

More bibliographical notes are given with each section as we come to it. The instructor leans towards the conservative works because 1) he is a conservative 2) he thinks they best treat the text for meaning and 3) he believes they offer the best help for Christian teaching and pulpit ministry. But the non-conservative books must not be shunned...they should be read with respect and discernment and you will find that they often have a great deal to say about some of the grammatical and historical items which are not mentioned in the less thorough commentaries written by evangelicals to be read in one evening.

The impression in this corner is that a very good Old Testament library can be composed with about 100 books, both old and new. In the commentary line the best advice is to seek the best single book on a passage or part of the Old Testament and allow that to be the guide for further work. The suggested 100 books is, of course, a working base and allows the student considerable flexibility for later development. Libraries should not "just happen", they should be built. The time to begin building is during your seminary days with advance planning and calculated purchases. Easier said than done, but a book well chosen and purchased is a life-time investment.

## B. Basic Definitions

### 1. Introduction

The term is popularly used in all literary fields to denote the materials that are required for the fuller understanding or study of a particular subject. The term is not unique to Biblical studies in our age!

Young defines the term as follows (INTRODUCTION TO THE OLD TESTAMENT, p. 15): "That science or discipline which treats of certain subjects that are preliminary to the study and interpretation of the contents of the Bible."

The Greek term "eisagoge" was used by Adrian (ca 440 AD) to speak of those things helping one in reading the Bible. In the middle of the next century, Cassiodorus used the term "introdutorii libri" as well as the somewhat simpler "introdutores" to indicate the sort of material needed by the reader to read the Scriptures with accuracy and to correctly understand the principles of study, etc. Some other mediaeval usages might be cited, but these get us started. It is obvious that these men were doing a simple task of putting into more structured forms the materials of common knowledge that a student