principles underlying Inductive Method is the Principle of Attitude. This principle is listed second in order, because it logically follows the Semantic Principle. The Semantic Principle aims at setting the literary content of the study into the most effective language situation for the pursuit of research. To borrow a metaphor from the biological sciences, the Semantic Principle represents the preparation of the specimen for the experiment. If this be true, then the Principle of Attitude represents the frame of mind of the experimenter as he approaches the specimen.

Definition of the Principle

The Principle of Attitude may be defined as follows: "This procedure in interpretation is legitimate only when the interpreter is receptive to the author's meaning." Thus the attitude called for in the inductive approach to the interpretation of a literary document is the attitude of receptivity. The Semantic Principle is linguistic and has to do with meanings, but the Principle of Attitude is psychological and has to do with frame of mind. The word "legitimate" is used in this definition in the sense of being genuine or authentic. The word "author" is used in relation to any written document. If the interpretation was

of a musical score, the proper word would be "composer". The word "receptive" will be clarified as the discussion proceeds.

Validity of the Principle

The Principle of Attitude and the next principle, the Principle of Procedure, complement each other as discrete parts of pure working method as conceived by proponents of Inductive Method. The temptation to combine them into one overall principle of method is very great. The reason for treating them as separate principles will become apparent as this chapter proceeds. However, since these two principles logically belong together, their philosophical validity will be established together.

The principles of attitude and procedure are not strictly philosophical. It is clear from the writings of Wilbert W. White and those subsequent to him in this field that, for its actual working methodology, this approach to the Scriptures first adopted "scientific method" as its model and then adapted it to its material. Eberhardt states that White carefully preserved and heavily underlined a paper written in 1891 by George S. Burroughs of Amherst College. The significant portion of that paper for White is the following:

Bible study, as demanded by our colleges at present, should be scientific in character. Its method must be inductive. Its highest form for most advanced work, should be the laboratory or German seminary system of instruction....The great object of the discipline is to develop independent and original students of the Scriptures. 1

1. George S. Burroughs, The Study of the English Bible at Amherst College, 1891.

Eberhardt comments that, "White has indicated by his underscoring that he concurs with Burroughs in the assertion that Bible study must¹ be essentially scientific." Further, it may be noted, that practically every illustration of "right method" preserved by Dr. White, and most of the ones used by Dr. Kuist in his definitive book, These Words Upon Thy Heart, are drawn from the sciences. The classic example used over and over again by White and those who have followed him, is the story of how the great naturalist Louis Agassiz of Harvard taught ichthyology to Dr. Samuel H. Scudder.²

Dr. Howard Tillman Kuist added another significant insight when he turned to the field of aesthetics for many of his clearest definitions. In his book, These Words Upon Thy Heart, Dr. Kuist quotes at length from Dr. Theodore Mayer Greene's monumental work, The Arts and The Art of Criticism. As an appendix to his book, Dr. Kuist includes John Ruskin's entire "Essay on Composition", as it appears in Ruskin's Elements of Drawing and Perspective.³

In the "Introduction" to his book, Four Philosophies and Their Practice in Education and Religion, Dr. J. Donald Butler has drawn sharp distinctions between the ends and means of philosophy as over against science, art (aesthetics), religion and education.⁴ Judged on

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1. Charles R. Eberhardt, The Bible in the Making of Ministers, p. 120.
 2. Lane Cooper, Louis Agassiz as a Teacher, Comstock Publishing Co., Ithaca, New York, 1951, pp. 55-61.
 3. Howard T. Kuist, These Words Upon Thy Heart, Appendix, pp. 160-181.
 4. Donald J. Butler, Four Philosophies, pp. 2-12.

the basis of Dr. Butler's distinctions it can be said that the pure methodology of the Inductive Method, being here studied, is certainly patterned on the scientific method of investigating objectively, forming an hypothesis, and then testing the hypothesis. The very name Inductive Method, indicates that the first purpose of this approach to biblical study is to observe, assemble and relate compositional facts. The meaning of a book or of a section of a book is, for any reader, at best only an hypothesis, since only an author himself can say exactly what he means in what he has written. The most vital difference between the Inductive Method being studied and the inductive method of pure science is the lack of adequate criteria for testing the hypotheses formed about the meaning of particular portions of the Bible. In a chapter called "Adventuring in First-hand Acquaintance", Dr. Kuist defines method as "orderly procedure within a consciously guided process which calls into full play the distinctive personal capacities and aptitudes of an individual"¹ and then proceeds to formulate what he calls four tests of response.² These four tests are: 1. The activity of commitment, 2. The art of observing, 3. The work of re-creation, and 4. Maintaining continuity of quest. From the context it is evident that, if these are tests at all, they are tests of the nature of response rather than of the results of such response. Definite criteria for testing the findings of the Inductive Method here being studied, are lacking, and therefore this procedure cannot claim to be scientific in the full sense of the term. Inductive Method can legitimately claim

1. Howard T. Kuist, These Words Upon Thy Heart, p. 49.

2. Loc. cit.

that its investigative procedure and its tentative conclusions about the meaning of a portion of Scripture are patterned after the method of science, but that is as far as it can go. This fact raises serious questions about the use of the term inductive as a name for this approach to the Scriptures. These questions will be dealt with in chapter seven of this thesis. Inductive Method can therefore be called a quasi-scientific method; it is the quasi-scientific study of a written document. However, Inductive Method goes further than science and aesthetics and involves certain aspects of philosophy because of the nature of the Bible and because of the nature of those who have developed and who use this method. While the Bible is not, except in a few parts, a philosophical book, and while those who have developed Inductive Method are not philosophers, and while religion and philosophy can not be identified, yet philosophy and religion deal with many of the same subjects, and therefore some parallel concepts and inferences exist between these two fields of experience and insight. Inductive Method in the study of the Bible was conceived in the minds of religious men and women, primarily by ordained ministers in teaching positions. The ultimate objective of Inductive Method according to its proponents is the interpretation of the Word of Life for the life of man. In this case methodology is an instrument for finding facts for the interpretation of the Word of God. It is a quasi-scientific means to a partially philosophical end. Dr. White recognized this relationship between science, religion and philosophy in the realm of method, as the following quotation from Eberhardt's book demonstrates:

Science is an attitude toward truth and a method of arriving at truth. It attains a particular kind of knowledge over the path of observation and experiment. Its aim is descriptive. But man demands more than description. He demands definition and interpretation for himself and for nature all around him. 'It comes to this, that the aim of science is to give empirical descriptions and formulation in terms of the least common denominators available...while it is the aim of religious philosophy to discover a transcendental interpretation in terms of the Greatest Common Measure.' The one deals with hypotheses; the other with the Grand Hypothesis. 1

It might be said of Inductive Method, as method, that it was drawn from science, through aesthetics, for education, by religion. Philosophy must consider the validity of and the justification for this development. Thus, principle number two: the principle of attitude, and principle number three; the principle of procedure are partially scientific in origin and practice, but partially philosophical in purpose and aim.

The validity for procedure of the educational principle of attitude, i.e.: "Interpretation is legitimate only when the reader is receptive to the author's meaning", can be established from the published works of proponents of Inductive Method.

Speaking of Dr. White's classroom technique, Eberhardt comments as follows:

Following this (i.e. the scientific) method, White would tolerate no interpretation until every detail of the passage of Scripture under consideration had been scrutinized and weighed. He would ask the student not only to 'take off' his imagination but to table all presuppositions and questions while he searched the materials at hand. Let him read for

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1. Charles R. Eberhardt, The Bible in the Making of Ministers, p. 124.
 2. Ibid., p. 139.

enforced impressions, not immediate conviction. Let him wait for answers until they 'come like doves to the windows'. He knew that it was a strategic mistake in dealing with the mind to fit all narratives into a preconceived theory pro or con, or to force oneself to draw from it conclusions which do not come home naturally and with inherent force.

White himself once said:

There is no sense in trying in advance to make oneself orthodox or heterodox, liberal or conservative ... It is enough, to begin with, if one is earnest and honest. Therefore, if you have a preconceived theory, sit loosely to it as you read. Let the facts persuade you ... read to be impressed and deepen your impressions until they naturally ripen into convictions.... We must begin with what we can see for ourselves. 1

The first clear definition and full discussion of the attitude of receptivity is to be found in an early pamphlet of Dr. Howard T. Kuist. The definitive paragraph is as follows:

Not what we do to the Bible, but what the Bible does to us--what a difference this point of view makes in one's enjoyment of the Book of Books! And yet as we have said, is not this the very attitude required for the enjoyment of any masterpiece? We come into the presence of any supreme work of art, whether music, painting or literature, not to improve upon it, but to have it improve us. This sympathetic, teachable, personal attitude is the learner's attitude, and it is called receptivity. 2

Thus, the attitude of receptivity directly affects interpretive technique, and can therefore be considered procedural.

Discussion and Illustration of the Principle

To those who have developed Inductive Method, the educational principle of receptivity in the process of Biblical interpretation means

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1. Eberhardt, The Bible in the Making of Ministers, p. 139.
 2. Kuist, How to Enjoy the Bible, p. 6.

first that the student in his individual personal study must approach the Biblical content with a mind as open as is humanly possible. This is in order to allow as much as possible the author's original significant experience, recorded in his document, to be "re-created" in the experience of the interpreter. According to some students of Inductive Method, the interpreter assumes nothing about the document except that a document is before him. Then, in a receptive attitude, he allows the document to unfold its own structural pattern and its own intent. Students of Inductive Method envision this attitude of receptivity as receptivity to the literary pattern of the work before them. Dr. White once concluded a paper on observation with the following words from John Dewey:

The native and unspoiled attitude of childhood marked by ardent curiosity, fervent imagination, and the love of experimental inquiry, is near, very near, to the attitude of the scientific mind. 1

An absolutely scientific approach would logically demand a purely objective attitude on the part of the interpreter, and this would seem to be the attitude to which a student using Inductive Method would logically be driven.

However, there are those, even on the jury which framed the Analysis in an earlier part of this thesis, who feel that such pure objectivity is not only impossible but is actually too extreme for the interpretation of the Bible. Three of the jury commented on this point, but the fullest statement came from Dr. Donald G. Miller of Union Theological Seminary in Richmond, Virginia. Dr. Miller's statement is as

1. John Dewey, How We Think, Preface to first edition.

follows:

In appealing for a wholly unbiased approach, have you not gone a little too far? Ought you not at least to admit the impossibility of approaching anything completely without bias, although we should do the best we can. Furthermore, a certain type of bias is necessary to accuracy of interpretation. Dewey's example of the child's mind is not wholly apt in my judgement, for the child comes to any situation with a good many types of bias. For example, he thinks that what he sees phenomenally partakes of the nature of reality. Hence, when he sees the moon in one backyard and then sees the moon again in another backyard, he thinks there are two moons. He begins with childish presuppositions which are fatal to true understanding. The scientist comes with certain presuppositions as to the faithfulness of nature, or as to the fact of nature's autonomy or on the other hand its dependence on unseen powers, etc. Hence, it seems to me that since the Gospels are propaganda literature, one must come to them with at least the knowledge that they are religious literature, and that the response which they seek to evoke is not mere aesthetic enjoyment, nor mere information, but a deep moral and spiritual decision. Pure objectivity is not only impossible, but in some sense is to be deplored in the study of the Bible. Documents of the faith must be understood from the standpoint of the faith which produced them. Have you taken this into account sufficiently? ¹

In this lengthy quotation, Dr. Miller points up a difficulty inherent in Inductive Method, that is; is it possible to be objective about Biblical content and at the same time be spiritually sensitive to its message?

Dr. Kuist attempts to solve this dilemma when he speaks of the ² "activity of commitment" "Commitment" was seriously considered as a fifth educational principle underlying Inductive Method, but its nature as an aspect of attitude is clear, and therefore it is included in this section

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1. Donald C. Miller, Letter concerning this thesis, Dated December 29, 1952.
 2. Howard T. Kuist, These Words Upon Thy Heart, p. 52.

on the Principle of Receptivity. Kuist holds with Theodore Meyer Greene that, "Both as a biological organism, and as a human being, man must repeatedly commit himself to some specific course of action."¹

Both Kuist and Greene agree with Professor Warner Fite's distinction between an "agent" and an "observer". Professor Fite's statement is as follows:

In comparing the various modes of viewing human action and experience, there is no contrast more striking than that furnished by viewing a situation from within as an agent and viewing it from without as an observer. ²

Dr. Kuist applies this contrast in points of view to the study of the Bible, in the following terms:

If there is to be growth in enlightenment and understanding in his response to Scripture the individual must of course play the role of observer. For it is only by sufficient detachment that he can gain an adequate perspective of Christian truth....The greater his detachment, the more complete his objectivity, the more effectively will he earn the benefits which come from breadth of view, range of knowledge and freshness of learning. But let him not confine himself to this role, lest by his onesided concentration upon the concrete external aspects of his Biblical subject matter he reduces his approach to one of arid intellectualism. It is only as he adopts the role of an agent that the observer can truly gain depth of experience, definiteness of purpose and that freshness of insight which is the mother of wisdom. ³

Kuist therefore calls for commitment, first as a totally objective observer, and second, through imaginative participation, as a warm experiencing agent intuitively sharing in the author's original experience, and purposefully re-creating that original experience in the mind

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1. Theodore M. Greene, The Arts and The Art of Criticism, p. 236.
 2. Warner Fite, The Living Mind, p. 24.
 3. Howard T. Kuist, These Words Upon TheyHeart, pp. 53-54.

and in life through the activity of commitment. It follows that a Buddhist or an atheist might read the Bible as an observer and come to an appreciation of certain literary values without being committed to the truth of the biblical message or to the type of life called for in the Bible. The most difficult position is that of the committed Christian. He has already adopted the role of agent, but perhaps without much knowledge of the reasons for his position. As the committed Christian approaches the Bible, he must either prejudice the validity of his conclusions by preconceptions, or he must, by conscious effort, lay aside his preconceptions and earnestly strive for objective receptivity. According to Dr. Miller's statement given above, this calculated receptivity is as possible of attainment for the committed Christian as it is for the committed Buddhist, atheist or scientist. Dr. Miller calls for an understanding of the nature of the subject matter being investigated, not necessarily for a prior commitment to its truth. Whether religious presuppositions, sometimes held to very tenaciously, can thus be laid aside or not is a matter for argument. However it is the very type of receptivity called for by students of Inductive Method.

Thus it could be said that the educational principle of receptivity as understood by students of Inductive Method, is close to, but not to be identified with the extreme of cold objectivity. Receptivity seems to have a calculated positive aspect. It is more in the nature of an eager search with clues instead of conclusions. The interpreter lays aside as much of presupposition as possible, but what is more important, he lays aside his predilection to presupposition, and in air of conscious

expectancy, according to the nature of the document before him, allows the document to unfold its own meaning.

In the teaching aspect of interpretation, the educational principle of receptivity has meant to students of Inductive Method that the teacher must efface himself as much as possible and continuously embody the same attitude of receptivity that he seeks to foster in his students. In effect, teacher and students become learners together. To this end, Eberhardt writes of White's opinion as follows: "White believed that the teacher who made himself dispensable was to that degree successful."¹ Dr. Edward P. Blair in a study of the First Epistle to the Thessalonians in the journal Interpretation implies this same self-effacement of the teacher when he writes:

Many guides are available to the prospective Biblical explorer. According to Walter Russell Bowie, perhaps the best is the guide who "does not try to say too much. He tells the inquirer what lies ahead of him, and how he can get to the vantage point at which the wonders of the Bible will most fully make him open his eyes". Here then are a few signposts pointing the explorer to a vantage point from which he can see with his own eyes. 2

To enhance this attitude of expectant receptivity, some teachers who use Inductive Method lay aside all previous notes as they prepare to teach a certain section of the Bible and study the section anew, as though they had never seen it before. Dr. Melconian comments on this point as follows:

Familiarity with the Bible makes it the more necessary to approach it freshly, to read a division of it such

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1. Charles R. Eberhardt, The Bible in the Making of Ministers, p. 139.
 2. Edward P. Blair, "First Thessalonians", Interpretation, April 1948.

as First Corinthians as though for the first time. 1

In this manner, every reading is supposed to become a new experience of allowing the author to re-create his original experience for the teacher and the class.

Thus the Principle of Receptivity, arising out of the attempt to apply a scientific attitude as well as a scientific method to the process of Biblical interpretation, brings the reader to a document, not completely without presuppositions, but with presuppositions consciously laid aside, in order that the author may reveal his message unhampered by preconceptions against which he cannot defend himself. Psychologically speaking, exponents of Inductive Method feel that the Principle of Receptivity requires deep humility and patience on the part of the interpreter. He must voluntarily resist the temptation to confirm his own opinions at the expense of the author, and await with alert attention the emergence of "enforced impressions" from the document itself. The Principle of Receptivity is essential both to study procedure and to teaching procedure in the process of interpretation.

3. The Principle of Logical Procedure

Statement of the Principle

The third educational principle underlying Inductive Method, directly affecting both study and teaching, may be called, A Principle of Logical Procedure. Although all four of the educational principles may, in some manner, be considered procedural, the distinctive nature of

1. V. D. Melconian, "First Corinthians", Interpretation, January 1953.

this third principle lies in its description of the actual investigational and pedagogical steps taken by the student or teacher as he deals with a book of the Bible.

