NOTABLE BIBLICAL SCHOLARS AND INFLUENTIAL THINKERS

Saint Augustine

1 INTRODUCTION
SAINT AUGUSTINE

Saint Augustine, born in what is now Souk-Ahras, Algeria, in AD 354, brought a systematic method of philosophy to Christian theology. Augustine taught rhetoric in the ancient cities of Carthage, Rome, and Milan before his Christian baptism in 387. His discussions of the knowledge of truth and of the existence of God drew from the Bible and from the philosophers of ancient Greece. A vigorous advocate of Roman Catholicism, Augustine developed many of his doctrines while attempting to resolve theological conflicts with Donatism and Pelagianism, two heretical Christian movements.

THE BETTMANN ARCHIVE

Saint Augustine (354-430), greatest of the Latin Fathers and one of the most eminent Western Doctors of the Church.

Augustine was born on November 13, 354, in Tagaste, Numidia (now Souk-Ahras, Algeria). His father, Patricius (died about 371), was a pagan (later converted to Christianity), but his mother, Monica, was a devout Christian who labored untiringly for her son's conversion and who was canonized by the Roman Catholic church. Augustine was educated as a rhetorician in the former North African cities of Tagaste, Madaura, and Carthage. Between the ages of 15 and 30, he lived with a Carthaginian woman whose name is unknown; in 372 she bore him a son, whom he named Adeodatus, which is Latin for “the gift of God.”

II  INTELLECTUAL STRUGGLE

Inspired by the philosophical treatise Hortensius, by the Roman orator and statesman Marcus Tullius Cicero, Augustine became an earnest seeker after truth. He considered becoming a
Christian, but experimented with several philosophical systems before finally entering the church. For nine years, from 373 until 382, he adhered to Manichaeism, a Persian dualistic philosophy then widely current in the Western Roman Empire. With its fundamental principle of conflict between good and evil, Manichaeism at first seemed to Augustine to correspond to experience and to furnish the most plausible hypothesis upon which to construct a philosophical and ethical system. Moreover, its moral code was not unpleasantly strict; Augustine later recorded in his *Confessions*:"Give me chastity and continence, but not just now." Disillusioned by the impossibility of reconciling certain contradictory Manichaeist doctrines, Augustine abandoned this philosophy and turned to skepticism.

About 383 Augustine left Carthage for Rome, but a year later he went on to Milan as a teacher of rhetoric. There he came under the influence of the philosophy of Neoplatonism and also met the bishop of Milan, St. Ambrose, then the most distinguished ecclesiastic in Italy. Augustine presently was attracted again to Christianity. At last one day, according to his own account, he seemed to hear a voice, like that of a child, repeating, “Take up and read.” He interpreted this as a divine exhortation to open the Scriptures and read the first passage he happened to see. Accordingly, he opened to Romans 13:13-14, where he read: “...not in revelry and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.” He immediately resolved to embrace Christianity. Along with his natural son, he was baptized by Ambrose on Easter Eve in 387. His mother, who had rejoined him in Italy, rejoiced at this answer to her prayers and hopes. She died soon afterward in Ostia.

### III  BISHOP AND THEOLOGIAN
He returned to North Africa and was ordained in 391. He became bishop of Hippo (now Annaba, Algeria) in 395, an office he held until his death. It was a period of political and theological unrest, for while the barbarians pressed in upon the empire, even sacking Rome itself in 410, schism and heresy also threatened the church. Augustine threw himself wholeheartedly into the theological battle. Besides combating the Manichaean heresy, Augustine engaged in two great theological conflicts. One was with the Donatists, a sect that held the sacraments invalid unless administered by sinless ecclesiastics. The other conflict was with the Pelagians, followers of a contemporary British monk who denied the doctrine of original sin. In the course of this conflict, which was long and bitter, Augustine developed his doctrines of original sin and divine grace, divine sovereignty, and predestination. The Roman Catholic church has found special satisfaction in the institutional or ecclesiastical aspects of the doctrines of St. Augustine; Roman Catholic and Protestant theology alike are largely based on their more purely theological aspects. John Calvin and Martin Luther, leaders of the Reformation, were both close students of Augustine.

Augustine's doctrine stood between the extremes of Pelagianism and Manichaeism. Against Pelagian doctrine, he held that human spiritual disobedience had resulted in a state of sin that human nature was powerless to change. In his theology, men and women are saved by the gift of divine grace; against Manichaeism he vigorously defended the place of free will in cooperation with grace. Augustine died at Hippo, August 28, 430. His feast day is August 28.

IV WORKS

The place of prominence held by Augustine among the Fathers and Doctors of the Church is comparable to that of St. Paul among the apostles. As a writer, Augustine was prolific,
persuasive, and a brilliant stylist. His best-known work is his autobiographical *Confessions* (circa 400), exposing his early life and conversion. In his great Christian apologia *The City of God* (413-26), Augustine formulated a theological philosophy of history. Ten of the 22 books of this work are devoted to polemic against pantheism. The remaining 12 books trace the origin, progress, and destiny of the church and establish it as the proper successor to paganism. In 428 Augustine wrote the *Retractions*, in which he registered his final verdict upon his earlier books, correcting whatever his maturer judgment held to be misleading or wrong. His other writings include the *Epistles*, of which 270 are in the Benedictine edition, variously dated between 386 and 429; his treatises *On Free Will* (388-95), *On Christian Doctrine* (397), *On Baptism: Against the Donatists* (400), *On the Trinity* (400-16), and *On Nature and Grace* (415); and *Homilies* upon several books of the Bible.

