

should possess before beginning a major academic enterprise. Rabbim and teachers had been doing this orally for years--that the text might be better understood. Students occasionally wonder about the necessity of introduction but, when in due time they try to help someone else in the nature of the study, their doubts are resolved. It is hard to begin at the beginning if one does not know where the beginning is.

In the 18th century, Carpzov (d. 1767) widened the scope of introduction to allow it to treat material needed to study the sacred books...including matters of authorship, composition, etc. He was reacting to the earlier criticism (Spinoza, et al) and as far as our work is concerned, was the first to do such a thing. DeWette, in the 19th century, further widened the term to include all knowledge contributing to the understanding of the Scripture while Reuss attempted to narrow the field to make it essentially a study of the history of the Hebrew literature. Hence the student will gain the idea that the definition of "introduction" is rather broad and Zahn (Schaaf-Hertzog: ENCYCLOPAEDIA OF RELIGIOUS KNOWLEDGE) notes that introduction cannot just be a history but must be an opening of the book to the services of theology and exegesis.

In short, "introduction" involves the understanding of the background material without which the Bible student has no assurance for correct apprehension of the intended message. (a bit strong--but we emphasize the idea of the "Bible Student.")

Introduction is divided into two areas: general and special introduction. For these we note as follows:

- a. General introduction discusses a work as a whole with special regard to overall critical and textual matters.
- b. Special introduction discusses sections and books with more emphasis in the area of authenticity and integrity. The latter also includes special hermeneutics while the former limits itself to general hermeneutics.

2. Old Testament

The term is generally used to denote the record of God's redemptive dealings with and through the children of Israel. The record is given to us by inspiration and revelation. The adjective "old" does not indicate inferiority and inadequacy but rather precedence. The discussion of the title in Schaaf-Hertzog under the article Bible-Old Testament is full and worth investing the time of