Definition of the Principle

This Principle of Logical Procedure may be defined in the following terms: "Inductive investigation logically precedes deductive conclusions in this process of interpretation". This is a minimum statement upon which rests a vast superstructure of study and teaching technique. The word induction has a long and honorable history, as has its companion word deduction. Induction is here taken to mean, "reasoning from particular instances to general conclusions"¹. Deduction is here taken to mean, "reasoning from a general principle to particulars included within the scope of that principle"². The phrase logically precedes is merely meant to indicate the normal order of procedure of students using Inductive Method, which is: to study the compositional facts inherent within a document in order to discover whatever structure and design is present, and then base interpretive conclusions upon these facts of structure and design. Psychologically, it is difficult to separate induction from deduction, for it is human nature to generalize during the search for facts, and to discover new facts during the process of deduction.

Validity of the Principle

The philosophical validity of the Principle of Logical Procedure

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1. J. Donald Butler, Four Philosophies, p. 45.
 2. Loc. cit.

was established in conjunction with the preceding Principle of Receptivity, since the Principle of Receptivity corresponds to the scientific attitude while the Principle of Logical Procedure corresponds to the scientific method.¹ A brief recapitulation of that discussion is all that is needed here.

The argument for the philosophical validity of the concomitant principles of receptivity and logical procedure developed along the following lines. First, it was indicated that Dr. Wilbert W. White had adopted "scientific method" as a model for his own instrument of investigation. Second, it was shown that Dr. Howard T. Kuist, building upon Dr. White's work, has added significant insights from the field of aesthetics. Third, it was concluded that, although, according to Dr. Butler's distinctions, this based the pure methodology of Inductive Method upon scientific method, students of Inductive Method have never been content to deal with the Biblical records with the cold objectivity demanded by science. Fourth, it was finally determined that the educational principles of receptivity and logical procedure, as undergirding Inductive Method, are conceived as going beyond science and aesthetics to involve philosophy because of the nature of the subject matter with which they are designed to deal and because of the nature of the men who have developed and used Inductive Method. In this manner the philosophical validity of the principles of receptivity and logical procedure was established. It remains now to establish the practical or procedural validity of principle number three. This will be done by indicating some aspects of the influence of this principle upon study and teaching.

The educational principle that inductive investigation logically

precedes deductive conclusions in this process of interpretation has implications both wide and deep for study and teaching among those who use Inductive Method. Eberhardt says of Dr. White:

White's adaptation of induction to the study of the Bible remains his greatest single contribution to the field of theological education. 1

As has been explained in the Analysis of Inductive Method earlier in this thesis, students are continually admonished to go directly to the Biblical documents themselves, to study them for compositional facts, and to base generalizations and conclusions on sound and honest

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research. Inductive teaching involves suggesting just enough to the student to create an interest in further discovery on the part of the student. The following quotation from the "Introduction" to Dr.

Edward P. Blair's book, The Acts and the Apocalyptic Literature, illustrates inductive teaching in actual practice:

Learning to know a book of the Bible is like becoming acquainted with the landscape of unfamiliar territory. One must somehow get above the woods and the towering hills to a point where the whole countryside can be seen at a glance. There one has a sense of direction and relationship. In reading the Bible it is woefully uncomfortable to be lost in details; but if one knows where he is going and how the details fit into the total plan, exploration is pleasurable.

The peak from which to see the Book of Acts is 1:8. Read this verse carefully. What are the disciples to be and do, and where are they to go? Now scan the book as a whole to see whether its contents follow the outline indicated in this verse. Record results in your notebook.

Acts is alive with vibrant personalities, some of them more important than others. Who are the two leading characters, and at what point in the story does the lead change? Roughly how much of the book is devoted to each? Would you say from these first

1. Charles R. Eberhardt, The Bible in the Making of Ministers, p. 118.

2. See pages

contacts with Acts that it is well or poorly planned? Did the author have a clear idea of what he wanted to do? See Luke 1:1-4 and Acts 1:1-5. 1

In this type of instruction, the teacher motivates interest, suggests significant clues, asks stimulating questions, suggests a notebook record of discoveries, and in general guides the student to self-development rather than forcing upon the student the results of the teacher's own study.

The Principle of Logical Procedure therefore, because it represents a generalization of belief about interpretation, and because its influence in study and teaching can be traced, has been validated as being an educational principle underlying Inductive Method.

Discussion and Illustration of the Principle

The educational Principle of Logical Procedure as underlying Inductive Method has been defined as follows, "Inductive investigation logically precedes deductive conclusions in this process of interpretation." In Biblical study, this principle means to its exponents that the interpreter begins his study in direct contact with the Biblical material itself. If, for instance the study is the book of Genesis, the interpreter opens the Bible to the book of Genesis and begins to read. This lays emphasis on the Semantic Principle, for if meaningful reading is to be done, then the text must be in a tongue familiar to the reader. At first, all commentaries and Biblical helps are laid aside, along with as much presupposition about the book as it is possible to lay aside,

1. Edward P. Elair, The Acts and Apocalyptic Literature, Abingdon-Cokesbury, New York, p. 16.

and the interpreter opens his mind for enforced impressions from the document itself. Thus direct contact with the subject matter also lays emphasis on the Principle of Receptivity. Dr. Kuist calls this direct contact with the subject matter, "Firsthand acquaintance", and considers it important enough to fill a whole chapter of his book.¹

It is recognized that this emphasis on inductive study naturally places heavy emphasis on the powers of observation possessed by the interpreter. Inductive study means that the reader must constantly be aware of the author's words and of the developing form of the document before him. The reader must be alert to discover significant changes in subject and significant shifts in emphasis. He must also be able to sense trends of thought and strands of relationship. The reader must be sensitive to rising action and climax, and must eventually be able to see in his mind the whole development of the author's message. This calls for careful concentrated reading with every power of observation kept sharp at all times. Every student of Inductive Method who has written definitively has emphasized the importance of observation. Upon reading the often used story of "Agassiz and the Fish", one of Dr. White's students described her reaction in the following words:

Observations -----Self-reliance
 More observations-----Interest
 Careful observations,-----Absorbing interest
 Minute observations-----Mastery 1

One of the latest definitive works on Inductive Method is a study manual by Mr. Robert A. Traina, called Methodical Bible Study. In this

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1. Howard T. Kuist, These Words Upon Thy Heart, Chapter II.
 2. E. W. White, The Papers, Articles, and Memorabilia of E. W. White Vol. 17, sec. 3, p. 2.

manual the first and longest chapter is entitled simply, "Observation".¹
 Kuist also has a chapter on observation, which he calls, "Opening the
 Eyes of Understanding."² Observation might literally be said to be the
 fundamental technique of Inductive study.

Inductive study of the Bible, as represented by this third educational principle, is held by its exponents finally to mean that every generalized conclusion must be based on observable compositional facts. Just as a student initially approaches the study of the Bible by laying aside as much of presupposition as possible, even so must the student restrain the ever-present tendency to form general opinions on the basis of too few facts. In the search for compositional facts the reader may use some such guides as those suggested by Howard T. Kuist in the following quotation:

May we conclude this study by setting in somewhat more precise fashion two laws which epitomize the type of approach to the Bible we have been considering?

The first of these is the Law of Relationships: "Everything written or spoken sustains some specific relation to something else. It may be in contrast, or comparison, or repetition, or cause and effect, or means to an end, or some other such relation". Let the reader, therefore, be ever on the alert to observe these specific relations, and to order his thought processes accordingly in the light of the passage.

The second of these is the Law of Proportion: "An author reveals his point of view, in what he has written, by his comparative emphasis or omission of certain factors which always accompany development of thought; for example, person, place, or time, or event, or idea, or some other such factor". Let the reader therefore take advantage of these reading cues in order to determine the principle of selection upon which the passage is based. 3

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1. Robert A. Traina, Methodical Bible Study, chapter 1, pp. 27-87.
 2. Howard T. Kuist, These Words Upon Thy Heart, chapter III. pp. 65-87.
 3. Howard T. Kuist, How to Enjoy the Bible, p. 14.

Students of Inductive Method, however, go beyond mere fact finding. They realize that isolated facts are dead facts. They seek more than facts. They seek the relations existing between facts, and what is more, they seek the message revealed by the facts in relation. Dr. Kuist's distinction between "observer" and "agent" is important at this point. The observer collects and relates facts. The agent senses the implications and discovers the message which the facts reveal. Eberhardt sums it up succinctly in the following words:

Observation, then is a noting of relations, a perceiving; it is a venture in discovery. An observation is the result of attentive thought. The word is used sometimes in the broader sense to include reflection. It then moves from the empirical to the rational. It is now interpretation. 1

Teachers, using Inductive Method in their own private study, almost invariably teach inductively in the classroom, and actually write inductively in their articles. Eberhardt records a full class hour under Dr. White which becomes almost a classic demonstration of inductive teaching. A significant portion of that class hour is as follows:

Slowly White lays a foundation on the right method of procedure. The illustration from the topography of China is now applied to the Gospel of Matthew. Note therein, he urges, what T. R. Glover has called the "Hors, Locus, Centisque Focus". These will give the class a clear picture of the topography of the Gospel. White will not be hampered by editorial divisions in the Gospel. "Ignore chapter and verse; find the larger relationships." He suggests that they choose two strategic centers, one in chapter 16 and one in chapter 4, remaining constantly in the presence of the whole.

Now put down...four questions.

1. What is in the Gospel by Matthew?
2. Where is it in Matthew?
3. Why is it in Matthew? and
4. Why is it where it is in Matthew?

Here White is using the heuristic method, which pedagogically speaking, is a method of investigation or teaching which leads the pupil to discover the truth for himself. His four questions are the assignment for the term! They are to find the answers for themselves, for then they are more likely to remember them. They are not to read a commentary nor any interpretation of Matthew. For the time being they are to become acquainted with the book as it is. 1

This is what students of Inductive Method mean by inductive teaching.

The "Studia Biblica" reproduced earlier in this thesis are illustrations of the use of Inductive Method in written interpretations of Biblical books.²

Thus the Principle of Logical Procedure patterned as is the Principle of Receptivity, after the sciences, guides the interpreter in the examination and analysis of written documents such as books of the Bible. Although Inductive Method as pure method gathers facts, it goes beyond facts and becomes valid as an educational principle, because it is a generalization of belief about interpretation and because it profoundly affects procedure. Inductive study involves direct contact with subject matter, close observation of compositional details in larger relations, and the use of factual material as a basis for conclusions. Inductive Method directly affects private study and public teaching.

4. The Principle of Comprehension

Statement of the Principle

The fourth and last of the educational principles underlying Inductive Method can be called "The Principle of Comprehension". The

1. Ibid. p. 151.

Semantic Principle aims at setting the literary content of the study in the most effective language situation for the pursuit of study. The Principle of Attitude aims at securing the proper frame of mind in the interpreter as he approaches the subject matter. The Principle of Logical Procedure described the actual investigational and pedagogical steps taken in dealing with a book of the Bible. The Principle of Comprehension now takes its place as the final step in summarizing factual discoveries, tracing the development of message, and in forming significant conclusions about the meaning of the book under study.

Definition of the Principle

The Principle of Comprehension, as it is used in Inductive Method in Biblical study, may be defined as follows: "In this interpretive procedure, units of composition should be comprehended as wholes". The phrase "unit of composition" is understood to mean any distinct section of subject matter, large or small, which by its completeness and coherence has a recognizable identity of its own. Some units of composition are found to be made explicit by the author himself; others are discovered through reading and study. Smaller units cluster together to form larger ones, and whole books are made up of the development of theme through large units (i.e. chapters, etc.) to complete the presentation of the message. Finally, in the case of the Bible, exponents of Inductive Method hold that an individual book as a whole must be understood in its relation to the Bible as a whole.

Validity of the Principle

The validity of the Principle of Comprehension as an educational principle underlying Inductive Method must now be established by reference to its nature as a refined generalization of belief and as a basis for procedure.

As a refined generalization of belief, the Principle of Comprehension; (which is that, in this interpretive procedure, units of composition should be comprehended as wholes,) arises for students using Inductive Method out of the particular use which they make of induction and deduction as tools of reason. Their particular use of induction, they feel, discloses the underlying structural arrangement of a literary document. Through this study such students become aware of literary devices such as repetition, contrast, change in subject, and other such techniques which reveal design. If a certain document appears to have no logical pattern or design, then a student using this procedure turns to textual or historical works to find the reasons for the discrepancies which his inductive investigation has revealed. Students of this approach believe that such an inductive study will reveal whether or not a document has a logical pattern. If a pattern is discovered, then they understand the pattern to be a matter of the relationship existing between smaller literary units such as sentences and paragraphs, and larger literary units which they call segments, sections or portions. Finally they sum up their inductive investigation by seeking the larger relationships which reveal the total pattern and the central theme of a book as a whole. In other words, they formulate small hypotheses about small

units and broader hypotheses about the total meaning of a biblical book. On the basis of these hypotheses, students using Inductive Method take another and a different step. They formulate deductive generalizations concerning God and man and the issues of life, and use these generalizations in teaching and in preaching. As has been pointed out, there is no real scientific test of the hypotheses formulated on the basis of this particular use of inductive investigation. The only actual test is the logical unity and coherence of their conclusions and the effectiveness of their presentation to the public. This may prove to be a psychological test, but it cannot be called a logical and a scientific one. ^P Concerning the philosophical validity of the principle that, in this interpretive procedure, units of composition should be comprehended as wholes, it can be said that it represents a refined and reflected upon generalization of belief about interpretive procedure. It represents an acceptance of induction and deduction as tools of logic, and a particular adaptation of these tools to a specific approach to the study of the Bible. It can further be said that students committed to the use of Inductive Method work on the basis of the part-whole concept of human knowledge. In a chapter called, "The Inductive and Deductive Methods in Education", Eberhardt points out that White was greatly influenced by Dr. Herman Harrell Horne at this point. ¹ Horne's philosophical idealism is widely recognized. In concluding a chapter on idealistic logic, in which induction and deduction have been fully discussed, Dr. J. Donald Butler writes as follows:

1. Charles R. Eberhardt, The Bible in the Making of Ministers, p. 129.

"If the idealists are right in this insistence upon unity and coherence, and if the above picture of overlapping, telescoping, and interlacing circles is an accurate diagrammatic representation of truth, then we see the oft-mentioned whole-part relation emerging in idealistic logic."¹ Thus the Principle of Comprehension does have definite and traceable philosophical implications, and can for the purposes of this thesis be considered valid as a principle.

The validity of the Principle of Comprehension as a basis for educational procedure can be established by reference to any published work which pretends to be definitive of Inductive Method. The following reference from the Inaugural Address of Dr. Donald G. Miller of Union Theological Seminary at Richmond, Virginia, will serve to illustrate the importance of the whole-part concept to inductive procedure:

But first-hand contact with literature alone may not lead to true appreciation. A recognition of the art form in which the work is cast is indispensable. The force of a work is not to be found in mere words, phrases and sentences. These are but parts of a total literary structure, mere items in a compositional unity. The individual features themselves do not unlock the meaning of the work. The important thing is the function they perform in the composition of the entire work. Composition is the art of putting things together in order that by their juxtaposition a new quality of meaning will emerge which is vastly more than the sum total of each item separately. 2

Dr. Miller, as do others who use Inductive Method, calls here for a "whole comprehension" in the study and the teaching of the Bible.

Thus, by its nature as a generalization of belief, and by its direct influence on study and teaching procedure, the Principle of

1. J. Donald Butler, Four Philosophies, pp. 194-195.

2. Donald G. Miller, Neglected Emphases in Biblical Criticism, p. 13.

Comprehension is validated as an educational principle underlying Inductive Method.

Discussion and Illustration of the Principle

In private study, the Principle of Comprehension, which has been defined as, "In this interpretive procedure units of composition should be comprehended as wholes", means to exponents of Inductive Method that no part of a written document can be fully understood apart from its relation to the document as a whole. Students of Inductive Method realize the difficulty of comprehending the whole of a written document since one reads words and sentences and only a small part of the whole is in the mind at any one time. Therefore techniques have been devised to aid the memory and to expand the area in which the mind operates. Dr. Theodore Meyer Greene has made an important distinction at this point between what he calls the "temporal arts" and the "spacial arts".¹ According to Greene, a temporal art is comprehended over a period of time. For instance, it takes time to read a book, or a poem, or to hear a piece of music. In such arts, the mind must move from the parts to the whole. But books and poems and musical scores are written as whole compositions and must be comprehended as such if the author's full message is to be transmitted. Spacial arts, on the contrary, such as a painting or a piece of sculpture, come before the interpreter immediately as a whole, and the mind moves from the whole to the parts.