**HENRY WARD BEECHER**

Henry Ward Beecher (1813-1887), American clergyman and abolitionist, one of the most popular preachers of his day.

The son of Lyman Beecher, Henry was born in Litchfield, Connecticut, on June 24, 1813, and educated at Amherst College and at the Lane Theological Seminary. In 1847, after serving as pastor to Presbyterian congregations in Lawrenceburg, Indiana, and Indianapolis, Indiana, he became the pastor of the Plymouth Church of the Pilgrims in Brooklyn, New York. He held this post for the rest of his life and became one of the most famous pulpit orators and lecturers in American history. His theological views were fairly orthodox, but he attracted and held huge audiences in the United States and England with his brilliant speeches and leadership at services.
and revival meetings and by his espousal of such controversial causes as the biological theory of evolution and scientific historical study of biblical texts.

One of the earliest and best-known supporters of the abolitionists, Beecher was also an effective proponent of women's rights, particularly woman suffrage. From 1861 to 1863 he was editor in chief of the Independent, a religious and political periodical largely devoted to these causes, and from 1870 to 1881 he edited The Christian Union (later The Outlook), a similar publication. In 1874 Beecher's former friend and successor as editor of the Independent, the American journalist and writer Theodore Tilton, brought suit for damages against him, charging that Beecher had committed adultery with Tilton's wife. A trial held in that year ended in a disagreement by the jury, leaving Beecher's reputation uncleared, and although later investigations, including an investigation by a council of Congregational churches, fully exonerated him, his later years remained clouded by the scandal. He died in Brooklyn, on March 8, 1887.

Beecher's published works comprise mainly reprinted sermons, lectures, and magazine articles. His other writings include the novel Norwood; or, A Tale of Village Life in New England (1867) and The Life of Jesus the Christ (4 volumes, 1871-91).

See also Abolitionists.

JACOB BEN ASHER

Jacob Ben Asher (1269?-1340?), commentator on the Bible and codifier of Jewish law. The son of the famous German scholar Rabbi Asher, Jacob was born in Germany, possibly in the city of Cologne, but eventually he traveled to Spain. He died about 1340 and was buried in Toledo, Spain.
Jacob's main work is the *Arbaah Turim* (Four Columns), a codification of Talmudic laws (Jewish civil and religious decrees), presented in four divisions: *Orah Hayyim* (Way of Life), *Eben Ezer* (Stone of Help), *Yoreh Deah* (Teacher of Knowledge), and *Hoshen Mishpat* (Breastplate of Judgment). This code covers the Sabbath and festivals, marriage and divorce, the dietary regimen, and civil and criminal law. The *Arbaah Turim* has remained authoritative for Jews of both the Sephardic culture (centered in Moorish Spain) and the Ashkenazic culture (centered in central and eastern Europe). Jacob's successors elaborated upon the code, and it later formed the basis of the *Shulhan Arukh* (Set Table), the standard code of laws for orthodox Judaism.

**PHILOTHEOS BRYENNIOS**

Philotheos Bryennios (1833?-1914), Greek theologian and scholar, best known for his scholarship on Christian biblical writings. Bryennios was born in Constantinople (present-day İstanbul), Turkey. After attending theological school in Khalkís, Greece, he continued his higher education in philosophy and history at universities in the German cities of Leipzig, Berlin, and Munich. He was appointed professor of church history and exegetics at the theological school of Khalkís in 1861, becoming director of the school in 1863. In 1865 Bryennios was appointed metropolitan of Serrai, Macedonia, and in 1875 he became metropolitan of Nicomedia (present-day İzmit), Turkey.

In 1873, while working in the library of the monastery of the Jerusalem patriarchate in İstanbul, Bryennios discovered an important religious manuscript. The manuscript contained the First and Second Epistles of Clement of Rome to the Corinthians, a synopsis of the Old and New Testaments of the Bible, and the only known manuscript of the Teachings of the Twelve Apostles, called the Didache. A vast body of research and scholarship has since developed
around this manuscript. Bryennios prepared an edition of the Epistles of Clement in 1875. His edition of the *Didache* was published in 1883.

**RUDOLF KARL BULTMANN**

Rudolf Karl Bultmann (1884-1976), German Lutheran New Testament scholar, who pioneered the form-critical method of studying the Synoptic Gospels.

Born in Wiefelstede, Oldenburg, on August 20, 1884, Bultmann studied at the universities of Marburg, Tübingen, and Berlin. He taught at Breslau and Giessen before becoming professor of New Testament at Marburg in 1921, a post he held until his retirement in 1951. A world-renowned theologian, Bultmann continued to lecture and to write until his death in Marburg an der Lahn on July 30, 1976.

Bultmann, a skeptic in regard to the historical elements of the Bible, believed that the Scriptures, and especially the Gospels, must undergo a demythologization, or reinterpretation, of those mythical elements that have no application or relevance to contemporary concerns. His theology was strongly influenced by the writings of the existentialist philosopher Martin Heidegger (*see* Existentialism).

Bultmann became known as a radical critic when, in his *History of the Synoptic Tradition* (1921; trans. 1963), he concluded that the Gospels are not biographies of Jesus Christ (although he did not deny that Jesus was a historical figure). He asserted that the Gospels are, rather, devotional and apologetic materials of the early church that were more or less strung together and are capable of being classified according to their literary forms. In *Jesus and the Word* (1926; trans. 1934) he scandalized many by claiming that little can be known of the life and personality of
Jesus and that what is important to Christians is Jesus' call for believers to make a decision to accept the gospel message (which Bultmann called the *kerygma*, or proclamation) and to obey its commands. His major work is *Theology of the New Testament* (1948-53; trans. 1952-55).

