*leitung in das A. T.* 4te aufl. 5 bile. 8vo, Gött. 1820-24 ; *In die Apocrypkischen Schriften des A. T.* 8vo, Leipz. 1795 ; *In das N. T.* 5 bde. 8vo, Leipz. 1804—1827); Michaelis *(Einl. indie Götti. Schriften des A. Bundes,* 4to, Hamburg, 1784 ; *In die Götti. Schriften des N. B.* 2 bde. 4to, Gottingen, 4te aufl. 1788 [translated by Bishop Marsh, in six vols. 8vo, with considerable additions, third ed. Camb. 1818]) ; Ber- tholdt *(Histor. Kritische Einl. in sämmtliche Kanonische und Apocry- phische Schriften des A. und N. T.,* 6 bde. 8vo, Erlangen, 1812—19); Jahn *(Einl. in die Götti. Bücher des A. Bundes,* 3 bde. 8vo, 2te aufl. Wien. 1802-3; *Introductio in Bibl. Sacr. V. Τ', in epitomen redacta,* ed. 2da, Vien. 1814, 8vo) : Haenlein *(Handbuch der Einleit, in d. Schriften des N. T.* 3 theile 2te aufl. Erlangen, 1801) ; Hug *(Einl. in die Schriften des N. T.,* 2 thle. 3te aufl. Stuttgart und Tübingen, 1827 [translated by the Rev. D. G. Wait, LL. D. 2 vols. 8vo, 1827, and with much greater accuracy by D. Fosdich junior, Andover, U. S. 1837]); and Schott *(Isagoge Hist. Critica in libros N. T. sacros,* Jenæ, 1830, 8vo). The most valuable works by English scholars are Walton’s *Prolego­mena in Biblia Polyglotta,* Lond. 1657, of which a separate edition was published, with a preface by J. A. Dathe, at Leipzig, in one vol. 8vo, 1777, and republished with many improvements and additions by Arch­deacon Wrangham, in two vola. 8vo, Cambr. 1828 ; Mill’s *Prolegome­na in Novum Testamentum,* Oxon. 1707, folio ; Harwood’s Introduction to the Study and Knowledge of the New Testament, 2 vols. 8vo, Lon­don, 1767-1771 ; Gray’s Key to the Old Testament, 8vo, new edit. 1829 ; Percy’s Key to the New Testament, 12mo, 3d edit. London, 1779 ; and, aboyé all, Horne’s Introduction to the Critical Study and Knowledge of the Holy Scriptures, 4 vols. 8vo, 8th edit. Lond. 1839. Many valuable treatises upon separate portions of the general subject are extant in different languages, but these it would be out of place to attempt to enumerate here. See the Bibliographical Appendix to Horne’s Introduction ; Orme's *Bibliotheca Biblica ;* and Winer’s *Handbuch der Theologischen Litteratur.*

This subject divides itself into two parts, a *general* and a *special ;* the former having reference to the sacred vo­lume as a whole, the latter to the separate books of which it is comprised. In the present article we shall confine our­selves to the former of these, and offer a few general ob­servations on the collected scriptures, as such.

Sect. I *The Name.*

Various designations have been affixed to the sacred volume. The Jews called their part of it by such terms as rrpa-∣M∙ι □'ic,7, i.e. *Four-and-twenty,* with reference to the number of separate books; □n□ or a∏□n, i. e. *Writing,* a term borrowed from Exod. xxxii. 16 ; sπprτ 'ΙSD, i. e. *Boohs of Holiness ;* β'3intn aueaa ∏τu‰ i∙ e. *Law, Prophets, and Hagiographa.* In the Apocrypha they are styled 6 r∙μ∙os, xα∕ *cl πgo<pητaι, και τα άλλα πάτριά. βιβλία, Jesus Sirae. Proleg. sub init.* So also in the New Testament, *νομοί και vξoφr∣τaι,* Matt. v. 17 ; *νομοί, τcctr,τrj,ι, κaι* ∙ψαλfaw, Luke xxiv. 44 ; frequently ⅞ *γι≈,φη* and *ai γφcφa∣ ; τα iιga γgaμ- μara, 2* Tim. iii. 15. At an early period of the Christian era, the term *Sιair∣xη* began to be affixed to the Scriptures as the documents unfolding God’s *covenant ;* and their two great divisions to be designated as *ή πaλaιa ι>ιaβηxη* and ⅛ *xaιvη διaHr∣xη* respectively. This usage seems to have been drawn from the language of Paul, 2 Cor. iii. 6 and 14, though it is only in the writings of Origen that it makes its appearance for the first time. The Latins rendered the word *hιa6r∣κr∣* by *Testamentum,* according to its primary meaning, though not that in which it is employed by Paul, who uses it evidently in the sense of *Fœdus ;* and from this we have the appellation employed by almost all the ver­sions of modern Europe.