Since a book, such as a book of the Bible, must be comprehended in

1. Theodore M. Greene, The Arts and the Art of Criticism, p. 222f.

in time by moving from the parts to the whole, it has been found by students of Inductive Method that study calls for three things: first, an initial overview, second, a careful inductive analysis to discover parts, and third, a synthesis or re-creation of the total message of the document. This process furnishes the data for deductive application of the message of the document to the problems of life. The process might be illustrated from the sport of mountain climbing. First, the climbers move all around the base of the peak learning the nature of the mountain and the best route for the ascent. Then comes the laborious climb over each individual cliff and crevice. Finally comes the moment when the climbers stand on the peak, and can see the relative position of each separate flank of the peak converging upward toward the summit, and what is more, can see the peak on which they stand in its proper relation to the rest of the range of which it is a part. Thus, students using Inductive Method hold that the comprehension of a written document as a whole calls first, for an initial survey, perhaps by reading the entire document at a single sitting. This survey yields a general idea of the ground to be covered. Second, the student makes a deliberate and careful inductive study of the document to discover literary units or parts and the relations which tie the parts together. This study may involve many readings. Finally the student reaches a point in comprehension from which the separate parts in the proper relationships can be seen as a whole. The student literally puts the book back together, or re-creates it. In this manner, students of this approach feel that the full development and meaning of the author's total message can be comprehended.

Following such a study as this, any individual part of the book may be lifted out and studied, as a "whole" in itself, without fear of interpreting it out of context.

For teaching, The Principle of Comprehension is held to mean that the teacher must constantly keep the class aware of the inherent wholeness of the part under study and of the larger relationships of that part to the whole book. This provides a safeguard against that type of interpretation called "the proof-text method", in which a verse or passage of Scripture is lifted out of context and used to prove a point which is either contrary or irrelevant to the subject matter of the passage from whence it is taken. The part out of context may mean many things, while the part in context means one thing. The part may of course be used out of context if the student is aware of what is being done; as to prove a point in discussion or to form the text of a sermon. Different teachers use differing means to maintain this awareness of the whole. Most teachers using Inductive Method employ some form of visual diagram either mimeographed or on the blackboard, in which the familiar verse and chapter divisions of the Bible are used as reference points. These verse and chapter divisions however, do not always coincide with compositional units and must not be taken as such. On the diagram, compositional units can be pointed out and the total structural pattern of the book can be made clear. Whatever the method used, proponents of Inductive Method consider the important thing in inductive teaching to be to keep the student aware of the developing pattern of enlarging relationships and finally of the total message of the book as a whole.

Concluding Statement

The statement of the educational principles underlying Inductive Method in Biblical Analysis may be summarized as follows:

The four educational principles upon which Inductive Method rests may be stated simply as:

1. The Semantic Principle
2. The Principle of Attitude
3. The Principle of Logical Procedure
4. The Principle of Comprehension

These four principles may be considered to be the foundation-stones upon which Inductive Method is built. They determine the study habits of individuals committed to the use of Inductive Method. They determine the fundamentals of classroom technique and procedure for teachers committed to Inductive Method. They determine the nature of the curriculum of at least one Theological Seminary.¹

The definition of each of these principles is as follows:

1. The Semantic Principle----Interpretation is most effective in the mother-tongue of the student, although final certainty must be sought in terms of meanings in the original tongue in which a document was written.
2. The Principle of Attitude----This procedure in interpretation is legitimate only when the interpreter is receptive to the authors meaning.
3. The Principle of Logical Procedure----Inductive investigation logically precedes deductive conclusions in this process of re-creative interpretation.
4. The Principle of Comprehension----In this interpretive procedure, units of composition should be comprehended as wholes.

These definitions are minimum statements of belief about the interpretation of the Bible which directly affect the study habits and the

1. The Biblical Seminary in New York; see Catalogue 1952-53, pp. 11-15.

classroom technique of those committed to Inductive Method.

The logic of their order now is apparent. The Semantic Principle clarifies the subject matter of study. The Principle of Attitude determines the approach to the subject matter. The Principle of Logical Procedure describes what is actually done during interpretive investigation and explanation. The Principle of Comprehension guides the process of synthesis and generalization upon which final conclusions concerning the inherent message of the subject matter can be made.

The philosophical validity of these four principles is demonstrated by their dependence upon the following concepts:

1. The Semantic Principle: this principle arises out of the human activity of communication, and is related to the effectiveness of the means of communication.
- 2-3. The Principle of Attitude and the Principle of Procedure: these two principles arise out of the adaptation of the scientific attitude and scientific method to the study of the books of the Bible.
4. The Principle of Comprehension: this principle arises out of the "whole-part" concept as implied in this particular use of induction and deduction as tools of logic.

These concepts and their implications must now be evaluated philosophically.

PART THREE: EVALUATION OF THE PHILOSOPHICAL
IMPLICATIONS OF THE EDUCATIONAL PRINCIPLES
UNDERLYING INDUCTIVE METHOD IN BIBLICAL STUDY

Chapter VII: The Philosophical Implications of the Educational
Principles Underlying Inductive Method in
Biblical Study

PART THREE: EVALUATION OF THE PHILOSOPHICAL
IMPLICATIONS OF THE EDUCATIONAL PRINCIPLES
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Chapter VII: The Philosophical Implications of the Educational
Principles Underlying Inductive Method in Biblical
Study

Introductory Statement

The purpose of this chapter is to raise certain metaphysical, epistemological, logical and axiological questions concerning the four educational principles underlying Inductive Method, and through a process of deductive logical analysis, establish a basis for the evaluation of these principles in terms of their implications for educational philosophy.¹

The four educational principles, which have been found to be the basis of Inductive Method, are as follows: 1. The Semantic Principle, which has been defined as "Interpretation is most effective in the mother-tongue of the student, although final certainty must be sought in terms of meanings in the original tongue in which the document was written." 2. The Principle of Attitude, which has been defined as "This procedure in interpretation is legitimate only when the interpreter is objectively receptive to the author's meaning". 3. The Principle of Logical Procedure, which has been defined as, "Inductive i

1. As was stated in the Introduction, the word "implication" is used in this chapter in its broadest sense to mean "to indicate indirectly, or to hint at". See p.

investigation logically precedes deductive conclusions in this process of interpretation". 4. The Principle of Comprehension, which has been defined as, "In this interpretive procedure, units of composition should be comprehended as wholes". The philosophical implications of these four educational principles will be the primary subject matter of this chapter.

The Thesis Outline establishes the metaphysical, epistemological and axiological questions the answers to which will reveal the philosophical implications of the above listed educational principles. The following paragraph, taken directly from the Thesis Outline, states these questions in full:

The educational principles underlying Re-creative Method will be carefully examined through a process of deductive logical analysis to discover the ultimate meaning of these principles in terms of the questions of metaphysics, epistemology and axiology. From the point of view of Re-creative Method, the metaphysical questions of most importance will be those concerned with the ultimate nature of reality, the nature of mind, and the relation between mind and matter. Since Re-creative Method is concerned with the study of the Bible, the epistemological questions of the origin, nature, relevance and criteria of human knowledge will be of great importance. Axiologically, the investigation will be deeply concerned with the origin, nature and place of values in the universe; the nature and meaning of truth; and such partly metaphysical questions as the nature of the self, the problem of freedom and the question of immortality. 1

These questions set the form of this chapter and determine the nature of the search for the philosophical implications of the educational principles underlying Inductive Method.

In order that the plan of the development of this chapter may be

1. See Thesis Outline, p. 17.

it is necessary at this point, to include an observation concerning the relative position of Inductive Method in the general scheme of educational philosophy. Essentially, Inductive Method is a means of getting at meanings. Inductive Method claims to be, not a method of study, but rather a study of method. Dr. Kuist makes this plain when he says: "Much may be learned by comparing and appraising the various methods of studying Holy Scripture through the ages. But we should like to determine, now, the rudimentary essentials of any method".¹

Thus, Inductive Method in itself implies nothing about the beliefs one may hold as he approaches a book, or about the conclusions that may be drawn from the study. Inductive Method, as a procedure of understanding and interpretation, has to do with the knowing process, and thereby falls within the general category of epistemology so far as educational philosophy is concerned. It cannot be said that Inductive Method, as method, is purely epistemological, but it can be said that as to origin and major emphasis Inductive Method is an aspect of epistemology. Inductive Method acquires the major portion of its metaphysical and axiological implications, when its proponents (mainly religious people), choose its subject matter (mainly the Bible), and put it to a practical purpose (religious teaching), to the ends that these proponents hold this subject matter to claim for itself (changing character). This is close to a distinction made by Dr. Mortimer J. Adler between theoretical and practical problems in the philosophy of education.² Adler

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1. Howard T. Kuist, These Words Upon Thy Heart, p. 47.
 2. National Society for the Study of Education, Forty First Yearbook, Part I, pp. 206f.

defines a theoretical question as one which asks about the nature of things, or which is concerned about what is the case in any realm of existence or phenomenon. A practical question is defined by Adler as one which asks about what should be done in any realm of action or production. Adler continues by saying, "Viewed theoretically, education may be regarded as a process taking place in the course of human development. Viewed practically, we see that this process is not purely natural, for it seldom, if ever, takes place without one man purposely employing skills and other means to help another man become educated". If this distinction be valid, then Inductive Method viewed theoretically may be considered to be epistemological because it is based on descriptive statements of facts about learning. On the other hand, Inductive Method viewed practically involves metaphysical and axiological implications because human beings are involved in this learning and teaching process, using the Bible for the purpose of changing man and society.

With this distinction in mind, the general plan of this chapter will be to deal with the epistemological implications of Inductive Method first, and then with the implications for metaphysics and axiology.

The Epistemological Implications of the Educational Principles Underlying Inductive Method

Introductory Statement

To trace the epistemological implications of the educational

1. Ibid. p. 208.

principles underlying Inductive Method, it will be necessary to answer five questions. First, what do these principles imply as to the origin of human knowledge? Second, what do these principles imply as to the nature of human knowledge? Third, what do these principles imply as to the relevance of human knowledge? Fourth, what do these principles imply as to the criteria of human knowledge? Fifth, what are the implications of these principles for logic? It is the purpose of this section of chapter seven to ask these questions of each of the educational principles previously found.

The Origin of Human Knowledge

The Semantic Principle arises out of the conclusion held by those who have developed Inductive Method that since the Bible claims to be the Word of God to man, it is important that every man should be able to read the Bible for himself in his native tongue. This principle would then leave room for the belief that God exists, and that part of man's knowledge, as these students believe the most significant part, comes from without the natural order. Man's knowledge of the ultimate, they hold, does not originate within man himself, but originates in the mind of God.

As to the origin of human knowledge, the Principle of Attitude, which emphasizes receptivity on the part of the reader, also permits the belief in an extra-human, and in the minds of proponents of Inductive Method, a supra-human source for knowledge of ultimate reality. For them the past has spoken and the present must listen. Ultimately, God has spoken and man must listen. In a chapter entitled "Opening the Eyes of

the Understanding", Dr. Kuist speaks of receptivity, and pushes this principle to its final end in God:

According to Jesus, divine truth like a lighted lamp reveals itself to all who really come into its presence. Recognizing the necessity of a receptive attitude He urged His disciples: "Take heed...how ye hear." For by hearing he means being openly receptive and responsive to the light of divine truth. 1

Thus, the Principle of Attitude as well as the Semantic Principle, while not directly implying an ultimate source of knowledge beyond the natural order, at least leave room for the possibility of such a conclusion.

The principle that inductive investigation logically precedes deductive conclusions by its emphasis on induction and deduction as ways of revealing meaning, implies the universality of design and method in the works of man and in the word of God. Although this principle has to do primarily with a process of understanding and interpretation, the validity of the process is dependent upon the inherent teleology of the subject matter. The subject matter, in this case, being the Word of God, it can be said that the Principle of Procedure implies a supra-human source of knowledge with whatever force the teleological argument may be held to have.

The principle that units of composition should be comprehended as wholes, rests upon the familiar whole-part relation. According to this principle, smaller compositional units, such as sentences and paragraphs, although wholes in themselves, are but parts of larger units, such as

1. Howard T. Kuist, These Words Upon Thy Heart, p. 75.

chapters, which are but parts of still larger units such as books. The whole-part relation pushed to its philosophical extremity implies an ultimate whole which gives meaning to the entire scheme of "partness". In the case of Inductive Method, arising as it has in the Church, the Whole, of which all else is but created parts, is God from whom all things come. Thus knowledge, as well as material creation is of God.

It may thus be said that whereas these four principles may not directly imply an other than natural source for human knowledge, they all leave room for such a source, and in some ways suggest it.

The Nature of Human Knowledge

By the nature of human knowledge is here meant: what kinds of knowledge can we have? or how does one go about knowing God, the world and one's self? This question turns upon the kinds of knowledge man can have and the instruments of knowledge that are available to man. Dr. Butler lists three kinds of knowledge: a posteriori, experimental, and a priori knowledge; and five instruments of knowledge: empiricism, rationalism, intuitionism, authoritarianism, and revelation.¹ The four educational principles underlying Inductive Method will now be investigated according to this pattern.

The aim of the principle that Biblical study should begin in the mother-tongue of the student, is to put subject matter into the best form for study procedure. This aim would certainly infer the importance of knowledge based upon personal experience and observation, or a-posteriori knowledge. However, proponents of Inductive Method would not

1. J. Donald Butler, Four Philosophies, p. 44.

eliminate the possibility of a-priori knowledge, for example, Dr. Miller's emphasis on what he calls, "the self-authenticating quality of literature".¹ The Semantic Principle as such, leaves room for the use of all five of the instruments of knowledge listed above. The element of intimate personal contact with the Scriptures which characterizes this principle, would seem to lay emphasis upon the instruments of intuition and revelation.

The Principle of Attitude (receptivity), like the Semantic Principle, leaves room for both a-posteriori and a-priori knowledge. Knowledge is partly a matter of personal experience and observation and partly a matter of accepting truth. Also, this principle would not specify a particular instrument of knowledge to the exclusion of others. However, its emphasis on the receptivity of the interpreter, would seem again to lay emphasis upon intuition, and revelation as of more importance than the empirical and purely rational instruments of knowledge.

The Principle of Logical Procedure, being an adaptation of scientific method to the study of the Bible, is thereby more definite in the kind of knowledge and the instruments of knowledge which it requires. This principle lays heavy stress upon a-posteriori knowledge. Personal experience and observation are its working tools. As to the instruments of knowledge, certainly the teaching aspect of inductive procedure uses every sense-perceptual device available, thus demonstrating the importance of the empirical instrument of knowledge. The other instruments of knowledge also find their place in inductive procedure.

1. Donald G. Miller, Neglected Emphases in Biblical Criticism, p. 17f.

The Principle of Comprehension, emphasizing as it does the whole-part relation in the knowing process, serves to point out the ever-present partial nature of man's knowledge. Since this is accepted as a self-evident fact, this principle implies an a-priori nature for man's knowledge. However, the factual basis of comprehension rests upon facts gathered through a-posteriori investigation. As to the instrument of knowledge, the Principle of Comprehension, as used by students of Inductive Method, strongly implies intuitionism as a method of seeing or sensing whole units of thought in a written composition. Of course, a place is made for revelation by students of this persuasion, but the element of immediate awareness is always present.

In summing up the nature of human knowledge as revealed by the educational principles underlying Inductive Method, it may be said that no definite theory of knowledge is implied by these principles. Both a-posteriori and a-priori knowledge are in evidence. Since students of Inductive Method conceive of themselves as trying to understand and interpret eternal truths, experimental knowledge, is closer to their axiology than to their epistemology. Inductive Method makes use of nearly all the instruments of knowledge, but the weight of its emphasis would probably rest upon intuition and revelation.

The Relevance of Human Knowledge

That Inductive method demonstrates the relevance of human knowledge is evident from its epistemological nature, and its widespread use in the field of religious education. Since Inductive Method

originated with, and has largely been developed by, scholars and teachers within the orbit of the Christian Churches, it has thus far been applied mainly to knowledge of the Holy Scriptures and knowledge of God. This knowledge, such scholars and teachers believe to be absolutely vital to the salvation, happiness and survival of mankind. They accept the relevance of knowledge immediately, and turn quickly toward action in attaining that knowledge. Dr. Kuist comments as follows:

The power of ideas to influence man as a thinking person being admitted, it remains for man to determine which ideas he will allow to influence him. 1

Dr. Donald Miller, in accepting the responsibilities of the Walter H. Robinson Chair of New Testament in Union Theological Seminary at Richmond, Virginia, begins his inaugural address with a survey of the moral and spiritual questions which he feels the present age faces, and concludes this portion of his address with the following paragraph:

There is but one sustaining hope in it all that saves it from being ludicrous. "The grass withereth, the flower fadeth; but the word of our God shall stand forever". In this maelstrom of human futility we cast anchor on the eternal God. And although we do not have the answer to the world's deep need, God has it. And we have God! God has expressed himself in redemptive action in history. And that action in history has been recorded and interpreted for us in a written record. The Walter H. Robertson Chair of New Testament, therefore, in line with the high tradition built into it by its former incumbent, Dr. Howard T. Kuist, is dedicated to the task of seeking to understand and to interpret this record, to the end that, the "Word of God which liveth and abideth" shall become increasingly active in the life of the world". 2

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1. Howard T. Kuist, These Words Upon Thy Heart, p. 114.
 2. Donald G. Miller, Neglected Emphases, p. 4.

Dr. Miller turns immediately from the question of relevance to the question of action. His next sentence is, "But how shall this record¹ be approached?"