*See also* Biblical Criticism.

**CAJETAN**

Cajetan (circa 1469-1534), Italian theologian, prelate, and diplomat. Originally named Giacomo de Vio, he was born in Gaeta. At the age of 16 he entered the Dominican order, and after study at the universities of Naples and Bologna, he taught theology at the University of Padua. He was appointed vicar-general of the Dominicans in 1507. Made a cardinal in 1517, he became bishop of Gaeta in 1519. He defended papal supremacy and ecclesiastical reform at the Fifth Lateran Council and disputed the stand of Martin Luther at Augsburg in 1518. Cajetan (from the Latin form of the name of his birthplace) was a formidable diplomat and often served as papal legate. He was a biblical scholar and an influential commentator on the theology of St. Thomas Aquinas, and a major role in the revival of Thomism in the 16th century is attributed to him. He wrote widely on many aspects of theology; his commentaries on some portions of the Bible anticipated modern criticism, raising contemporary opposition.

**CLUNIAC ORDER**

Cluniac Order, Christian religious order established in AD 910 by William of Aquitaine at the monastic foundation at Cluny, France, as a revival movement based on the Benedictine order. It stressed biblical scholarship and elaborate church ceremony. The order’s reforms extended to
other monasteries in Germany, Italy, Spain, and England. Legally the order came to an end in 1790, though its influence persisted.

DESIDERIUS ERASMUS

1 INTRODUCTION

Portrait of Erasmus by Hans Holbein

German artist Hans Holbein the Younger painted this portrait of his patron, Dutch writer and scholar Desiderius Erasmus, in 1523. Holbein’s work shows the influence of Italian Renaissance artists and is notable for its realistic detail. Erasmus, whose humanist writings influenced religious reformers, also interpreted Renaissance ideas for northern European intellectuals.

Archivo Fotografico Oronoz

Desiderius Erasmus (1466?-1536), Dutch writer, scholar, and humanist, the chief interpreter to northern Europe of the intellectual currents of the Italian Renaissance.
II  LIFE

Erasmus was born in Rotterdam, the illegitimate son of a priest and a physician's daughter. He was educated in strict monastic schools in Deventer and ‘s-Hertogenbosch and, after his father's death, he became an Augustinian canon, or member of the order, at Steyn. He was ordained a priest in 1492 and, while employed by the bishop of Cambrai, studied Scholastic philosophy and Greek at the University of Paris. Finding religious life distasteful, he sought secular employment, and he later received papal dispensation to live and dress as a secular scholar.

Beginning in 1499, Erasmus moved from city to city working as a tutor and lecturer and constantly writing and searching out ancient manuscripts. He maintained a voluminous correspondence—more than 1500 of his letters survive—with some of the most prominent figures of his time. During four trips to England, Erasmus became friends with such scholars of the new humanistic learning as John Colet, founder of Saint Paul's School in London; Thomas Linacre, founder of the Royal College of Physicians; Thomas More, author and lord chancellor of England; and William Grocyn, lecturer in Greek at the University of Oxford. Erasmus himself taught Greek at the University of Cambridge. Through these associations Erasmus helped establish humanism in England, especially the application of classical studies to Christian learning. While in Italy he earned a doctorate at the University of Turin and became a friend to Venetian publisher Aldus Manutius. In the Swiss city of Basel, he was a friend of and editor for publisher Johann Froben. Erasmus died in Basel.

III  WORKS
Money Changer and His Wife

The writings of Dutch humanist Desiderius Erasmus influenced culture throughout northern Europe. This witty commentary on greed entitled Money Changer and His Wife (1514, Louvre, Paris) was inspired by Erasmus’s essay The Praise of Folie (1509). The painting, by Flemish artist Quentin Massys, shows the banker’s wife pretending piety by leafing through a religious book, while stealing a glance at her husband’s gold.

Erich Lessing/Art Resource, NY

Erasmus's works, written in an elegant Latin, display vast erudition usually tempered by tolerance and wit. His Adagia (Adages, 1500; enlarged 1508), a collection of Latin proverbs, established his scholarly reputation. Most of his other early works attack corrupt church practices and the rationalist Scholasticism developed by churchmen. The Manuell of the Cristen Knyght (1503; translated 1533) and the famous satire The Praise of Folie (1509; translated 1549), dedicated to More, both advocate a return to simple Christian ethics. His Greek New Testament
(1516), based on recently discovered manuscripts, with critical notes and a new Latin translation, was a more accurate version than the Latin Vulgate. Because these works influenced religious reformers of the time, Erasmus is sometimes called the father of the Reformation, a 16th-century religious revolution in the Christian church.

Erasmus expounded enlightened educational views in *De Ratione Studii* (On the Method of Study, 1511) and *De Pueris Satim ac Liberaliter Instituendis* (On Teaching Children Firmly but Kindly, 1529). He held that elementary Latin and basic Christianity should be taught at home before the start of formal schooling at the age of seven. Latin was to be taught first through conversation and only later through grammar, a method similar to present-day teaching techniques. Equally advanced were his advocacy of physical education, criticism of severe discipline, and insistence on arousing the interest of pupils.