Home’s Introduction, vol. i. p. 30 ; Michaelis, *Einleit.,* bd. i. s. 1 ; and in Marsh’s Translation, vol. i. p. 1 ; Augusti, *Grundriss einer His­ter. Kritischen Einleitung ins Alte Testament,* s. 16, 2te. aufl.

Sect. II.—*Languages of the Scriptures.*

The greater part of the Old Testament Scriptures is composed in pure Hebrew, the most ancient language of which we have any specimen extant. This language be­longs to a class of tongues formerly called, by way of emi­nence, the *Oriental,* but now more appropriately discrimi­

nated by the term *Semitic* or *Shemitic,* from Shem, the great progenitor of the races by which they are spoken (1). This class embraces three leading tongues, corresponding in general character and relation to the geographical situa­tions of the respective nations by which they were used ; the *Aramaic* abounding in combinations of consonants, and consequently marked by considerable harshness of pronun­ciation, employed by the nations of the northern and more mountainous districts of Syria, Mesopotamia, and Baby­lonia ; the *Arabic,* remarkable for richness, melifluousness, and the preponderance of vowels, spoken by the in­habitants of the warm and open plains of Arabia and Ethio­pia ; and the *Hebrew,* the language of the middle district, possessing an intermediate character between the other two, richer than the Aramaic, poorer and harsher than the Arabic (2). The opinion that Hebrew was the original language of the world, and the mother of all the other Se­mitic tongues, is now generally relinquished by scholars, who content themselves with the more moderate hypothe­sis, that it is the oldest daughter of the primeval tongue, and that which retains the most striking resemblances to the mother speech of the antediluvian period (3). In the earliest books of the Bible, those of Moses, this language appears in its greatest purity ; nor did it sustain any decided deteri­oration till after the Babylonian captivity. The attempts of some Hebraists to divide its history into a golden, a silver, a brazen, and an iron age, are by the most accurate scho­lars rejected, as much more fancifiιl than sound (4). The Hebrew of the Scriptures is the pure classical Jerusalem Hebrew, the language of the temple and of the court. That there were dialects more or less corrupt in the pro­vinces, is attested by the sacred writers themselves. Thus they tell us that the Ephraimites could not distinguish be­tween the *w* and the P in pronunciation (Judges, xii. 6); Nehemiah was indignant that part of the people should speak “ in the speech (dialect) of Ashdod, of Ammon, and of Moab” (Nehem, xiii. 23-25); and the dialect of Gali­lee is mentioned in the New Testament (Matt, xxvi. 73) (5).

1. The first to use this term seems to have been Nicolas Fuller, in his *Miscellanea Sacra.* He was followed by Eichhorn, and ulti­mately by nearly all the orientalists of Germany.

2. Ewald’s Hebrew Grammar, translated by Nicol son, p. 1 ; Gesenius, *Grammatik,* § 1.

3. Morinus *De Lingua Primoeva.* Jahn, *Einleitung,* i. th. s. 244.

4. “ As the language appears to us at present in the Scriptures of the Old Testament, there are only two distinct periods characteristi­cally discriminated, the one comprehending the books written before, and the other those written during and subsequent to the exile.” Gesenius, *Geschichte der Hebr. Sprache und Schrift.* s. 21.

5. Compare Horne’s Introd. vol. ii. p. 2-13, and the works referred to by him.

The portions of the Old Testament not in pure Hebrew are Ezra, iv. 8,—vi. 18, and vii. 12-26; Jer. x. 11 ; and Daniel, ii. 4,—vii. 28. These are in Chaldaic or Eastern Aramaic, and have reference chiefly to the history of the captivity, and the events following its close.

On the Biblical Chaldaic, see Walton’s *Prolegomena,* chap. xii. § 2, 3 ; L. Hirzel, *De Chaldaismi biblici origine et auctoritate Comment. crit.* Lips. 1830 ; F. Dietrich *De Sermonis Chaldaici proprietate.* Lips. 1839 ; Rigge’s Manual of the Chaldee Language, Boston, Mass. 1832.

The language of the New Testament is the *xeιvη iιaλtκ- rt>ς* of the classical Greek, with many Aramaic words and idioms interspersed, and a few Latinisms.

Home’s Introd. vol. ii. p. 13-30 ; Schott, *Isagoge Hist. Crit.* p. 495— 517 ; Stuart’s Grammar of the New Testament Language; Winer’s *Gramatik des N. Testamentlichen Sprachidioms ;* Michaelis, Introd, vol. 1. p. 97 (Eng. Tr.), &c.

Sect. III.—*Genuineness and Authenticity of the Sacred Volume.*

As ancient literary documents, the Scriptures lay claim to be regarded as both *genuine* or *authentic,* and *credible.*