The four educational principles underlying Inductive Method reflect this general attitude. They do not individually imply the relevance of knowledge. Rather, according to the exponents of Inductive Method, they form a pattern of investigation which accepts knowledge as relevant and tries to make it understandable. The Semantic Principle aims at putting subject matter in the best form for study. The Principle of Attitude attempts to put the interpreter in the best frame of mind for learning. The Principle of Logical Procedure introduces Inductive Method into interpretation in order that investigation may be accurate and that conclusions may be sound. The Principle of Comprehension attempts to keep text related to context, in order that interpretation may be true to the author's meaning.

Thus Inductive Method makes the relevance of knowledge, particularly the knowledge of God as revealed in the Bible, an assumption and builds a pattern of procedure for its understanding.

The Criteria of Human Knowledge

Under the careful scrutiny of the philosopher, even knowledge itself must pass certain tests before it can be considered sound and good. Some of the criteria or norms of knowledge which philosophy has

1. Loc. cit.

developed are: Is this knowledge consistent? Is this knowledge coherent? Does this knowledge correspond to facts? Is this knowledge of value for living? and, Is this knowledge comprehensive. The implications of the educational principles underlying Inductive Method for these criteria of knowledge must now be investigated.

As a pattern of investigative procedure, the four principles of semantics, attitude, logical procedure and comprehensiveness, would seem successfully to meet the test of the above listed criteria. These principles form a pattern which is not contradictory and which is consistent. By dealing with subject matter, interpreter, method and meaning they form a coherent pattern. They correspond to interpretive facts generally verifiable in other fields of knowledge. Their practice has proved of value in the understanding of the Bible, and therefore they meet the test of value for living. By touching on subject matter, interpreter, method and meaning, they form a comprehensive pattern. Thus, taken together, these four principles form one aspect of a valid approach to the understanding and interpretation of the Bible.

Thus considered only as a pattern of procedure, these four principles have a certain validity and usefulness in investigation. A difficulty arises however, when this procedure is considered in the light of scientific criteria and scientific methods of testing. This pattern of procedure is a formulation of definite conclusions about method of study and teaching. This formulation of conclusions can be logically examined and judged, but the results of the use of this pattern of procedure are difficult if not impossible to test.

Scientific tests of hypotheses, such as "Mill's Methods",¹ have little reference to hypotheses which in the last analysis must largely be accepted on faith. The effectiveness of Inductive Method as a teaching procedure could be estimated on the basis of a controlled experiment, but there is no known method of testing such a procedure as Inductive Method as an instrument for the discovery and explanation of truth except perhaps by an appeal to experience. If popular or even scholarly acceptance were a criteria, then Inductive Method could be tested, but without the original authors to verify the findings and the conclusions drawn therefrom, no actual scientific tests of such conclusions can be made. In a limited manner this difficulty would be true for any document or for any extant work of man. Who but the originator could say what a poem, a painting, an oratorio, or even a great work of architecture is really meant to signify? The difficulty is even more pertinent to conclusions concerning the meaning of passages from the Bible, because of the prevailing belief held by churchmen that the Bible is the revealed Word of God. Therefore, since scientific criteria cannot be objectively applied to the findings of Inductive Method as here being studied, this procedure cannot claim to be fully scientific. It can claim to use some of the techniques of science, but it cannot claim to be scientific. Inductive Method can claim to establish an hypothesis concerning the true meaning of a passage of Scripture, but it cannot claim to prove the true meaning of a passage of Scripture. This fact again brings into question the validity of

1. Irving M. Copi, Introduction to Logic, see, pp. 335-377.

the use of the term Inductive Method.

Thus it is concluded that, as a pattern of procedure, the four educational principles underlying Inductive Method fulfill the general criteria of consistency, coherence, correspondence to fact, value for living and comprehensiveness, and are a valid and useful investigative procedure. It is also concluded that while Inductive Method, as here being studied, can claim to use certain scientific techniques in the establishment of hypotheses concerning the meaning of scriptural passages, this procedure cannot claim to be scientific since objective tests cannot be applied to the results of its findings.

The Implications for Logic

In a recent book on logic, Professor Irving M. Copi has defined logic as "the study of the methods and principles used in distinguish-¹ing correct from incorrect argument". Professor Copi continues by pointing out that arguments have traditionally been divided into two different kinds, namely, deductive and inductive.² A deductive argument claims that its premisses provide conclusive proof of its conclusions. An inductive argument, on the other hand, does not claim that its premisses give conclusive evidence, but that it gives some evidence of the truth of its conclusion. Students of the approach to the Bible which is being studied by this thesis, have either adopted or allowed the use of the term inductive to describe their procedure. Inductive Method therefore, while generally epistemological in nature, has an especial reference to

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1. Irving M. Copi, Introduction to Logic, p. 4.
 2. Ibid. p. 9f.

that aspect of epistemology known as logic.

Charles R. Eberhardt, in writing the life of Dr. W. W. White, includes a whole chapter called "The Inductive and Deductive Methods ¹ in Education". In this chapter, Eberhardt points out Dr. White's dependence upon the works of the late Herman Harrell Horne, particularly upon Dr. Horne's book The Psychological Principles of Education. Eberhardt emphasizes the concept held by both Horne and White that "mental experience is a unitary process", a continuing interplay of induction and deduction. There follows a listing of Horne's seven distinctions between induction and deduction. White accepted this analysis, but felt that theological education over-emphasized deductive teaching and study:

White found theological education almost entirely deductive, formal, memoriter. In calling it up to a point of order and in stressing the need for scientific procedure, he seemed, in the necessity of emphasis, to go to the other extreme. But the bifurcation is not implicit in White, even though it may be at times apparent in those who have tried to cast out demons in his name. He was always clear in his own mind that deduction must round out and crown the attainment of the student, and that it must very quickly bring him abreast of his ancestors. 2

Eberhardt continues by recording the entire story of "The Student, the ³ Fish, and Agassiz" as Dr. White's choice illustration of inductive teaching. Professor Eberhardt concludes in such words as the following:

White was himself one of the great inductive teachers of our time. He, like Agassiz, insisted that the first duty of the teacher was to train the student's eye to

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1. Charles R. Eberhardt, The Bible in the Making of Ministers, Chapter eight.
 2. Op.cit. pp. 131-132.
 3. Op.cit. pp. 134-138.

be an honest servant of the mind. He believed with Claude Bernard, the great physiologist of France, in the nineteenth century, that it was first necessary to see the thing as it was." 1

Professor Howard T. Kuist of Princeton Theological Seminary continues in this same vein in the following words:

Two mutually dependent modes of approach to truth are available. To utilize either to the exclusion or disadvantage of the other is to confuse and unbalance one's mental processes. One is induction, the other is deduction. 2

Quoting from Dr. Horne, Kuist emphasizes the fact that literature and history have usually been taught deductively, but that they need to be taught inductively more. Thus the term inductive, in the mind of Dr. White and those who have developed this study procedure, is used to describe a personal, first-hand, direct approach to a literary document, with as much of objectivity as is possible, in order to discover the inherent structure and arrangement of the subject matter, to the end that the fullest possible meaning of the document may be revealed. Deductive conclusions and applications, it is felt by these students, can then be made on the basis of meanings discovered by inductive investigation.

From the point of view of present day logic, Professor Irving M. Copi has made a penetrating analysis of induction and deduction as types of argumentation. In introducing the section of his book which deals with induction, Professor Copi speaks as follows:

The preceding chapters have dealt with deductive arguments, which are valid if their premises

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1. Op. cit., Eberhardt, p. 138.
 2. Howard T. Kuist, These Words Upon Thy Heart, pp. 60-61.
 3. Irving M. Copi, Introduction to Logic, Part II and Part III.

establish their conclusions demonstratively, but invalid otherwise. Not all arguments are intended to be deductive, however. A great many arguments do not pretend to demonstrate the truth of their conclusions as following necessarily from their premises, but merely to establish them as probable or as probably true. Arguments of this latter kind are generally called inductive, and are radically different from the deductive variety. Of these non-deductive or inductive arguments, perhaps the type most commonly used is the "argument by analogy". 1

Thus an inductive argument can at best establish only a probable truth. Professor Copi continues by describing two major types or forms of inductive argument: argument by analogy and argument based on causal law. The latter as described by Copi is, "an assertion that such and such a circumstance is invariably attended by such and such a phenomenon, no matter when or where it occurs". 2 The only method of establishing a causal law is empirically, by an appeal to experience.

Inductive Method, as being studied in this thesis, bears a close resemblance to the causal-connection type of inductive investigation. The Principle of Semantics, by emphasizing study of the Bible in the familiar idiom, the mother-tongue of the student, places a premium on personal, empirical, a-posteriori investigation of a Biblical document. The Principle of Attitude, which calls for receptivity in the beginning of investigation, lays emphasis upon an open-minded, objective approach to the study of a book of the Bible. The Principle of Logical Procedure by placing inductive investigation ahead of the deductive conclusions, emphasizes the observation of particular instances and the search for

1. Ibid., p. 311. Irving M. Copi.

2. Ibid., p. 332.

literary structure and design in a literary document such as a book of the Bible. The Principle of Comprehension, by calling for the understanding of literary units as parts within greater wholes, opens the way for the formulation of inductive generalizations or hypotheses concerning the meaning of a given document.

The establishment of an hypothesis however, can be thought of as but the first aspect of logical induction. A second aspect of logical induction is the testing of the hypothesis established. To this end, logicians have worked out various methods of testing hypotheses in order that the degree of probability of the truth of an hypothesis may be judged. It has already been shown that the Inductive Method being studied by this thesis does not readily admit to being tested by these purely logical criteria.¹ A third aspect or characteristic of logical induction is that all hypotheses are held tentatively and are subject to change upon the introduction of new evidence. This willingness to submit findings to re-examination upon the presentation of new evidence is attempted by students committed to Inductive Method as an approach to the Scriptures. They do not hold their conclusions as to the meaning of a particular passage of Scripture to be final and absolutely true. Inductive Method claims only that it is one instrument of insight, to be balanced and checked by such other instruments as historical, textual and exegetical insights before a general conclusion can be formed. It must be admitted however, that in such an issue as a religious concept, which touches the emotions as well as the mind, it is very difficult to maintain the tentativeness of an hypothesis

1. Cf., p. 190f.

concerning the interpretation of a passage from the Bible.

Thus, from the point of view of logic, Inductive Method as being studied in this thesis, corresponds to the investigative technique of the causal-connection aspect of induction. A distinct weakness in Inductive Method as here being studied, is the difficulty of establishing adequate criteria to test its interpretive conclusions. Another difficulty is encountered at the point of the tentativeness of inductive hypotheses. For these two reasons, the legitimacy of the use of the term inductive as descriptive of this approach to the Bible is seriously in question.

In addition to the above mentioned difficulties in the use of the term inductive, its persistent use also tends to minimize the importance of deduction as an aspect of biblical interpretation. Students using Inductive Method would be the first to say that deductive application of their findings is the purpose of their efforts. Such a conclusion as "God is good", even though it might conceivably be found inductively, and even though it might be held as a tentative hypothesis, must, in the minds of these students, be applied to present day situations and tested in experience. In this testing in experience is to be found the only available criterion for testing the conclusions reached through Inductive Method as here being studied. This is a highly subjective criterion, and would be unsatisfactory from a scientific point of view. This very deductive application of the results of investigation is however, the reason for the origin of Inductive Method as an approach to understanding and the ultimate purpose of the students committed to its use. They do not conceive of themselves as setting out to convince others of

the beauty of biblical literature or even of the truth of their own conclusions. They desire to secure commitment to the way of life which they conceive the Bible to reveal. To this end, they deduce from the hypotheses which they establish through inductive investigation, principles and patterns of life to meet contemporary situations. Thus, it is dangerous to lay emphasis upon the inductive instrument, and thereby minimize the importance of the deductive end-product.

It is therefore concluded that Inductive Method, as understood in this thesis, can legitimately be used as an instrument of investigation, but that some descriptive adjective other than inductive should be used to designate this procedure.

Concluding Statement

The following statements will serve to summarize the epistemological implications of the educational principles underlying Inductive Method. Concerning the origin of human knowledge, these four principles do not directly imply an other than natural source for knowledge, but they all leave room for such a source and in some ways imply it. As to the nature of human knowledge, both a-posteriori and a-priori knowledge are in evidence. Inductive Method makes use of nearly all the instruments of knowledge, but the weight of its emphasis rests upon intuition, and revelation. Inductive Method makes the relevance of human knowledge, particularly the knowledge of God, practically an assumption and builds a pattern of procedure for its understanding. These principles fulfill the generally accepted criteria of knowledge, and thus they form a meaningful and significant approach to interpretation. As a pattern of

procedure, Inductive Method may claim to use scientific techniques in the establishment of hypotheses concerning the true meaning of a passage of scripture, but it cannot claim to be a scientific approach to truth, since objective criteria cannot be applied to its findings. From the point of view of logic, Inductive Method can legitimately be used as an instrument of investigation, but some other term than inductive should be used to designate this approach to Scripture.

In conclusion, it may be said of the educational principles underlying Inductive Method that they are epistemological in that they operate within the categories of epistemology. They do not contain in themselves a full epistemology, since they are primarily operational.

The Metaphysical Implications of the Educational Principles Underlying Inductive Method

Introductory Statement

The metaphysical implications of the educational principles underlying Inductive Method can be made explicit by answering three questions. First, what do these principles imply concerning the ultimate nature of reality? Second, what do these principles imply concerning the nature of mind? Third, what do these principles imply concerning the relation between mind and matter? The development of this thesis now turns to the answers to these questions.

The Ultimate Nature of Reality

Dr. J. Donald Butler lists five categories of inquiry in the search for the ultimate nature of reality. Something must be said of the

nature of the universe, the nature of man, the nature of God, of the question of number, and of the nature of existence.¹ The general pattern of the following discussion will be to investigate these issues.

The four educational principles underlying Inductive Method are, as has been said, a means of getting at meaning. Primarily, they constitute an instrument for validating communication, and therefore they have only indirect implications for cosmology or the nature of the universe. The Principle of Attitude: that this procedure in interpretation is legitimate only when the interpreter is receptive to the author's meaning, implies that understanding requires a willingness to hear what has been spoken. In the minds of the Church, out of which Inductive Method has come, this receptive attitude is held to be true of the biblical authors as well as the biblical interpreters: "The Lord God has spoken; who can but prophesy?"² The proponents of Inductive Method believe that God spoke first to men and that these men spoke to other men. Thus the Principle of Attitude is compatible with a divine source for ultimate reality, so far as those who have developed Inductive Method are concerned. The Principle of Logical Procedure, with its emphasis on the universality of method, implies that design or plan is of the nature of things. This principle can be extended, through the teleological argument, to include the nature of the cosmos. Thus for proponents of Inductive Method, a universe of design, plus the necessity for a designer, is indirectly implied. The Principle of

1. J. Donald Butler, Four Philosophies, pp. 14-22.

2. Amos 3:8.

Comprehension, built as it is on the whole-part relation, leaves room for an infinite Whole which gives meaning to finite wholes and parts. Although Inductive Method within itself has little reference to cosmology, its proponents are drawn almost entirely from the ranks of Protestant Christian teachers and ministers who hold the universe to be the divine creation of an infinite God. To a person without these theological beliefs, the educational principles underlying Inductive Method would have no reference to the nature of the universe.

The question of the nature of man is of much the same genre as that of the nature of the universe. The Semantic Principle, that the mother-tongue is the best vehicle of communication, implies that man communicates; it implies that man understands best in symbols with which he is familiar. All of this involves a thinking mind through which communication flows. The principles of attitude, logical procedure and comprehension likewise imply a thinking mind to be receptive, to investigate and to comprehend. It is only when one turns to examine the proponents of Inductive Method that the whole range of belief concerning the nature of man comes into view. Among students of Inductive Method, such words as "heart", "soul" and "spirit" are used along with mind and body. The study of the Bible, indeed the Bible itself, is considered to be a means to an end. For these students the end to be served is that of bringing the Word of God to bear upon the heart of man. Thus, among proponents of Inductive Method, man is seen as God's creation, as the son of God, as body, mind, and soul, and as capable of response to God's revelation.

As to the nature of God, the four educational principles underlying

Inductive Method have nothing to say. Those who have developed these principles accept the existence of God as a self-evident fact. These students hold that the purpose of their procedure is not to prove anything about God or the Bible, but to release the power of God through the Bible into the heart of man and into the world. As Eberhardt says of White, "It is the great work of the Protestant Church not to defend the Bible, but to release it".¹ Therefore, as to God's existence, His being, His will and His works, these principles, arising as they do out of Protestant scholarship, bear witness to the general Protestant view of God as existing in the Trinity, and as working His sovereign will as He sees fit in the world and in the soul of man.

The question of number would seem to be solved for proponents of Inductive Method by the view of God which they hold. God or spirit, it would seem could be the only real substance. However, every principle upon which these men work attests to their consciousness of men in the universe of time and space. God speaks to man; man is receptive to God's message; God speaks in intelligible symbols that man can understand; and the ultimate Whole reveals himself to a universe of parts. Even broader, the universe is God's creation, separate and distinct from Him. God made his Son incarnate that man might know God. These principles indicate at least two possible realities; God or spirit and the universe or matter. Thus those principles could be said to reflect what Butler has called an "unstable dualism"² in which God or spirit is the ultimate

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1. Charles R. Eberhardt, The Bible in the Making of Ministers, p. 103.
 2. J. Donald Butler, Four Philosophies, p. 20.

infinite real and the universe or matter is the created finite real.