In 1517, when the Reformation had become a burning issue under the energetic leadership of German theologian Martin Luther, Erasmus's intellectual life took a new direction. He had always been admired and feared as a critic, but now he became an apologist, not really trusted by either Roman Catholics or Reformers, always refusing to take sides. He remained a Roman Catholic although he frequently associated with the Reformers. In his *Colloquia* (Colloquies, 1518), his continuing assaults on the evils and errors of the church authorities and on superstition made him vulnerable to the accusation that he was a Lutheran, a charge he vehemently denied. He was also accused of concealing his true opinions for fear of the consequences. To counter this, Erasmus wrote a complete declaration of his theological position, *De Libero Arbitrio* (On the Freedom of the Will, 1524), which contains a brilliant attack on Luther. A counterattack by Luther elicited a final polemic, or argument, by Erasmus, *Hyperaspistes* (1526). Meanwhile he
was producing, with the publisher Froben, numerous scholarly editions of the works of the church fathers.

Although Erasmus is often regarded as a precursor of the Reformation and his works were later listed in the Index of Forbidden Books by the Council of Trent, his war against ignorance and superstition was prompted by his convictions as a humanist rather than as a theologian. He was not a religious reformer, as were Luther and French theologian John Calvin, nor was he inclined to participate in theological discussions. He was first and foremost a man of letters, and as a humanist he was at the forefront of his age.

**FILARET**

Filaret (1782-1867), one of the most prominent leaders in the Russian Orthodox church in the 19th century. He was originally named Vasily Drozdov and took the name Filaret when he became a monk in 1808. A noted preacher and biblical scholar, he promoted the translation of the Bible, which was previously available only in Church Slavonic, into modern Russian. As the metropolitan of Moscow (1821-1867), he was an influential member of the Holy Synod. His *Catechism* (1823) became a standard school textbook. Filaret also drafted the manifesto of 1861, signed by Tsar Alexander II, which emancipated the Russian serfs.

**GERSONIDES**

Gersonides or Levi ben Gershom (1288-1344), French rabbi, who wrote extensively on philosophy, mathematics, astronomy, law, and biblical exegesis. He was born in Bagnols-sur-Cèze in Languedoc and lived at Orange and Avignon. As an astronomer, he invented the so-called Jacob staff (a navigational instrument) and proposed a theory to account for lunar motion
that went beyond the prevailing Ptolemaic model. Many of his treatises were translated into Latin and were highly influential. He also wrote commentaries on the works of Aristotle and the Spanish-Arab Islamic philosopher Averroës. His best-known work of philosophical theology is *The Wars of the Lord* (1329), in which he proposed solutions to philosophical problems he felt had not been adequately treated by his predecessors, particularly Averroës and the Jewish philosopher Maimonides.

**EDGAR JOHNSON GOODSPEED**

Edgar Johnson Goodspeed (1871-1962), American biblical scholar, linguist, and educator. Born in Quincy, Illinois, he was the son of one of the founders of the University of Chicago. He taught biblical Greek at that university and was head of its New Testament department from 1923 to 1937, when he retired. Goodspeed is best known for *The New Testament: An American Translation* (1923). An idiomatic and flowing text, it proved so popular that he later collaborated in a translation of the complete Bible, which appeared in 1939. It is known as the Goodspeed Bible. His more than 60 scholarly books include *History of Early Christian Literature* (1942) and *A Life of Jesus* (1950).

**THOMAS HOBBES**

Thomas Hobbes (1588-1679), English philosopher and political theorist (see Political Theory), one of the first modern Western thinkers to provide a secular justification for the political state. The philosophy of Hobbes marked a departure in English philosophy from the religious emphasis of Scholasticism. His ideas represented a reaction against the decentralizing ideas of the Reformation (1517-1648), which, Hobbes contended, brought anarchy (see Anarchism).
Regarded as an important early influence on the philosophical doctrine of utilitarianism, Hobbes also contributed to modern psychology and laid the foundations of modern sociology by applying mechanistic principles (see Mechanism) in an attempt to explain human motivation and social organization. See also Thematic Essay: British Political and Social Thought.

Born in Malmesbury, Hobbes was educated at Magdalen Hall, University of Oxford. In 1608 he became the tutor of William Cavendish, later earl of Devonshire. In the following years Hobbes made several tours through France and Italy with his pupil and, later, with Cavendish's son. During his travels Hobbes met and discussed the physical sciences with several leading thinkers of the time, including Italian astronomer Galileo and French philosophers René Descartes and Pierre Gassendi. In 1637 Hobbes returned to England and published his Little Treatise, which outlined his new theory of motion. Interrupted by the constitutional struggle between King Charles I and Parliament, Hobbes set to work on defense of the royal prerogative. This work was privately circulated in 1640 under the title The Elements of Law, Natural and Politic and was published in 1650. Hobbes, fearing that Parliament might have him arrested because of his book, fled to Paris, where he remained in voluntary exile for 11 years.