In regard to the problem of existence or ontology, the four educational principles being examined in this section clearly imply the seat of existence to be in the mind or the spirit. Since these four principles were developed to be a means of getting at meaning, it follows that meaning and the mind which creates it plus the mind which comprehends it is the realm of primary importance so far as Inductive Method is concerned. Proponents of Inductive Method would go even further than this to say that the ultimate nature of man, as created in the image of God, lies in the realm of the spirit, or in the soul of man. Body and mind are tools or instruments of man's eternal soul. The soul is the sum of man's being; the seat of his will; the well-spring of his motivation. For the proponents of Inductive Method, the problem of ontology is solved by the seventh verse of the second chapter of Genesis as translated in the Revised Standard Version of the Bible:

Then the Lord God formed man of dust from the ground,
and breathed into his nostrils the breath of life; and
man became a living being. 1

For them man is a being which lives in a body made from the dust of the earth. Proponents of Inductive Method, being religious scholars, would hold to this ontology, and their procedure faithfully portrays their conviction.

Thus, whereas the four educational principles underlying Inductive Method have little, if any, inherent implications concerning the nature of ultimate reality, the students who have developed and who now use

1. Genesis 2:7, Revised Standard Version of the Bible.

Inductive Method hold definite views concerning the nature of ultimate reality. They look upon this procedure as a method of making those views more explicit.

The Nature of Mind

The question of the nature of mind, in this section of the study, will be determined by the answers to three questions. First, what is mind? Second, how does mind work? Third, what is the importance of mind?

The four educational principles underlying Inductive Method, and the published writings of the proponents of this approach to the Bible give a surprisingly clear picture of their understanding of the nature of mind. The Semantic Principle aims at setting subject-matter into a medium appropriate for understanding for the individual mind. The Principle of Attitude aims at clearing the mind of preconception, in order that it may be receptive to enforced impressions from within the subject-matter. The Principle of Logical Procedure primarily guides the perceptual process of acquiring knowledge. The Principle of Comprehension primarily operates on the conceptual level of understanding. The first two principles are therefore but preparatory to the twin processes of perception and conception. The categories of perception and conception cannot be separated. Full comprehension is a matter of both. Dr. Donald Miller writes as follows:

First, appreciation is more than information. We have too often confused knowledge with understanding; facts with interpretation; information with appreciation.... Biblical scholarship has not been wanting in knowledge.

It has been lacking, however, in a clear understanding of the "right relationship between technical analysis and full appreciation." The Bible all too often has been turned into a quarry for the digging of ancient facts rather than a living literature to be appreciated and loved. 1

Dr. Kuist confirms this point of view and sharpens the definition of mind considerably in the following words:

Words of divine revelation make their first impression upon the senses. Thus apprehended they become living powers to influence and actuate human personality....Coleridge spoke of the understanding as the entire power of perceiving and conceiving, "The power of dealing with the impressions of the senses, and of composing them into wholes." To see life steadily and see it whole is a work of the understanding. Sharpened senses and the power to understand are intimately connected. 2

Inductive Method therefore implies that the mind of man is an instrument of perception and conception standing between the body and the soul or spirit. The body is an instrument of the mind, and the mind is an instrument of the soul.

The answer to the second question, how does the mind work? is equally explicit among students of Inductive Method. Eberhardt records an incident in the life of Dr. White which gives both the clue and the conclusion to the attitude toward the working of the mind as revealed by a study of educational principles underlying Inductive Method. While a graduate student at Yale, Dr. White became interested in memory training. This interest drove him into a study of his own mental processes. Eberhardt, in the following words, records the crucial experience which

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1. Donald G. Miller, Neglected Emphases, pp. 11-12.
 2. Howard T. Kuist, These Words Upon Thy Heart, p. 69.

forever moulded White's understanding of the workings of the mind:

What little is known of the experience is found in a single paragraph which it is important that we present intact:

We were in an old run-down building at 61 Prospect Street, a dirty place with (trolley) cars going by. I worked at night very discouraged. Along about 10:30 one night I hit upon what I thought was the secret. I was so excited I wakened my wife....I had a list of words... house...bridge...green...depot. There was association between house and bridge that I had never been able to forget. I must have been thinking about my home in Ohio and the bridge down by the creek.....I discovered the process...This was a crisis in my life...a relation of things...the relativity of things...But why bridge, green depot? You know what the Green in New Haven is, that great park with the three churches about it. We were up on Prospect Street and to go to the depot we had to cross the Green. You see it was the relation of ideas....Establish a relationship....I hit upon Wysett's (sic Loissett's) method in application to remembering.

He had hit upon much more. He had discovered method. He had taken his own mind apart, carefully noting the integral parts much as a watchmaker does a watch. He had been forced to a study of his own inner processes and for this reason it seems possible to state that this effort was more important than any other during the Yale years. White's long and cautious introspection and study of psychology had introduced him to the really most important man in his life -- White. 1

The mind works through relationships. The mind itself exists in relationship to the body and soul, and the mind perceives and conceives through the process of relating ideas and experiences.

The importance of mind, as revealed by the four educational principles underlying Inductive Method, has already been implied. Mind, to

1. Charles R. Eberhardt, The Bible in the Making of Ministers, p. 49.

these students of the Bible, is of vital importance as an instrument which God uses to influence the soul of man. The soul of man in turn, uses the mind as an instrument to control the body. Mind's importance lies not in its value in itself but in its value as an instrument. Proponents of Inductive Method, in contradistinction to more modern views, would be likely to hold the opinion that the mind and soul are separate, and that the mind is part of the soul rather than that the soul is part of the mind.

By way of summary, it can be said that the educational principles underlying Inductive Method reveal the mind to be a vitally important instrument of God and man, for the purpose of perceiving and conceiving experience in its immediate and ultimate relationships.

The Relation Between Mind and Matter

The relation between mind and matter is a highly technical problem in metaphysics, and it has been approached from many points of view. To refer to Dr. Butler's categories again, this author lists six possible answers to the mind-body problem. They are as follows:

- a. Interactionism. Mind and body are two different kinds of reality, each of which can affect the other.
- b. Parallelism. Mind and body are two different kinds of reality, which do not and cannot affect each other. But in some unknown way, every mental event is paralleled by a corresponding physical event.
- c. Epiphenomenalism. Mind is merely a function of the brain, an overtone accompanying bodily activity. It is an onlooker at events, never influencing them.
- d. Double Aspect Theory. Mind and body are two aspects of a fundamental reality whose nature is unknown.
- e. Emergence Theory. Mind is something new which has been produced by nature in the evolutionary process, neither identical with body, paralleled to it, nor wholly dependent upon it.

- f. Spiritualism. (A definition common to most idealist and spiritual realists) Mind is more fundamental than body. The relation of body and mind is better described as body depending upon mind, as compared to the common-sense description according to which mind depends upon body. 1

The preceding discussion of the nature of the mind practically puts the educational principles underlying Inductive Method within the sixth category listed by Dr. Butler. If, as these principles indicate, mind is an instrument of perception and conception standing between the body and the soul, and if the body is an instrument of the mind as the mind is an instrument of the soul, then Inductive Method clearly implies Dr. Butler's category of "spiritualism" as the pattern of mind-body relationship. Each of these principles uses the mind of man to clarify meanings held to be significant for the soul of man. The Semantic Principle aims at putting the subject matter in the best form for study. The principle of Attitude aims at putting the mind into a clear and receptive mood for learning. The Principle of Logical Procedure guides the mind in the process of investigation. The Principle of Comprehension keeps understanding aware of the larger contexts. So far as these principles are concerned, the body is a passive instrument channeling sensation into the mind. The mind interprets the sensations it receives, but the soul determines the final action which directs both mind and body. Thus Inductive Method implies "Spiritualism" as the mind-body relation.

Concluding Statement

The following statements summarize the metaphysical implications

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1. J. Donald Butler, Four Philosophies, pp. 41-42.

of the educational principles underlying Inductive Method, as conceived by those who have developed this procedure of investigation. Concerning the ultimate nature of reality, the educational principles of Inductive Method allow for but do not necessarily require an infinite God creating a finite universe as a home for man whose ultimate nature is spiritual being. The mind is a vitally important instrument of God and man, for the purpose of perceiving and conceiving experience in its immediate and ultimate relationships. Inductive Method implies "Spiritualism" as the body-mind relation.

The Axiological Implications of the Educational Principles Underlying Inductive Method

Introductory Statement

The term "axiology", from the Greek stem "axios", meaning "of like value" or "worth as much", has been used to describe the realm of values as over against the realm of pure being. There is all the difference in the world in saying, "This apple is", and in saying, "This apple is good". The former statement is an ontological proposition, while the latter is a value judgment or an axiological proposition. Although man has disagreed on the origin, nature and relevance of value in the universe, the existence of value is almost universally recognized.

The following questions, as specified in the Outline of this thesis, will reveal the axiological implications of the educational principles underlying Inductive Method: 1. What is the origin of values in the universe? 2. What is the nature of values in the universe? 4. What

is the nature of truth? 5. What is the meaning of truth? 6. What is the nature of the self? 7. What is implied concerning the problem of freedom? The four educational principles underlying Inductive Method must now give answer to these questions.

The Origin of Values

It has been stated several times that Inductive Method is a means of getting at meaning. If this is a true statement, then the four educational principles underlying Inductive Method, considered as pure process, have few if any implications concerning the origin of value. They are a pattern of procedure which may be used as a means to any of several ends. The Semantic Principle puts subject matter into understandable terms. The Principle of Attitude puts the interpreter in a receptive mood. The Principle of Logical Procedure guides the investigative process. Finally, the Principle of Comprehension keeps text in context. In and of themselves, these principles may possess a certain instrumental value, but as pure process they imply little concerning intrinsic or ultimate value.

In a paper delivered before the Philosophy of Education Society (1953), Dr. J. Donald Butler says, "All values have to be related to persons".¹ The moment one recognizes the fact that these four principles have been discovered, developed and used by certain scholars, applied to specific subject matter, and aimed at practical ends, a value theory is immediately implied. According to proponents of Inductive Method, the

1. J. Donald Butler, The Role of Value Theory in Education, p. 3. An unpublished manuscript of an address delivered to the Philosophy of Education Society (1953).

source of ultimate value is God. These are religious people, using a consciously guided process to understand what they hold to be the self-revelation of God in his Word, which is the Bible. For them God is the supreme and only source of value. All human values must be related to God, for from him all real value flows. The four educational principles developed by students of Inductive Method are for the sole purpose of making clear and understandable God's "Guidebook" to the ultimate values for man in his world.

The Nature of Value

Dr. Butler lists four of the most common ways of understanding the nature of values. They are as follows:

1. The interest theory. Values depend upon the interest of the person who enjoys them. Strictly speaking, they do not exist, but are supported by the interest of the valuer. According to this theory, what is desired has value.
2. The existence theory. Values have an existence in their own right which is independent of the valuer and his interest. Values are not qualities or essences without foundation in existence; they are essence plus existence.
3. The experimentalist theory. That is of value which yields a greater sense of happiness in the present and at the same time opens the way to further goods in future experience.
4. The part-whole theory. The key to realizing and enjoying value is the effective relating of parts to wholes. 1

Of these four theories as to the nature of value, the educational principles underlying Inductive Method most clearly imply the part-whole theory of value. The ever present procedural emphasis of proponents of Inductive Method on studying the books of the Bible as wholes made up of

1. J. Donald Butler, Four Philosophies, pp. 45.

parts, is a true reflection of their larger belief in God as the infinite Whole and man as a created part. They would say with the Apostle Paul, "Now I know in part; then I shall understand fully, even¹ as I have been fully understood."

The Place of Values in the Universe

Following the already clearly defined logic of their fundamentally religious position, proponents of Inductive Method find their chief values to lie in the realm of the spirit. In so far as the educational principles underlying Inductive Method are concerned, their chief immediate value is in leading to a better understanding of a written document. However, the written document that students of Inductive Method are interested in is the Bible. They are interested in the Bible because they believe that the ultimate aim of understanding is to confront the individual in his social situation with the revelation of God in Jesus Christ, in order first, to change the spiritual nature of the individual and second, through the changed individual to change the nature of society. From this fundamental position of the spiritual realm as the seat of all values, proponents of Inductive Method envision their emphasis on the study of the Bible as having direct bearing upon all of the specific areas in which values are found. Ethical, aesthetic, religious, educational, social and utilitarian values are determined from the standpoint of God and the spiritual nature of man.

Thus, in regard to the place of value in the universe, the educational principles underlying Inductive Method have little or nothing to

1. I Corinthians 13:12.

say. To those who have developed and who use Inductive Method however, the place of value in the universe is ultimately to be found in the spiritual nature of God and man. Values in specific realms derive their nature and meaning from the axiological perfection of God.

The Nature of Truth

Truth, as reflected by the educational principles underlying Inductive Method is important, orderly and of a partial nature. Witness to the importance of truth is borne by the very origin and meaning of these principles. They were originated and developed in order to make truth, as proponents of Inductive Method understand truth, vivid and understandable. Their purpose is to clarify truth and make it available for application to life. These principles reflect an anticipation of orderliness. Students of Inductive Method do not hold that every written document is necessarily orderly, but they use their principles in purposeful search for orderliness. If orderliness is not found, then the lack of orderliness becomes as important as orderliness itself, and the document is then studied on the basis of its disordered condition. The Principle of Comprehension in particular suggests that whatever truth man may hold is only partial, and that the whole truth is forever beyond man's reach. This principle draws attention to wholes made up of parts, the wholes themselves being but parts of an ever expanding spiral of greater wholes.

Proponents of Inductive Method believe that God is the content and source of all truth, and that man's partial truths are made up of man's discoveries of parts of God's truth plus God's own self-revelation to

man. It must again be said that these proponents of Inductive Method are almost invariably religious people, seeing truth as well as all other aspects of life from a religious point of view.

Thus the nature of truth as revealed in the educational principles underlying Inductive Method is that truth is important, orderly and partial. To the religiously minded proponents of Inductive Method, truth is of God.

The Meaning of Truth

The meaning of truth, like the nature of truth, has a dual reference when seen through the educational principles underlying Inductive Method.

First, these students hold that their procedure forms a pattern of investigative procedure for the clarification of truth as man records it in his written documents. They recognize that truth must be recorded in human terms, by human beings, and truth must be understood by human beings in varying circumstances. Man has no universal and eternal words in which he can enshrine the perfect truths which he might discover or which might be revealed to him. Man simply does the best he can with human language. This difficulty is emphasized by the multiplicity of tongues which necessitates the frequent translation of the documents men hold to be dear and worthy of widespread reading. These students would agree that the Apostle Paul pointed to this difficulty when he said, "we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us". Thus Inductive Method, as method

1. II Corinthians 4:7.

seeks a partial and instrumental truth in the process of interpretation.

However, the goal and purpose of all Inductive Method according to its proponents is to assist in the interpretation of the universal, eternal and divine truth of Almighty God. There never would have been this particular Inductive Method without this greater motivation. Thus, ultimate truth is held to be eternal, universal and unchanging, and the purpose of Inductive Method is to make it understandable.

In summary it may be said that the educational principles underlying Inductive Method reveal two meanings for truth. As a method of procedure, these principles reveal a studied effort to attain an instrumental and partial truth in interpretation, as perfect as is humanly possible. The very origin and existence of Inductive Method however, depends upon a body of ultimate truth, eternal, universal and existing in the mind of God. The function of Inductive Method its proponents believe is to assist in clarifying the human record of divine truth.

The Nature of the Self

The question of the nature of the self is partially axiological and partially metaphysical. The self as a value seeking organism is axiological, and it is this aspect of the self that is now to be studied.

Dr. Butler suggests three viewpoints as definitive of the nature of the self.

- a. The self is a soul, a spiritual being. A principle of idealism and spiritual realism.
- b. The Self is essentially the same as the body. A principle of naturalism and physical realism.
- c. The self is a social-vocal phenomenon. A principle held especially by experimentalists. 1

1. J. Donald Butler, Four Philosophies, p. 41.

What has already been written concerning the educational principles underlying Inductive Method, would seem to place these principles within the category "a"; the self being a soul or a spiritual being. In the discussion of the nature of mind, in a preceding portion of this chapter it has been said that, to exponents of Inductive Method, mind is an instrument of the soul of man.¹ If this be true, then the soul or self is the core and center of man's being, the spring of motivation and the real essence of man's existence, as far as students of this procedure are concerned.

The educational principles which have been found to be the basis of Inductive Method imply very little concerning the nature of the self. Philosophically speaking, as much as can be said is that these principles, not only allow for such a point of view, but actually arise out of this view and lend themselves best to it. Such principles rest upon a self which is more than a body. These principles have been developed as a means of getting meaning through the mind for the sake of the soul of man. The body provides the physical senses of seeing and hearing without which there could be no transfer of real knowledge. The mind provides the apparatus for understanding and conclusion. The soul however is the source of will and action and the final arbiter of choice. The self is indeed a socio-vocal phenomenon, but according to proponents of Inductive Method, it is much more.