In 1642 Hobbes finished De Cive, (On Citizenship; translated in 1651), a statement of his theory of government. From 1646 to 1648 he was mathematics tutor to the Prince of Wales, later King Charles II, who was living in exile in Paris. Hobbes's best-known work, Leviathan; or, The Matter, Form, and Power of a Commonwealth Ecclesiastical and Civil (1651), is a forceful exposition of his doctrine of sovereignty. The work was interpreted by the followers of the exiled prince as a justification of the Commonwealth and aroused the suspicions of the French authorities by its attack on the papacy. Again fearful of arrest, Hobbes returned to England.
In 1660, when the Commonwealth ended and his former pupil acceded to the throne, Hobbes again came into favor. In 1666, however, the House of Commons passed a bill including *Leviathan* among the books to be investigated on charges of atheistic tendencies (Hobbes argued for a distinction between knowledge and faith and suggested that one could not gain a knowledge of God—*see* Atheism; Agnosticism). The measure caused Hobbes to burn many of his papers and to delay publication of three of his works: *Behemoth: The History of the Causes of Civil Wars of England; Dialogues Between a Philosopher and a Student of the Common Laws of England*; and a metrical *Historia Ecclesiastica*. At the age of 84, Hobbes wrote an autobiography in Latin verse. Within the next three years he translated into English verse the *Iliad* and the *Odyssey* of Homer. He died at the age of 91. In 1995 three previously unattributed essays of Hobbes were published. These writings suggest the influence of Italian political theorist Niccolò Machiavelli on Hobbes's ethics and politics.

Developing his politics and ethics from a naturalistic basis of self-interest (*see* Naturalism; Egoism), Hobbes held that since people are fearful and predatory they must submit to the absolute supremacy of the state, in both secular and religious matters, in order to live by reason and gain lasting preservation. Within psychology, he proposed that all human actions are caused by material phenomena (*see* Materialism), with people motivated by what he termed *appetite* (movement toward an object; similar to pleasure) or *aversion* (movement away from an object; similar to pain).

**FRIEDRICH VON HÜGEL**

Friedrich von Hügel (1852-1925), British philosopher and theologian, who exerted a strong influence on Modernism within the Roman Catholic church.
Born in Florence, Italy, he was the son of an Austrian diplomat. He lived much of his life in England, where he became a naturalized subject. Although he was a Roman Catholic, Hügel acknowledged the sacred truth of all religions and found the essence of religion in the adoration of God by the individual. He defended the application of critical, scientific methods to biblical scholarship (see Biblical Criticism) and befriended modernist thinkers such as George Tyrrell and Alfred Loisy, who were trying to reconcile Christianity with the findings of modern science and philosophy. Hügel was also interested in mysticism. One of his major works, *The Mystical Element of Religion as Studied in St. Catherine of Genoa and Her Friends* (1908), is a classic in the field.

SAINT JEROME

Saint Jerome, in Latin, Eusebius Hieronymus (347?-419 or 420), Father of the Church, Doctor of the Church, and biblical scholar, whose most important work was a translation of the Bible into Latin (see Vulgate). Jerome was born in Stridon, on the border of the Roman provinces of Dalmatia and Pannonia, about 347. After a period of literary study in Rome, he withdrew to the desert, where he lived as an ascetic and pursued the study of Scripture. In 379 he was ordained a priest. He then spent three years in Constantinople (present-day Istanbul) with the Eastern church father, Saint Gregory of Nazianzus. In 382 he returned to Rome, where he was made secretary to Pope Damasus I and became an influential figure. Many people placed themselves under his spiritual direction, including a noble Roman widow named Paula and her daughter, both of whom followed him to the Holy Land in 385 after the death of Damasus. Jerome fixed his residence at Bethlehem in 386, after Paula (later Saint Paula) founded four convents there, three for nuns and one for monks; the latter was governed by Jerome himself. There he pursued his
literary labors and engaged in controversy not only with heretics Jovinian and Vigilantius and the adherents of Pelagianism, but also with monk and theologian Tyrannius Rufinus and with Saint Augustine. Because of his conflict with the bishop of Jerusalem, by about 395 Jerome found himself threatened with expulsion by the Roman civil authorities. Although this threat was averted, Jerome's later years were overshadowed by the sack of Rome in 410, the death of Paula and her daughter, and his own increasing isolation.

In addition to his work on the Bible, Jerome's literary activity was extensive and varied. He continued the *Chronicle* of Eusebius of Caesarea, which covered sacred and profane history from the birth of Abraham to AD303, bringing the narrative to the year 378. For his *De Viris Illustribus* (*On Famous Men*), Jerome drew upon the *Ecclesiastical History* of the same Eusebius. He also wrote a number of commentaries on various books of the Bible, as well as polemical treatises against various theological opponents. Jerome was a brilliant and prolific correspondent; more than 150 of his letters survive. His feast day is September 30.

**KIMHI**

Kimhi or David Kimchi (1160-1235), Jewish lexicographer and biblical scholar, born in Narbonne, France. He was the most prominent member of a southern European family of Jewish scholars. Kimhi wrote *Sefer ha-Shorashim* (*Book of Roots*), a dictionary of the Hebrew language that is noted for its etymological derivations. He also wrote *Et Sofer* (*Pen of the Scribe*), a guide to the proper copying of biblical manuscripts; and commentaries on a number of books of the Old Testament, including Genesis, Chronicles, and Psalms. His biblical commentaries were so valuable and popular that the earliest printed Hebrew Bibles included them.
RONALD ARBUTHNOTT KNOX

Ronald Arbuthnott Knox (1888–1957), British Roman Catholic scholar. His translation of the Bible (1945–1949) was officially approved by the Roman Catholic Church.

ALFRED FIRMIN LOISY

Alfred Firmin Loisy (1857-1940), French theologian, biblical scholar, and leader of the modernist movement, which sought to apply the developments of modern science, philosophy, and criticism to Roman Catholic theology.

Born in Ambrières, Loisy was ordained a priest in 1879. Later he became a student and then a professor of biblical exegesis and Hebrew at the Institut Catholique in Paris. He lost his position in 1893, however, after a dispute with ecclesiastical authorities in which he questioned the authenticity of the Bible.