Thus, in regard to the nature of the self, it can be said that the educational principles underlying Inductive Method in and of themselves

1. See Chapter VII, p. 190

imply little concerning the self. These principles arise however out of a particular view of the self, and are aimed at the clarification of the meaning of the Bible in order that this self may be challenged toward noble ends.

The Problem of Freedom

Since the educational principles underlying Inductive Method are largely procedural, and since the problem of freedom is a problem of action, it is possible to obtain a rather clear picture of philosophical implications at this point.

The Principle of Semantics and the Principle of Logical Procedure rest upon freedom of individual choice in the process of interpretation. The principle of making the Bible available to every man in his own mother-tongue, and the principle of inductive examination of the Scriptures, clearly imply an interpreter, not only capable, but actually responsible for making up his own mind in a process of free inquiry.

The principle of receptive waiting for enforced impressions, and the principle of comprehending parts in the presence of an ever widening spiral of wholes, ultimately implies a belief in the existence of a source of knowledge other than the individual himself; a source which enfolds all and which has spoken determinately for man in this situation.

Thus, again, these principles reflect the heritage out of which they were born. Protestant theology makes room for both the sovereignty of God and the free will of man. According to this theology, God is sovereign, but He grants, allows or permits man to make free choices. Those who have developed Inductive Method, have generally held to this

theology with varying emphases. Therefore it is important to them both to listen to the sovereign voice of God and to exercise the freedom that God permits. Both of these attitudes are therefore recognizable in the interpretive procedure which these men have developed.

The Question of Immortality

The educational principles underlying Inductive Method have no discernable reference to the question of immortality. The best that can be said is that these principles in no way deny or prohibit a belief in immortality. These principles are procedural, and have no bearing on the question.

However, it must again be pointed out, that the proponents of Inductive Method do have definite views concerning the question of immortality and have developed their approach to the Scriptures in the light of that definite view. The Protestant Christian heritage out of which these students have come believes in the spiritual immortality of the soul. Thus their method of procedure, while having no bearing on the question, arose in an atmosphere of belief in immortality.

Concluding Statement

The axiological implications of the educational principles underlying Inductive Method may be summarized as follows: The principles of semantics, attitude, procedure and comprehension, in and of themselves, imply very little concerning the major questions of axiology. Concerning every major axiological question however, the proponents of Inductive Method, being religious people, display a fully developed axiology based on Protestant Christian conclusions.

As to the origin of ultimate value, the principles imply nothing, but the proponents hold God to be the supreme and only source of value. Concerning the nature of value, the proponents of Inductive Method hold to the part-whole theory of value, and this belief is reflected in the Principle of Comprehension. The four principles imply that the place of value in the universe is in the spiritual realm. The nature of truth as implied by these educational principles is that truth is important, orderly and partial. To the religiously minded proponents of Inductive Method, truth is of God. The educational principles underlying Inductive Method reveal two meanings for truth. As a method of procedure, these principles reveal a studied effort to attain an instrumental and partial truth in interpretation. The origin and existence of Inductive Method rests upon a body of ultimate truth, eternal, universal and existing in the mind of God. The principles imply little concerning the nature of the self, but they arise out of the belief that the self is a soul or a spiritual being. Proponents of Inductive Method hold that man is free under the sovereignty of God, and their educational principles reflect this conviction. These principles have no bearing on the question of immortality, but again it must be said that their proponents hold to the Protestant Christian view.

Concluding Statement

Concerning the general conclusions of the entire chapter on the philosophical implications of the educational principles underlying Inductive Method in Biblical Analysis, the following may be said.

The principles of semantics, attitude, logical procedure and comprehension are fundamentally an aspect of epistemology as far as their

implications for educational philosophy are concerned. They form a pattern of procedure for the purpose of understanding and interpreting a creative work of man. Their logical coherence and comprehensiveness indicates that they form a significant and usable pattern of procedure. As has been said earlier in this chapter, essentially, Inductive Method is a means of getting at meanings. Inductive Method claims to be, not a method of study, but rather a study of method. From the point of view of logic, Inductive Method can legitimately be used as an investigative procedure, but some other name than inductive should be used to designate it.

As a form of epistemology, Inductive Method has been found to have comparatively little bearing on the problems and questions of metaphysics and axiology. Concerning the definitive questions of metaphysics and axiology such as the nature of ultimate reality, the nature of man and the nature of values, these principles imply practically nothing. Concerning questions more procedural in nature and questions which bear upon the mind and its functions, these principles are more explicit. This is additional witness to their essentially epistemological nature. When the definitive questions are asked, the answers must be sought, not in the educational principles themselves, but in the minds of the proponents of Inductive Method. At this point, the issue frequently ceases to be purely philosophical in nature and moves into the field of theology.

Thus it is concluded that the philosophical implications of the educational principles underlying Inductive Method are epistemological

in nature, that they have little bearing upon the questions of metaphysics and axiology, but that they form the significant pattern of procedure for the interpretation of the creative works of man. It has further been found that, although these principles are epistemological, they do not imply a full epistemology.

**Chapter VIII: The Evaluation of the Philosophical Implications
of the Educational Principles Underlying
Inductive Method in Biblical Study**

Chapter VIII: The Evaluation of the Philosophical Implications
of the Educational Principles Underlying
Inductive Method in Biblical Study

Introductory Statement

The evaluation of the philosophical implications of the educational principles underlying Inductive Method will proceed in three steps, of which the first is preparatory.

Step number one will consist of a brief summary of the basic content of a philosophy of education. It is immediately recognized that no summary of content could be drawn up which would be suitable to all the various philosophies of education now current. The impossibility of such a universally acceptable summary is obvious in the following statement by Dr. John S. Brubacher in the Forty First Yearbook of the National Society for the Study of Education:

At one stage of the planning of the Yearbook it was hoped to have each contributor address himself to the same minimum selection of problems in the philosophy of education....Fortunately or unfortunately this plan failed of adoption because the Yearbook Committee not only failed to reach agreement on which problems should be selected, but could not even agree as to what constitutes a problem in the philosophy of education. 1

Consequently, the summary to be here stated, must be in concise and general terms leaving the specific emphases of the various viewpoints in educational philosophy to the proponents of each separate view. The purpose of this summary of basic content is to formulate a working tool

1. John S. Brubacher, Forty-First Yearbook, Part One, Introduction, p. 4.

by which the three hypotheses to be proposed in step number two can be judged.

Step number two, as detailed in the thesis Outline, will consist of an evaluation of the philosophical implications of the educational principles underlying Inductive Method in the light of two alternative hypotheses, with the possibility of the development of a third hypothesis. These hypotheses are as follows:

- A. Hypothesis number one: The educational principles underlying Inductive Method imply a particular philosophy of education.
- B. Hypothesis number two: The educational principles underlying Inductive Method are a framework based on eclectic assumptions.
- C. Hypothesis number three: The educational principles underlying Inductive Method have unresolved elements which give promise of the possibility of the formulation of a new philosophy of education as a basis for the study of the Bible.

The philosophical implications which were found in chapter seven, will be evaluated in the light of these hypotheses through a process of comparative analysis, to see which of these three hypotheses is, both quantitatively and qualitatively, most clearly implied.

Step number three will consist of the development of whichever hypothesis proves to be most clearly implied by the educational principles underlying Inductive Method. If the philosophical implications of the educational principles underlying Inductive Method prove to be of such nature that they can be said to imply a particular philosophy of education, then the thesis will conclude with a statement of the fundamental postulates of the particular philosophy as implied by the educational principles of Inductive Method. If eclectic assumptions prove to be the philosophical basis of Inductive Method, then the thesis will

conclude with a statement of the ultimate philosophical sources of these principles and the possible interrelationship of these sources in actual inductive procedure. Such questions as the following will be important at this point: Are the philosophical implications of the educational principles underlying Inductive Method internally consistent? Do the philosophical implications of these principles involve irreconcilable conflicts? and finally, Are there conflicts involved in the philosophical implications of these principles which might upon further analysis be reconciled? If the philosophical implications of the educational principles underlying Inductive Method prove not to imply a particular Philosophy of Education, or prove to be eclectic with a substantial number of unresolved elements, then the promise of the possibility of the formulation of a new Philosophy of Education must be considered. If this is the case, then the investigation will seek to outline the major postulates of the new philosophy, and thus be concluded.

The Basic Content of a Philosophy of Education

One approach to the basic content of a Philosophy of Education is the approach suggested in the Outline to this thesis. In Chapter Seven, in the search for the philosophical implications of the educational principles underlying Inductive Method, three categories of questions were posed: metaphysical questions, epistemological questions and axiological questions. This suggests that the basic content of a Philosophy of Education must be concerned with the major problems and questions which arise in these three categories. That this is a valid approach is

attested to by many witnesses. In the Forty-First Yearbook of the National Society for the Study of Education, the last chapter, written by Dr. John S. Brubacher, is a comparative study of the five schools of educational philosophy selected for presentation in the Yearbook.¹ In this chapter, following an introductory statement and a discussion of the scope of Educational Philosophy, Dr. Brubacher turns to a comparative study of the "Generic Traits of Reality". This is essentially the field of metaphysics. Next, Dr. Brubacher deals with "Theories of Knowledge" and with "Human Nature and Learning", categories which are, in general, the subject matter of axiology. Dr. Brubacher concludes his comparative study with a discussion of "Conflict, Communication and Cooperation." Another witness to the validity of this approach to the content of a philosophy of Education is Dr. Butler's recent book, Four Philosophies and Their Practices in Education and Religion. In this book, Dr. Butler treats each of the four philosophies according to their answers to the questions of metaphysics, epistemology and axiology. Dr. Butler also includes a discussion of logic in his survey of each philosophy. It may thus be said with some assurance that any full Educational Philosophy must deal with the problems of metaphysics, epistemology and axiology.

Metaphysics is the branch of philosophy which deals with reality. It asks questions about the kind of world in which man lives. It is interested in the origin and the real essence of the universe. This is the study of Cosmology. Metaphysics must investigate the nature of man himself. This involves questions concerning man's being, or Ontology, questions concerning the "self", questions concerning the relation between mind and body, and questions about freedom and causality. Finally,

metaphysics must deal with the possibility of the existence of God, the nature of God if He is held to exist, and God's relation to man and the universe. These major questions of metaphysics have almost infinite ramifications. It is of vital importance that educational philosophy say something about the problems of metaphysics, since education is interested in man in all his parts, in man in society, and in man as part of the physical universe. The beliefs of the educational philosopher about the nature of the student and the teacher, his beliefs about subject matter, his conclusions concerning the aims and objectives of education, his ideas concerning motivation, and even certain aspects of method, all are influenced in some ways by the educational philosopher's fundamental metaphysical conclusions. Therefore, a Philosophy of Education must give appropriate recognition to the problems of metaphysics.

Epistemology is the aspect of philosophy which deals with knowledge. Of the three aspects of philosophy now being considered, epistemology is the hub around which a Philosophy of Education must revolve. Some philosophers hold that even in the area of general philosophy, the epistemological questions are the most fundamental and important of all. Dr. Butler brings this out in the following quotation:

A final consideration in epistemology to be mentioned here is the overall question as to whether the theory of knowledge exerts a preponderance of influence over other philosophic questions. Is epistemology the soul of philosophy, is it just one of the problems of philosophy, or is it unimportant? To answer this question is to anticipate at least three or the four major types of philosophy to be examined in this book. 1

Epistemological questions of importance are, questions about the possibility or impossibility of getting knowledge, questions about the

1. J. Donald Butler, *Four Philosophies*, p. 26.

instrument of knowledge, questions about the directness or indirectness of the knowing process, and questions concerning sensation and perception. The purposes and processes of education are built upon the solutions to these and like questions, and therefore educational philosophy has found it necessary to deal with these questions and attempt to solve them. The conclusions reached in answer to these fundamental questions determine the type of educational philosophy which is to develop and the techniques and content of the educational system which is to be built upon that philosophy. Therefore, an Educational Philosophy finds it necessary to deal in full with the problems of epistemology.

Logic, a third aspect of philosophy, is often included as a part of epistemology. Logic is simply the rules of straight thinking. Aristotelian or deductive logic makes use of the syllogistic form to argue from general principles to specific cases. Inductive logic, sometimes called "the logic of discovery", proceeds in the opposite direction, gathering facts and drawing general conclusions from them. Although in the past these two logical forms have been separated, they are seen today to be complementary. Other forms of logic are functional or instrumental logic, the philosophical logic of the Hegelian dialectic, and the newer symbolic logic. It is obvious that an Educational Philosophy must be interested in logic, and that it must make use of the forms of logic. In fact, one of the oldest controversies in the process of education revolves around the relative importance of deductive or inductive reasoning in study and teaching. Therefore a philosophy of education must recognize the importance and the place of logic in its system, whether it considers logic as a part of epistemology or whether

it treats logic as a separate discipline.

Axiology is the aspect of philosophy which deals with the theory of values. Axiology represents man's recognition of the fact that there is a realm of existence or being and a realm of worth or value. To say that an object "is" is one thing, but to say that an object is "Good", "bad", "bright" or "expensive" is another. The first is an ontological statement, while the second is axiological. In outlining the field of axiology, Dr. Butler suggests consideration of the nature¹ of value, and the realms of value. The nature of value might almost be said to be the starting point of a Philosophy of Education. Both teacher and student find themselves committed to certain values by virtue of circumstance. In some way the whole process of education may be understood as a process of enhancing, modifying or developing those values already held plus the introduction of new realms of value hitherto unexplored by the teacher or the student. What Dr. Butler calls the "realms of value" are many and familiar. Ethical values are commonly thought of in the realm of value. Others are aesthetic, religious, educational, social and utilitarian values. The importance of these and other realms of value for education and therefore for educational philosophy is obvious. The aims and objectives of education in particular are moulded by the values chosen and by the understanding of the nature of value in all its realms. Therefore a full educational philosophy must have a theory of value as part of its fundamental beliefs.

In summary, it may therefore be said that a full Philosophy of Education must deal adequately with the three great aspects of philosophy,

1. J. Donald Butler, Four Philosophies, pp. 45-47.

namely: metaphysics, epistemology and axiology, and that logic must be considered either separately or as a part of epistemology. This basic content of a Philosophy of Education will form the frame of reference by which the philosophical implications of the educational principles underlying Inductive Method are to be evaluated.

Evaluation of the Philosophical Implications Underlying Inductive Method

As has been stated, the philosophical implications of the educational principles underlying Inductive Method will be evaluated in the light of two alternative hypotheses, with the possibility of the development of a third hypothesis. These hypotheses are:

- A. Hypothesis number one: The educational principles underlying Inductive Method imply a particular Philosophy of Education.
- B. Hypothesis number two: The educational principles underlying Inductive Method are a framework of method based on eclectic assumptions.
- C. Hypothesis number three: The educational principles underlying Inductive Method have unresolved elements which give promise of the possibility of the formulation of a new Philosophy of Education as a basis for the study of the Bible.

Each of these hypotheses must now be investigated separately, in order that the exact philosophical position of Inductive Method may be discovered.

Hypothesis number one, which is that the educational principles underlying Inductive Method imply a particular Philosophy of Education, is taken to mean that the educational principles of semantics, attitude, procedure and comprehension do in themselves contain so full and adequate a treatment of the questions of metaphysics, epistemology, logic and axiology as to imply a philosophy of education, and that their implications are so consistent and distinct as to imply a particular

philosophical position such as Idealism, Realism or Pragmatism. It is concluded that the findings of this thesis does not justify the acceptance of this hypothesis as the philosophical basis of Inductive Method. The deciding issue at this point is the test of consistency. Whereas, the educational principles underlying Inductive Method appear to be consistent within themselves on the level of principle and procedure, their philosophical implications do not necessarily reflect consistency of origin entirely within the purview of any one particular Philosophy of Education. As will be explained later in this chapter, there are elements in these principles which appear to have been drawn from several of the prevailing systems of educational philosophy. Thus it cannot be said of the educational principles underlying Inductive Method that they fully imply any particular philosophy of education. These principles are not drawn purely from Idealism, or from Realism, or from Aristotelianism, or from Pragmatism, or from any other distinct type of Educational Philosophy. Hypothesis number one is not the philosophical basis of Inductive Method.

Hypothesis number three, which is that the educational principles underlying Inductive Method have unresolved elements which give promise of the possibility of the formulation of a new Philosophy of Education as a basis for the study of the Bible, is taken to mean that the educational principles of semantics, attitude, procedure and comprehensiveness, while not implying any particular prevailing Philosophy of Education, do contain within themselves enough of unique content and inference to suggest the philosophical basis of an entirely new viewpoint in educational philosophy. Again, it is concluded that the findings of this thesis do

not justify the acceptance of this third hypothesis as the philosophical basis of Inductive Method. The deciding issue at this point is the test of comprehensiveness. While the educational principles underlying Inductive Method appear to deal comprehensively with one aspect of Biblical interpretation, they were not intended and they do not pretend to contain a full enough range of inference to imply a complete philosophy of education. As a means of getting at meaning, the educational principles underlying Inductive Method have been found to be primarily an aspect of epistemology, with comparatively few inherent inferences for metaphysics and axiology. It has been found in this thesis, that when students of the Bible adopt Inductive Method as their pattern of procedure, then these educational principles automatically become associated with a metaphysics and an axiology, but it is the metaphysics and axiology of the proponents of Inductive Method and not the metaphysics and axiology of the educational principles underlying Inductive Method. Hypothesis number three is not the philosophical basis of Inductive Method.

Hypothesis number two is that the educational principles underlying Inductive Method are a framework of method based on eclectic assumptions. This is taken to mean that whereas the philosophical assumptions of these principles are not consistent enough to imply a particular philosophy of education, and not comprehensive enough to imply the possibility of the formulation of a new philosophy of education, yet the philosophical implications appear clearly enough to reveal some background in the postulates of several established philosophies of education. No single one of the educational principles underlying

Inductive Method has been found to have its own uniqueness in its philosophical implications. Therefore, the findings of this thesis indicate that hypothesis number two is the closest approximation that can be found to a philosophical basis for Inductive Method.

The Ultimate Philosophical Basis of the Educational Principles Underlying Inductive Method in Biblical Study

Introductory Statement

As its final step, this thesis now turns to a detailed explication of the philosophical eclecticism which has been found to be the ultimate basis upon which Inductive Method rests. This explication will proceed in two steps. First, each separate educational principle will be traced to its own individual philosophical position. Second, a general summary and a set of conclusions will be drawn concerning the philosophical basis of the total pattern of educational principles which underlie Inductive Method. Thus the major problem of this thesis will be solved, and the philosophical implications of the educational principles underlying Inductive Method will have been found.

The Principle of Semantics

The Principle of Semantics, the first in logical order of the educational principles underlying Inductive Method, has been stated as, "Interpretation is most effective in the mother-tongue of the student, although final certainty must be sought in terms of meanings in the original tongue in which a document was written". The semantic principle is a practical principle, dealing primarily with the techniques of language and grammar, and as such has the least definite philosophical

implications of any of the four educational principles found. However, this principle has some traceable connections with three established philosophies of education, namely, Idealism, Realism and Pragmatism.¹

The Principle of Semantics has idealistic connections in its origin, its broader references, and in its appeal to direct experience. The study of the Scriptures in the mother-tongue of the student was a cardinal principle for Dr. White, and it has remained a cardinal principle for those who have followed him. In the field of education, Dr. White frequently acknowledged his great debt to the late Herman Harrell Horne, one of the leading theistic idealistic educators of this century. Many of those who have developed Dr. White's ideas did their graduate work under Dr. Horne at New York University. In The Philosophy of Education, Dr. Horne has the following paragraph on student interest:

And also, interest is felt in the novel that is similar to the familiar. The novel that is unintelligible is simply curious; the familiar has become commonplace; but the novel that is intelligible through likeness to the familiar, solicits investigation and interest. Knowledge is the basis of interest --- one is interested in that concerning which he knows something, and wants to know more. The pupil knows something. Recognize this, and present the new material so that it makes connection with what is already in the mind of the class. 2

Under the influence of such ideas as these, Dr. White formulated his procedures for presenting the Bible to the student in the familiar and

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1. The five Philosophies of Education dealt with in the Forty-First Yearbook of the National Society for the Study of Education are accepted as a working list of established Philosophies of Education. They are: Experimentalism (Pragmatism), Realism, Idealism, Aristotelianism (Hutchins and Adler), Authoritarianism.
 2. Herman Harrell Horne, The Philosophy of Education, pp. 195-196.

understandable terms of the student's mother tongue. The broader references of this semantic principle are also idealistic in tone. The Bible, the book which is held to be so important for every man to read and understand in his own familiar language, is, in the minds of proponents of Inductive Method, the revealed Word of God to the heart and soul of every man. This belief, which is in fact the reason for the development of Inductive Method, is very close to the metaphysics and axiology of theistic idealism. Man is an important "self" in a created universe, all of which takes its meaning from the Creator, and all of which is made clear in God's self-revelation in his Holy Word. Man and the universe have value because they stand in relation to Almighty God who gives them value. These are theological concepts which, in definiteness of belief, go beyond the normal bounds of philosophy, nevertheless they closely follow the philosophical pattern of Idealism. In its emphasis on the directness of experience in reading the Bible, and in its demand for self-activity on the part of the student during the interpretive experience, this semantic principle also betrays its dependence upon theistic idealism. Thus there are distinct and traceable elements of Idealism in this first principle of Inductive Method.

Even with its slight philosophical reference, the Principle of Semantics suggests certain conceptual elements of Realism as well as Idealism. The very fact that the Bible, a definite body of moral and spiritual content out of the ancient past, is considered to be of vital importance to every man in modern times, strongly suggests the attitude of many realists toward the importance of man's cultural heritage and

the importance of gaining factual knowledge of that heritage. The position of some realists that mind consists of both activity and content,¹ is also found in this semantic principle. Dr. Kuist sounds like a realist when he speaks as follows:

The mind normally acquires knowledge in terms of thought patterns provided by the mother-tongue. Even the scholar versed in foreign languages depends more than he may realize on these native thought patterns to organize the field of his special knowledge. 2

Thus there is some Realism as well as Idealism in this first principle of Inductive Method.

In its constant demand that the student participate in a vital experience of study and interpretation, this semantic principle reveals a certain pragmatic influence in its background. This pragmatic influence is not to be found in the Biblical content of Inductive Method, but rather in the vital and dynamic experience of study. On the part of the student, Inductive study is an actual re-living or re-creating of the original experience of the author in such vivid terms that the student is literally an imaginative participant in the spiritual struggle and forms his conclusions in that vital atmosphere. In emphasizing "First-hand acquaintance" in studying the Bible, Dr. Kuist writes as follows:

It might well be said that nothing is ever really ours, however it may have been presented to us originally, which we have not personally appropriated or allowed to prove itself in our own experience. Anyone who looks at life seriously must consider the quest for the truth by which he lives in terms of firsthand acquaintance. 3

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1. See, F. S. Breed, Educational and the New Realism, New York, The Macmillan Company, 1939. p. 135.
 2. Howard T. Kuist, "The Use of the Bible in the Forming of Men", The Princeton Seminary Bulletin, June 1944, p. 7.
 3. Ibid. p. 7.

This statement is almost a paraphrase of Dr. Kilpatrick's words: "The child learns what he lives, and what he learns he builds at once into character there 'to serve as foundation for future action'¹". The Semantic Principle, with its insistence that the Scriptures be studied in the student's own native tongue, is an attempt to make the student intimate with Scriptural thought; to make the Bible both learnable and livable.

The prime importance of the Bible to proponents of Inductive Method might lead some to the conclusion that this approach rests upon Authoritarianism as an educational philosophy. This is not the case, however. Proponents of Inductive Method respect the authority of the Bible, because they believe it to be the revealed Word of God, and they accept the authority of God. But on the level of interpretation, where Inductive Method operates, they reject any human authoritarianism both scholarly and ecclesiastical, and leave the individual mind free to interpret according to its own training and experience. It can thus be said that proponents of Inductive Method respect the authority of the Bible but reject authoritarianism in the interpretation of the Bible.

Thus, from the point of view of educational philosophy, the Principle of Semantics may be said to rest primarily upon Idealism, and secondarily on Realism with a suggestion of Pragmatism.

The Principle of Attitude

The Principle of Attitude, the second in logical order of the educational principles underlying Inductive Method, has been stated as, "This

1. William H. Kilpatrick, "Philosophy of Education from the Experimentalist Outlook", Forty-First Yearbook, Part I, p. 63.

procedure in interpretation is legitimate, only when the interpreter is receptive to the author's meaning". In chapter six it has been concluded that this Principle of Attitude and the following Principle of Logical Procedure are more in the order of scientific rather than philosophical principles.¹ However, it was further concluded that these principles go beyond science and become philosophical because of the nature of the Biblical subject matter involved and because of the nature of those who have developed and who use Inductive Method. These conclusions were summarized by saying that these two principles represented a partially scientific means to a partially philosophical end. Therefore, this Principle of Attitude appears to have a dual significance. From the point of view of technique, it is scientific, while from the point of view of purpose it is philosophical. Thus the true philosophical position of the Principle of Attitude must be sought in the interrelationship between the scientific technique and the philosophical purpose of the principle. It has been found in this study that the Principle of Attitude, like the Principle of Semantics, has elements similar to the philosophies of Idealism, Realism and Pragmatism.

The Principle of Attitude, like the Principle of Semantics, is idealistic in the philosophical pattern which it reflects. To be receptive to something outside ones self. This statement is realistic as well as idealistic. In the case of Inductive Method, as being studied here, it means to be receptive to the revelation of God as recorded in

1. Cf. pp. 135-136

the Bible. This implies the existence of God, the fact that God has spoken in self-revelation, the ultimate importance of what God has said, and therefore the necessity for man to hold an attitude of receptivity toward ultimate truth. This pattern follows very closely that described by Dr. Butler in speaking of the educative process of Idealism:

In trying to understand the idealist philosophy of education, it is important to remember that the exponent of this philosophy is first of all a metaphysical idealist, and secondarily a moral and social idealist. The ultimately real, he says, is Spirit; and this ultimately real Spirit is absolutely good. Individual children of men as actually found in the classroom may be far from the goodness of God in moral achievement. And present society may fall far short in resembling the coming City of God. But since ultimate reality is ultimate, and since present man and his society are transitory, education must be conformed to the ultimate, which is God, rather than to present man and present society, which are uncertain and changing. 1

Therefore it can be said that the philosophical pattern suggested by this Principle of Attitude is the pattern of idealistic metaphysics.

The Principle of Attitude, by urging receptivity on the part of the interpreter, lays emphasis upon a certain content, upon the accumulated knowledge and experience of mankind, after the fashion of many realists. Education, as implied by this principle, consists of knowledge as well as experience. This very emphasis makes it difficult for the student using Inductive Method to lay aside his presuppositions and achieve the unprejudiced receptivity for which the principle calls. To the inductive student, the importance of the Biblical record, and the multiplicity of past opinion about it, thrusts into his mind even as he

1. J. Donald Butler, Four Philosophies, p. 225.

tries to clear his mind and be receptive. Thus the Realism reflected in the Principle of Attitude can become a somewhat "naive" Realism, in constant danger of believing that it lays aside more of presupposition than it actually does.

Insofar as the Principle of Attitude moves in the direction of pure objectivity, it approaches the attitude of the "scientific realist". This attitude is also an element in the pragmatic learning situation. To the pragmatist or "experimentalist" learning takes place at the advancing edge of new and vital experience unencumbered by presuppositions or fixed principles. In a passage already quoted in explanation of this Principle of Attitude,¹ Dr. White sounds almost like an experimentalist, as he calls for an objective approach to an experience of discovery in the study of the Bible:

Following this (i.e. the scientific) method, White would tolerate no interpretation until every detail of the passage of Scripture under consideration had been scrutinized and weighed. He would ask the student not only to take off his imagination but to table all presuppositions and questions while he searched the materials at hand. Let him read for enforced impressions, not immediate conviction. Let him wait for answers until they 'come home like doves to their windows'. He knew that it was a strategic mistake in dealing with the mind to fit all narratives into a preconceived theory pro or con, or to force oneself to draw from it conclusions which do not come home naturally and with inherent force. 2

Proponents of Inductive Method are somewhat wary of allowing this principle to be pushed too far toward pure objectivity. Some would go f

1. Cf. p. /39

2. Charles R. Eberhardt, The Bible in the Making of Ministers, p. 139.

further than others at this point. All that can be said is that a scientific objectivity, similar to that of the pragmatic learning experience is suggested by the Principle of Attitude.

Thus, the Principle of Attitude, like the Principle of Semantics, follows the pattern of Idealism with some suggestion of Realism and Pragmatism in its background.

The Principle of Logical Procedure

The Principle of Logical Procedure, the third in logical order of the educational principles underlying Inductive Method, has been stated as "Inductive investigation logically precedes deductive conclusions in this process of interpretation". As was pointed out in the preceding section of this chapter, the Principle of Attitude and the Principle of Logical Procedure are more in the order of scientific rather than philosophical principles. However, it was also stated that whereas they are primarily scientific in origin and application, they go beyond the scientific and become philosophical because of the nature of those who have developed and used Inductive Method. The Principle of Logical Procedure, like the Principle of Attitude appears to have a dual signification, being scientific from the point of view of purpose. Philosophically considered, the Principle of Logical Procedure appears to be almost pure method, and what is more, a quasi scientific method. It is a procedure for the gathering and weighing of facts upon which conclusions can be built. If logic is held to be a separate field of philosophical inquiry, then this principle is primarily a principle of logic. In contrast with the more common deductive methods of Biblical study, this principle lays heavy emphasis on induction. Therefore, while not

out of harmony with Idealism as a philosophy of education, the principle of Logical Procedure appears to be more closely identified with Realism and Pragmatism than with the other viewpoints in educational philosophy.

The Principle of Logical Procedure is idealistic more in its origin and in its purpose than in its practice and technique. The main effort of Dr. White, was to find an accurate and usable tool for the interpretation of the Bible, in order that the truths revealed by God might be made available to all men. The theological position of Dr. White and those who have developed Inductive Method; their conceptions of God, man, the universe, and the nature of learning, plus the aims and objectives of their work, all are in closer harmony with Idealism than with any other philosophical position. In the search for an accurate tool for the interpretation of their key body of content, the Bible, these students consciously adopted Inductive Method as the primary instrument of their investigations. Dr. Charles R. Eberhardt comments:

White's adaptation of induction to the study of the Bible remains his greatest single contribution to the field of theological education. 1

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White, greatly influenced by Dr. Herman Harrell Horne at this point, sought an adequate balance between induction and deduction as tools of investigation in Biblical study, as the following paragraph from Dr. Eberhardt's book demonstrates:

White found theological education almost entirely deductive, formal, memoriter. In calling it up to a

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1. Charles R. Eberhardt, The Bible in the Making of Ministers, p. 118.
 2. Ibid. pp. 129-131.

point of order and in stressing the need for scientific procedure, he seemed, in the necessity of emphasis, to go to the other extreme. But the bifurcation is not implicit in White, even though it may be at times apparent in those who have tried to cast out demons in his name. He was always clear in his own mind that deduction must round out and crown the attainment of the student, and that it must very quickly bring him "abreast of the learning of his ancestors". 1

Thus from a metaphysical and axiological basis in Idealism, Inductive Method consciously chose scientific method as its model in the realm of procedure.

This choice, on the part of the originators and proponents of Inductive Method, makes the Principle of Logical Procedure far more a scientific principle than the other three, and thus aligns it more closely with Realism and Pragmatism than with Idealism. Realists and pragmatists lay very heavy stress upon the world as science understands it and upon scientific method in the interpretation of the world. Of the realists, Dr. Butler writes, "Many of them hold that philosophy has no peculiar insights of its own and that its job is to generalize upon the findings of science."² In his commentary on John Dewey's Democracy and Education, Dr. Horne writes as follows:

According to Dr. Dewey, philosophy should not concern itself with speculations which cannot be tested by experience (see what is perhaps his most significant work, Reconstruction in Philosophy) but with resolving the conflicts within experience....Such an interpretation of the role of philosophy wipes out the distinction in method between science and philosophy....Philosophy becomes the application of the scientific method to the problems of society, it is one with social science."³

1. Ibid. pp. 131-132.

2. J. Donald Butler, Four Philosophies, p. 307.

3. Herman Harrell Horne, The Democratic Philosophy of Education, p. 2.

While the Principle of Logical Procedure cannot be identified with either of these viewpoints, it remains an application of the scientific method to the interpretation of the Bible, and reveals its kinship to Realism and Pragmatism at this point.

Thus the Principle of Logical Procedure, while not out of harmony with Idealism, betrays a close alliance with the viewpoints of Realism and Pragmatism in its adaptation of the scientific method to the interpretation of the Bible.

The Principle of Comprehension

The Principle of Comprehension, the fourth in logical order of the educational principles underlying Inductive Method, has been stated as, "In this interpretive procedure, units of composition should be comprehended as wholes." This is a principle within which all the other principles operate. Its aim is to keep text within context, and constantly to keep the interpreter aware of the ever widening spiral of meaning involved in the developing theme of the work under study. The Principle of Semantics enables one to comprehend whole units in the familiar idiom of the mother-tongue. The Principle of Attitude makes the mind receptive to the author's change in mood and subject matter, in order that whole units may become apparent. The Principle of Logical Procedure guides the detailed search for units of expression and the relations between units. Thus, the other three principles literally work for and within this over-arching principle. Students of Inductive Method feel that somewhere within the scope of this Principle of Comprehension the fullest grasp of an author's intent is to be found. This Principle of Comprehension, emphasizing as it does the units of

expression which an author uses and the relationships existing between those units, calls for an omnipresent awareness of the inherent structure and texture of a document. The Principle of Comprehension describes the student of Inductive Method as one who is keenly aware of the separate units of thought that go to make up a composition, but who is perhaps even more aware of the developing relationships which tie these separate units of thought together. In the whole units plus their relationships is to be found the meaning which the author intended the reader to grasp.