Loisy's criticism of traditional Roman Catholic theology and his emphasis on individual religious experience drew several papal censures between 1893 and 1907. In 1903 his works were added to the Index of Forbidden Books; in 1908 he was excommunicated. Thereafter, serving as professor of the history of religions (1909-1926) at the College de France, Loisy became increasingly alienated from all Christian dogma. His best known work is *The Gospel and the Church* (1902; trans. 1903).

*See Modernism.*
MAIMONIDES

Maimonides (1135-1204), Jewish philosopher and physician, born in Córdoba, Spain. He was also known as Rabbi Moses ben Maimon, or, from the initials of his name, Rambam. Following the capture of Córdoba in 1148 by the Almohads, who imposed Islam on Christians and Jews alike, Maimonides's family decided to emigrate. After years of wandering they finally settled in Cairo. There Maimonides eventually became the chief rabbi of Cairo and physician to Saladin, sultan of Egypt and Syria.

The contributions of Maimonides to the development of Judaism earned him the title “second Moses.” His greatest work in the field of Jewish law is the *Mishneh Torah* arranged in 14 books and written in Hebrew (1170-80), which he continued to revise until his death. In addition he formulated the Thirteen Articles of Faith, one of several creeds to which many Orthodox Jews still adhere. He is regarded also as the outstanding Jewish philosopher of the Middle Ages. In the *Guide for the Perplexed*, written in Arabic (circa 1190), Maimonides sought to harmonize faith and reason by reconciling the tenets of rabbinic Judaism with the rationalism of Aristotelian philosophy in its modified Arabic form, which includes elements of Neoplatonism. This work, in which he considers the nature of God and creation, free will, and the problem of good and evil, profoundly influenced such Christian philosophers as St. Thomas Aquinas and St. Albertus Magnus. His use of an allegorical method of biblical interpretation, which minimized anthropomorphism, was opposed for several centuries by many Orthodox rabbis; but the issues involved have lost their relevancy in modern times. Maimonides's fame as a physician equaled his fame as a philosopher and authority on Judaic law. He also produced writings on astronomy, logic, and mathematics.
ORIGEN

Origen (circa 185-c. 254), celebrated Christian writer, teacher, and theologian of antiquity.

Also known as Origenes and surnamed Adamantius, Origen was born in Alexandria, Egypt. According to standard church histories, he was a student of Clement of Alexandria. Origen taught in the city for about 28 years, instructing Christians and pagans. He composed his major dogmatic treatises there and began his many critical works.

Visiting in Palestine in 216, Origen, a layperson, was invited by the bishop of Jerusalem and the bishop of Caesarea to lecture in the churches on the Scriptures. About 230, the same bishops ordained him a presbyter without consulting Origen's own bishop, Demetrius of Alexandria. Demetrius objected, and two synods were held at Alexandria, the first forbidding Origen to teach there and the second depriving him of his priesthood.

Origen then settled at Caesarea and founded a school of literature, philosophy, and theology. During the persecutions of the Christians in 250 under Emperor Decius, Origen was imprisoned and tortured. Released in 251, but weakened by injuries, he died about 254, probably in Tyre.

Origen may well have been the most accomplished biblical scholar of the early church. His accomplishments as an exegete and student of the text of the Old Testament were outstanding. He was a voluminous writer whose works include letters, treatises in dogmatic and practical theology, apologetics, exegeses, and textual criticism. *Contra Celsum* (Against Celsus) is a closely reasoned long apologetic work refuting arguments advanced by the philosopher Celsus, an influential 2nd-century Platonist of Alexandria and perhaps the first serious critic of Christianity.
In addition, Origen is regarded as the father of the allegorical method of scriptural interpretation. He taught the principle of the threefold sense, corresponding to the threefold division of the person into body, spirit, and soul, which was then a common concept. He was a Platonist and endeavored to combine Greek philosophy and the Christian religion. He developed the idea of Christ as the Logos, or Incarnate Word, who is with the Father from eternity, but he taught also that the Son is subordinate to the Father in power and dignity. This latter doctrine and others, such as that of the preexistence of the soul, were severely criticized by many of Origen's contemporaries and by subsequent writers. Theories that were developed from his doctrines became the subject of considerable theological controversy during the Middle Ages.

PHILO JUDAЕUS

Philo Judaeus, also Philo of Alexandria (circa 20BC-AD50), Jewish-Hellenistic philosopher; although considered the greatest Jewish philosopher of his age, he appropriated so completely the doctrines of Greek philosophy that he must be considered also a Greek philosopher who combined the elements borrowed from various sources into an original unity.

Philo was born in Alexandria, Egypt, to a wealthy, aristocratic Jewish family and received a thorough education in the Old Testament and in Greek literature and philosophy. He had an intimate knowledge of the works of Homer and of the Greek tragedians, but his chief studies were in Greek philosophy, especially the teachings of the Pythagoreans, Plato, and the Stoics.

To Philo the divinity of the Jewish law was the basis and test of all true philosophy. He maintained that the greater part of the Pentateuch, in both its historical and legal portions, could be explained allegorically, and that its deepest and truest significance is to be found through such
interpretation. He conceived of God as a being without attributes, better than virtue and knowledge, better than the beautiful and the good, a being so exalted above the world that an intermediate class of beings is required to establish a point of contact between him and the world. These beings he found in the spiritual world of ideas—not merely ideas in the Platonic sense, but real, active powers, surrounding God as a number of attendant beings. All these intermediate powers are known as the Logos, the divine image in which persons are created and through which they participate in the deity. An individual's duties consist of veneration of God and love and righteousness toward others. Humans are immortal by reason of their heavenly nature, but just as degrees in this divine nature exist, degrees of immortality also exist. Mere living after death, common to all humanity, differs from the future existence of the perfect souls, for whom paradise is oneness with God.

Many of the numerous extant works of Philo are concerned with the exposition and allegorical interpretation of Genesis and with the exposition of the Law of Moses for Gentiles. His other writings include biographies of biblical characters and a series of works on the Ten Commandments.

**RASHI**

Rashi (1040-1105), Jewish scholar and commentator, born in Troyes, France, and popularly known by the initials of his title and name, Rabbi Shelomoh ben Yishaq (Solomon bar Isaac). His chief works are his commentaries on the Babylonian Talmud and the Old Testament, especially the Pentateuch. His commentaries became widely known and influenced Christian theologians, including Martin Luther.
JOHANN REUCHLIN

Johann Reuchlin (1455-1522), German humanist and scholar of Greek and Hebrew, born in Pforzheim, and educated at the University of Basel, Switzerland. He attained his reputation as a translator of Greek. In 1506 he completed De Rudimentis Hebraicis, the first Hebrew grammar written by a Christian and an important aid in biblical scholarship. In 1509 the Holy Roman Emperor Maximilian I, on Reuchlin's advice, opposed a movement by the Inquisition to burn the Talmud and other Hebrew books throughout the empire. Reuchlin was the foremost German champion of Greek and Hebrew studies. Although his liberalism indirectly aided the Protestant cause, he did not support the Reformation, of which his nephew Melanchthon was a leader.

BENEDICT SPINOZA

1 INTRODUCTION

Baruch Spinoza

A member of the rationalist school of philosophy, Baruch Spinoza pursued knowledge through deductive reasoning rather than induction from sensory experience. Spinoza applied the theoretical method of mathematics to other realms of inquiry. Following the format of Euclid’s Elements, Spinoza’s Ethics organized morality and religion into definitions, axioms, and postulates.
Benedict Spinoza or Spinoza, Benedict (1632-1677), Dutch rationalist philosopher and religious thinker, who is accounted the most thoroughgoing modern exponent of pantheism.

Born of Spanish-Portuguese Jewish parents in Amsterdam, November 24, 1632, Spinoza was carefully educated in classical Jewish sources. Later, however, he became alienated from established Judaism as a result of his studies of physical science and the writings of the English philosopher Thomas Hobbes and the French scientist and philosopher René Descartes. He withdrew from the synagogue and in 1656 was excommunicated by the rabbis, who secured his banishment from Amsterdam. For five years he remained on the outskirts of the city, supporting himself as a grinder of optical lenses. During this period he wrote his first philosophical work, *Tractatus de Deo et Homine Ejusque Felicitate* (Treatise on God and Man and His Happiness), in which the outlines of his developed philosophical system are foreshadowed. The *Tractatus Theologico-Politicus* (Theologicopolitical Treatise) and the dissertation *De Intellectus Emendatione* (On the Improvement of Understanding) were also probably written during this period, although the former was not published until 1670 and the latter until 1677. In 1661 Spinoza went to Rijnsburg, a town near Leiden, and two or three years later to Voorburg, not far from The Hague. Shortly afterward, on moving to The Hague itself, he was offered by Charles Louis, elector Palatine, a chair in philosophy at the University of Heidelberg. Spinoza declined the post, however, in order to be free from any restrictions on his intellectual activities that might be made by theologians. Spinoza also rejected a pension offered him by Louis XIV, king of France, on the condition that he dedicate one of his works to the monarch.
Spinoza’s fullest expression is his great work *Ethica Ordine Geometrico Demonstrata* (1677 Ethics Demonstrated with Geometrical Order). According to this treatise the universe is identical with God, who is the uncaused “substance” of all things. The conception of substance, which Spinoza derived from the Scholastic philosophers, is not that of a material reality but rather of a metaphysical entity, the comprehensive and self-sufficient basis for all reality. Spinoza conceded the possible existence of infinite attributes of substance, but held that only two are accessible to the human mind, namely, extension, or the world of material things, and conscious thought. Thought and extension are considered to depend on and exist in an ultimate reality, God. Causation, in Spinoza’s system, may exist between individual objects (that is, between physical bodies) in the attribute extension, or between individual ideas in the attribute thought, but not between objects and ideas. To explain the apparent causal interactions between objects and ideas, Spinoza advanced a theory known as parallelism, according to which every idea has a physical counterpart and, similarly, every physical object has an ideational counterpart.

The individuality of things, whether physical objects or ideas, Spinoza explained as particular modes of substance. All particular objects are the modes of God in the attribute extension; all particular ideas are the modes of God in the attribute thought. The modes are *natura naturata,* “nature begotten,” or nature in the multiplicity of its manifestations; substance or God is *natura naturans,* “nature begetting,” or nature in its creative unity, acting as the determiner of its own modes. The modes are transitory, and their existence assumes temporal form; God is eternal, transcending all modal changes. Particular things accordingly, whether of extension or of thought, are finite and evanescent. Spinoza maintained, nevertheless, that an indestructible world
does exist. This world is not to be found in the realm of existent things but in that of essence. Humanity’s intuitive knowledge of God is the source of a spiritual love of God (amor Dei intellectualis), which in turn is a part of the love in which God loves himself.