This description of the Principle of Comprehension, the final and in some ways the most important of the four educational principles underlying Inductive Method, is almost an exact parallel to the main epistemological postulates of Idealism. The over-all concept of the part within the whole, the intricate web of interrelationships tying the parts together, the search for and the implied faith in the structural nature of a document, all find their parallels in the epistemology of Idealism. That this principle is in harmony with idealistic metaphysics, can be demonstrated by the following quotation from Dr. Butler's book:

By way of brief summation, a general outline of the idealistic metaphysics may be described in the following propositions:

1. The self is the prime reality of individual experience.
2. Ultimate reality is a self.
3. Ultimate reality may be one self, a community of selves, or a Universal self within whom are many individual selves.
4. Evil is not a real existent value; it is the negation of value.
5. The individual self has all the freedom essential to self-determination. 1

1. J. Donald Butler, Four Philosophies, pp. 180-181.

Proponents of Inductive Method would find themselves, with some personal variations, in general agreement with all these propositions. Idealistic logic, with its insistence on the unity and coherence of truth, and the ever widening spirals of part-whole relationship, finds its echo in this Principle of Comprehension. Idealistic axiology, holding as it does to the permanence of value, and to God or the ultimate value as the source of all things good, is also demonstrated by this Principle of Comprehension and by those who have espoused this principle in Biblical interpretation. There appears to be little or no Realism or Pragmatism at the root of the Principle of Comprehension. This principle is almost purely idealistic in its ultimate implications.

Thus, the Principle of Comprehension appears to rest solidly upon the philosophy of Idealism, with little or no reference to other types of educational philosophy.

Summary and Conclusions

By way of summary and conclusion concerning the philosophical implications of the educational principles underlying Inductive Method in Biblical analysis, something may now be said about the philosophical position reflected by these principles, and something may be said about their general nature and future development.

The position of these four principles from the point of view of educational philosophy, is that of eclecticism. All four principles rest upon the philosophy of Idealism at some point, and this gives a general unity to the pattern on the philosophical level. However, the Principle of Attitude reveals some realistic basis, the Principle of Logical Procedure is largely grounded in Pragmatism, while the Principle

of Comprehension is almost wholly Idealistic. No principle is without traceable philosophical connections, but each principle seems to have its own uniqueness. It is concluded that the educational principles upon which Inductive Method rests cannot be brought to a full and consistent pattern on the level of educational philosophy. They can be brought into a full and consistent pattern on the level of method. Since this is the ultimate purpose of Inductive Method, it is further concluded that the educational principles underlying Inductive Method are a sound and useful pattern of interpretive procedure, but they do not reflect any one type of educational philosophy nor do they in themselves constitute a new educational philosophy. Philosophically speaking, these principles are an eclectic pattern of interpretive procedure consciously drawn together for a definite purpose. They cannot be more, and they do not pretend to be more.

Chapter IX: General Summary and Conclusions

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Introductory Statement

This chapter will consist first of a general summary of the findings of each separate chapter of the thesis, demonstrating the successive steps in the solution of the problem. The second part of this chapter will consist of the conclusions which follow from the findings mentioned above.

General Summary of Findings

Chapter I: Introduction

The introduction to the thesis briefly traced the history of Inductive Method from its beginning with Dr. W. W. White up to its present stage of development, and stated that no attempt had yet been made to relate this instrument of understanding to the viewpoints of educational philosophy. The problem of the thesis was then stated as follows: "The problem of this thesis is to analyze and demonstrate Re-creative (Inductive) Method in Biblical study, in order to determine the philosophical implications of its underlying educational principles, and to evaluate these implications in terms of prevailing established philosophies of education".¹ There followed definitions of the key terms used in this statement of the problem. The introduction concluded with a sketch of the general plan of the thesis.

Chapter II: An Analysis of Inductive Method in Biblical Study

Chapter two consists of a technical analysis of Inductive Method in

1. See p. 4

in Biblical study. This analysis was prepared by the writer of this thesis and twice submitted to a jury of eight college and seminary professors, each holding the degree of Doctor of Philosophy, and each one of whom is committed to the use of Inductive Method in their study and teaching. The criticisms and suggestions of this jury were incorporated in the final draft of the analysis which appears as chapter two of the thesis.

At the suggestion of one of the jury members, three channels of investigation were used in the preparation of the analysis: first, the frame of reference of Inductive Method; second, the aspects of analysis accepted by proponents of Inductive Method; third, the pattern of procedure used in inductive study of the Bible.

The frame of reference of Inductive Method was found to be the broad field of communication. The Bible finds its place in the field of communication as a series of written documents, and is therefore subject to the same laws of composition and interpretation as any other book. In so far as method itself is concerned, Inductive Method approaches the Bible as a vehicle of written communication in the same manner that it might approach any other vehicle of communication.

Inductive Method accepts the historical aspect, the re-creative aspect and the judicial aspect, as valid aspects of analysis in Biblical study. Inductive Method claims, as its natural sphere of endeavor, the re-creative aspect, but proponents of this approach to Scripture are quick to point out their dependence upon and their interdependence with the historical and the judicial aspects. Proponents of Inductive Method also insist that the spiritual uniqueness of the Bible be recognized.

The pattern of procedure in Inductive study rests upon five preliminary assumptions and involves four definite steps of actual procedure. The five preliminary assumptions are: 1. study in the mother-tongue, 2. study by books, 3. study by books-as-wholes, 4. the primacy of observation, 5. the attitude of objectivity. The four procedural steps are: 1. the analytical search for parts, 2. the determination of relationships between parts, 3. the summarization of meaning, and 4. evaluation and application.

Chapter III: A Demonstration of Inductive Method in Biblical Study

Chapter three consists of two studies of Books of the Bible using Inductive Method. These two studies were chosen by the afore-mentioned jury as being the best published demonstrations of inductive analysis of Biblical books. The first is Studia Biblica XI The Book of Jeremiah by Dr. Howard Tillman Kuist, in the July 1950 issue of the journal Interpretation. The second is Studia Biblica II The First Epistle to the Thessalonians by Dr. Edward Payson Blair, in the April 1948 issue of the journal Interpretation.

Chapter IV: The Definition of an Educational Principle

In this chapter, after tracing the etymology of the term "principle", and after defining some of the characteristics of a principle as used in this thesis, a principle was defined as: "a generalized statement of belief, fundamental to subsequent procedure". An educational principle, or a principle of education, therefore, is a generalized statement of belief, fundamental to subsequent procedure in the field of education.

Chapter V: How Were the Educational Principles Underlying
Inductive Method Arrived at?

After re-stating the definition of an educational principle and after pointing out the use of the Law of Parsimony in the search for principles, the specific use of this definition of an educational principle in the chapters to follow was explained. The definition was applied to the published writings of the eight professors who formed the jury consulted in chapter two. Their works were read both for explicit and for implicit statements of educational principles. The tentative statement of the educational principles underlying Inductive Method which resulted from these two readings was submitted to this same jury for criticism and comment. The jury was asked two questions concerning the tentative statement of principles. First, they were asked if the principles found adequately represented Inductive Method. Second, the jury members were asked if the statements found were accurate as regards their own understanding of what they had written. Upon receipt of the jury's criticisms, a final revised statement of the educational principles underlying Inductive Method was drawn up. This statement forms the body of chapter VII of the thesis.

Chapter VI: A Statement of the Educational Principles
Underlying Inductive Method in Biblical Analysis

Inductive Method was found to rest upon four educational principles:

1. The Semantic Principle, 2. The Principle of Attitude, 3. The Principle of Logical Procedure, 4. The Principle of Comprehension. These four principles were defined as follows:

1. The Semantic Principle ---- Interpretation is most effective in the mother-tongue of the student, although final certainty must

be sought in terms of meanings in the original tongue in which a document was written.

2. The Principle of Attitude ---- This procedure in interpretation is legitimate only when the interpreter is receptive to the author's meaning.
3. The Principle of Logical Procedure ---- Inductive investigation logically precedes deductive conclusions in the process of re-creative interpretation.
4. The Principle of Comprehension ---- In this interpretative procedure, units of composition should be comprehended as wholes.

These four principles are considered by proponents of this procedure to be the foundation upon which Inductive Method rests.

Chapter VII: The Philosophical Implications of the Educational Principles Underlying Inductive Method in Biblical Analysis

Following the procedure laid down in the outline of this thesis, in this chapter certain metaphysical, epistemological, logical and axiological questions were asked concerning the educational principles defined in chapter six. Due to the nature of Inductive Method as an epistemological discipline, these categories of questions were placed in the following order: epistemological, logical, metaphysical and axiological.

Concerning the epistemological position reflected in the educational principles underlying Inductive Method, it can be said that while they do not consistently imply it, they all leave room for an other than natural source for human knowledge; that no definite theory of knowledge is implied by these principles, but that the weight of their emphasis would probably rest upon intuition and revelation; that the relevance of human knowledge is practically an assumption upon which a pattern of procedure is built; that they fulfill the general criteria of consistency, coherence, correspondence to fact, value for living and comprehensiveness,

but these principles are not scientific since adequate objective tests cannot be applied to the results of their findings; and finally that, from the point of view of logic, Inductive Method can legitimately be used as an instrument of investigation, but that some descriptive adjective other than inductive should be used to designate this procedure.

In conclusion it was stated that the educational principles underlying Inductive Method are epistemological in that they operate within the categories of epistemology, but that they do not contain in themselves a full epistemology since they are primarily operational in nature.

Concerning the metaphysical position reflected in the educational principles underlying Inductive Method, it can be said that, whereas within themselves these principles are primarily operational and therefore have little direct bearing upon the problems of metaphysics, they all allow room for a belief in an infinite God creating a finite universe as a home for man whose ultimate nature is spiritual being; that the mind appears to be a vitally important instrument of God and man for the purpose of perceiving and conceiving experience in its immediate and ultimate relationships, and that Inductive Method implies "Spiritualism" as the body-mind relation.

Concerning the axiological position reflected in the educational principles underlying Inductive Method, it has been found that, in and of themselves, these principles imply almost nothing concerning ultimate value in the universe, but that the religious men and women who have developed Inductive Method display a full axiology based upon Protestant

Christian conclusions. These proponents of Inductive Method hold God to be the supreme and only source of ultimate value; they hold generally to the part-whole theory of value; they hold that the place of value in the universe is in the spiritual realm; truth is held to be important, orderly and partial; they hold the self to be a spiritual being, free and immortal under the sovereignty of God.

Concerning the general philosophical implications of the educational principles underlying Inductive Method, it was concluded that these principles are epistemological in nature; that they have little bearing upon the questions of metaphysics and axiology; but that they form a significant pattern of procedure for the interpretation of the creative works of man. They do not imply a full epistemology.

Chapter VIII: The Evaluation of the Philosophical Implications of the Educational Principles Underlying Inductive Method in Biblical Analysis

In evaluating the philosophical implications of the educational principles underlying Inductive Method in Biblical Analysis it was first found to be necessary to draw up a brief statement of the basic content of any philosophy of education. It was concluded that a fully developed philosophy of education must deal adequately with the three great aspects of philosophy, namely: metaphysics, epistemology and axiology, and that logic must be considered either separately or as a part of epistemology.

With this summary of philosophy as a basis for judgment, the philosophical implications of the educational principles underlying Inductive Method in Biblical analysis were evaluated in relation to three

hypotheses which had been set up in the thesis outline. These hypotheses are as follows:

- A. Hypothesis number one ---- That the educational principles underlying Inductive Method imply a particular philosophy of education.
- B. Hypothesis number two ---- that the educational principles underlying Inductive Method are a framework of method based on eclectic assumptions.
- C. Hypothesis number three ---- that the educational principles underlying Inductive Method have unresolved elements which give promise of the possibility of the formulation of a new philosophy of education as a basis for the study of the Bible.

Hypothesis number two: that the educational principles underlying Inductive Method are a framework of method based on eclectic assumptions, was found to be the closest approximation to a philosophical basis for Inductive Method.

Chapter VIII continues by tracing each separate educational principle to its ultimate individual philosophical position. The Principle of Semantics, namely: "interpretation is most effective in the mother-tongue of the student, although final certainty must be sought in terms of meanings in the original tongue in which a document was written", was found to suggest Idealism with some traceable parallels in Realism and Pragmatism. The Principle of Attitude, namely: "this procedure in interpretation is legitimate only when the interpreter is receptive to the author's meaning", was, like the Principle of Semantics, found to suggest Idealism with some reference to Realism and Pragmatism. The Principle of Logical Procedure, namely: "inductive investigation logically precedes deductive conclusions in this process of interpretation", was found to be not out of harmony with Idealism, but was found to be far more closely allied with Realism and Pragmatism than the former two

principles. The Principle of Comprehension, namely: "in this interpretative procedure, units of composition should be comprehended as wholes", was found to rest solidly upon the philosophy of Idealism with little or no reference to other types of philosophy.

In summary and conclusion, it was found that these four educational principles which underlie Inductive Method in the analysis of the Bible suggest a philosophical eclecticism rather than suggesting any particular philosophy of education. These principles appear to be an eclectic pattern of interpretative procedure consciously drawn together for the definite purpose of biblical interpretation.

General Conclusions of the Thesis

From the preceding study of the philosophical implications of the educational principles underlying Inductive Method in Biblical analysis, the following general conclusions can be drawn.

First, Inductive Method is a legitimate and useful instrument for the interpretation of the Bible. That it is legitimate is attested to by the fact that although it has been used and developed for over fifty years by many widely recognized scholars in varying positions of responsibility and circumstance, its fundamental tenets have remained almost as they were on the day of its inception. The educational principles upon which Inductive Method rests are traceable clear back to the earliest days of Wilbert Webster White. They seem to have had a certain survival value in the hard testing ground of experience. Chapter two of this thesis proves that Inductive Method as it stands today, when studied exhaustively by a body of scholars, will yield a set of conclusions upon which general agreement can be obtained. The Inductive

Method as a useful instrument of interpretation is attested to by the insights obtained from its use. Chapter three of this thesis consists of two illustrations of Inductive Method published in a nationally known journal. These two studies of books of the Bible, in which Inductive Method is used throughout as the pattern of interpretation, are illustrative of the results obtained from this approach in actual practice.

Second, it is concluded from the preceding study that Inductive Method cannot stand alone as the method of studying the Bible. Inductive Method rather takes its place with such other approaches to biblical truth as the historical, the textual and the exegetical. If a finding based on Inductive Method were to contradict a proven fact of history, or were to be based on a false translation of the text, or were to be exegetically invalid, then the finding based on Inductive Method would be wrong and untenable and a sounder interpretation would have to be sought. Inductive Method appears essentially to be an added insight in the already established field of biblical interpretation.

In the third place, it is concluded from the preceding study that Inductive Method cannot lay claim to being a scientific discipline of interpretation. Logic will not allow an investigative procedure to call itself scientific unless adequate objective tests can be made of its findings. In chapter seven it was concluded that the end-product finally sought by proponents of Inductive Method is commitment to the "way of life" found in the Bible. The degree to which this commitment is obtained and the degree to which this way of life is lived are matters far too subjective to admit of adequate objective testing. Therefore

Inductive Method cannot claim to be a scientific discipline.

Fourthly, it is concluded from the preceding study that Inductive Method, particularly in its pattern of procedure, lays such heavy stress on basing interpretative conclusions on such textual facts as repetition of ideas, contrasts between ideas, parallel ideas and step by step development of thought that it closely resembles the causal-connection type of induction. If this be true, then the next statement demanded by logic is to the effect that Inductive Method, as an approach to the interpretation of the Bible, can never reach certainty in interpretation. At best Inductive Method can produce an hypothesis as to the meaning of a given passage of scripture.

In the fifth place, it is concluded from the preceding study that with the above facts in mind, it is highly questionable whether the term "inductive" should be used to describe this investigative procedure. The term "inductive" involves more than is either claimed or done by proponents of this approach to the understanding of the Bible. It actually involves more than can be done by Inductive Method as it now stands. There is method in this type of study and there is induction in this type of study, but it is not Inductive Method. Perhaps the word "Re-creative" is more descriptive of what is actually done, and it is suggested that the phrase "Re-creative study of the Bible" would be a better designation than "Re-creative Method in Bible study."

Finally, it is concluded from the preceding study, that from the point of view of educational philosophy Inductive Method rests upon an eclectic foundation. It does not rise from within the purview of any particular educational philosophy to the exclusion of others. Neither

in purpose or design is Inductive Method adequate to form the basis of a new philosophy of education. Rather, arising in an era of conflict-educational philosophies, Inductive Method represents a conscious synthesis of varying points of view for the purpose of filling a particular need. In studying all about the Bible, the Bible itself was being neglected, or so these students felt. Some procedure for studying the Bible itself seemed to be needed, and Inductive Method was developed to meet that need. Those who developed Inductive Method had been exposed in their training to the old thought as well as the new thought in educational philosophy. Dr. White and those who have followed him, while consciously formulating an instrument of interpretation, appear unconsciously to have drawn their fundamental principles from the varying educational philosophies in vogue in their era. This fact would not appear to negate the validity or the effectiveness of Inductive Method as an instrument of understanding. It simply assists in the understanding of the instrument. Nothing found in this thesis leads to the conclusion that Inductive Method is philosophically unsound and that its use as an instrument of interpretation should immediately cease. From the point of view of educational philosophy however, it is concluded that certain aspects of Inductive Method should be more carefully studied and more clearly understood by those who use it as a medium of understanding and interpreting the Bible.

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