Spinoza’s conception of essences is closely related to the Scholastic conception of “reals” and to Plato’s conception of archetypal Ideas, although it differs from both in certain important respects. Spinoza conceived essences as hypostatizations (conceptual entities) of the universal aspect of all things. The fundamental difference between existences and essences in Spinoza’s cosmology is that the former have their being in time, but the latter are outside of time. Because mortality can pertain only to things subject to the law of time, the realm of essences, being timeless, must consequently be eternal. Nevertheless, the realm of essences is a realm of immanent being.

Every existence has, as previously indicated, a universal or essential character, although to realize this character the existent thing must transcend its own intrinsic form, that is, free itself from the boundaries of its own structure. The realm of essences thus has a kind of being within the realm of existences (the former being the immanent cause of the latter), although it does not share its temporal limitation. Immanent causation, according to Spinoza’s metaphysics, means self-causation, and that which is self-determined is free. From this reasoning Spinoza developed his doctrine of freedom as a good to be won only in the realm of essences. Existence in either attribute (extension or thought) is bondage, for each existent thing is determined by its own causal series; every particular object or idea is subject to other objects or ideas, and the form of its being is determined by them. Only in nontemporal, self-caused being, that is, in the universal
and immanent, is complete freedom possible; only by identification with substance, or God, is immortality, and with it peace, obtained.

III  REJECTION OF THE TRADITIONAL

Spinoza rejected providence and freedom of will, and his concept of an impersonal God was hostilely received by many of his contemporaries. His position in the history of philosophy is in many respects unique. He belonged to no school and founded none. Although to some extent his work was based on that of a few of his predecessors, it is too strikingly individual to be regarded as a mere continuation, even of the thought of Descartes. In the depth and grandeur of his conception, and in his remarkable power of synthesis, Spinoza ranks with the greatest philosophical thinkers. Only a century after his death on February 21, 1677, did his thought gain recognition, and although his system gave rise to no organized following, he has had perhaps the most pervasive influence of all modern philosophers with the exception of Immanuel Kant, a German. Not only metaphysicians but poets such as Goethe (a German) and William Wordsworth and Percy Shelley (both British) have consulted the works of Spinoza for inspiration, and his thought has influenced the poetic pantheism of many modern interpretations of nature.

DAVID FRIEDRICH STRAUSS

David Friedrich Strauss (1808-1874), German theologian and philosopher, whose controversial skeptical interpretation of the Gospel was an important influence on modern biblical criticism.
Born in Ludwigsburg, in Württemberg, Strauss was educated at the evangelical seminary of Blaubeuren and at the University of Tübingen, where he obtained a post as lecturer. Under the influence of the German philosophers Georg Wilhelm Friedrich Hegel and Friedrich Schleiermacher, Strauss developed a skeptical attitude toward the Scriptures as divine revelation. His theory of the origin of Christianity was formulated in his famous treatise, *The Life of Jesus* (1835; trans. 1846), in which he sought to explain the miracles of the Gospel narratives as a series of myths. Although the work aroused fierce opposition, it exerted a pervasive influence on 19th-century biblical criticism.

As a result of his views, Strauss was deprived of his post at Tübingen and given a minor position in the lyceum (high school) of Ludwigsburg. His later theological writings, including *The Old Faith and the New* (1872; trans. 1873), exhibit an even more extreme skepticism than *The Life of Jesus*. Strauss also wrote several volumes of literary criticism and biography.

**THEODORE OF MOPSUESTIA**

Theodore of Mopsuestia (350?-428), theologian of the school of Antioch, whose use of philological, critical, and historical methods in biblical exegesis anticipated modern biblical criticism. Born in Antioch, he studied under the pagan rhetorician Libanus and in 369 entered the monastic school of Diodore (330?-390?), a bishop of Tarsus, where he remained for about ten years. He was ordained in 381; in 392 he became bishop of Mopsuestia (now Misis, Turkey), where he died in 428.

In his biblical commentaries, Theodore rejected allegorical interpretation, emphasizing instead literal meaning and historical context. His theological works were particularly concerned with
the state of immortality, which he understood as a conjunction of the human and divine prefigured by the union of humanity and God in Christ and initiated through the reception of the sacraments. Theodore's interpretation of the two natures (human and divine) of Christ was considered orthodox during his lifetime but was associated at the Council of Ephesus (432) with the teachings of his pupil Nestorius (?-451?), which the council declared heretical (see Nestorianism). Although the Nestorian church subsequently came to consider Theodore its primary theological authority, scholars have recently reexamined his surviving works and have found them orthodox rather than Nestorian in tendency.

JAMES USSHER

James Ussher (1581-1656), Irish prelate and biblical scholar, who established a long-accepted chronology for the Old Testament. He was born in Dublin and ordained an Anglican clergyman in 1601. About 1603 he became chancellor of Saint Patrick's Cathedral in Dublin and, in 1607, professor of divinity at the University of Dublin, a position he held for 13 years. He was made bishop of Meath in 1620, privy councillor for Ireland in 1623, and archbishop of Armagh in 1625. Ussher went to England to conduct research in 1640; soon afterward the English Revolution broke out, and his property was confiscated. He therefore remained in England, writing and preaching. Upon his death the Lord Protector of England, Oliver Cromwell, gave him burial in the Erasmus Chapel of Westminster Abbey. Of Ussher's numerous writings the most important is the Annals of the World (2 volumes, 1650-54; trans. 1658). In that work he established his biblical chronology, with the creation fixed at 4004 BC, a date widely accepted and included in the page margins of many editions of the Authorized, or King James, Version.