Pursuing the Higher Criticism:

New Testament Scholarship and Library Collections at the University of Chicago
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and Library Collections

at the University of Chicago

Maria Freeman

The University of Chicago Library · 1993

Frontispiece: *The Argos Lectionary*. Greek, 9th or 10th century. MS 128. [no. 110].

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"Pursuing the Higher Criticism: New Testament Scholarship and Library Collections at the University of Chicago" traces a century-long partnership between research interests and library resources at the university. Organized in conjunction with the Divinity School to mark the meeting of the Studiorum Novi Testamenti Societas (International Society of New Testament Studies) at the University of Chicago, August 9-13, 1993, the exhibition and this accompanying catalogue illustrate the contributions of Chicago scholars to New Testament studies and the library collections that support their work.

Since the opening of the university in 1892, New Testament scholarship at Chicago has been founded on a commitment to research integral to William Rainey Harper’s goal for the new university. The work of the Chicago School, conducted by faculty members of the Divinity School and in the Department of New Testament and Early Christian Literature in the Humanities Division, is characterized by an interdisciplinary and empirical approach to biblical studies. New Testament sources are essential to the textual, iconographic, linguistic, critical, and historical investigations undertaken by the faculty; and at the outset these needs were met by a strong core of over 12,000 New Testament titles that came to the university from the Baptist Union Theological Seminary Library, which included the private library of Ernst Wilhelm Hengstenberg and the American Bible Union Collection; and the Berlin Collection. The pattern of continuous, careful selection that had begun in the early nineteenth century continued, along with major acquisitions such as Colonel Maurice H. Grant’s Collection of English Bibles and the dramatic manuscript purchases guided by Edgar J. Goodspeed. The University of Chicago Library’s collections of New Testament and its cognate fields have grown to about 130,000 bound volumes, approximately 10,000 microforms, and strong manuscript and archival resources.

Chicago faculty members played a direct role in developing the library’s New Testament holdings by building their own scholarly libraries and donating them to the university. Gifts from faculty members have been a major source of acquisitions and include the libraries of William Rainey Harper, Ernest DeWitt Burton, Ira Maurice Price, Shirley Jackson Case, Shailer Mathews, Harold R. Willoughby, and Norman Perrin. This generous scholarly tradition flourishes with ongoing gifts from Robert M. Grant, Hans Dieter Betz, and others.
INTRODUCTION

Biblical scholarship at the Divinity School preceded the founding of the University of Chicago by over two decades. A centennial volume of essays published in 1968 celebrated the commitment to biblical studies that began with the Baptist Union Theological Seminary. When the University of Chicago was founded in 1891, the seminary became the new university’s Divinity School. William Rainey Harper, a scholar of the Old Testament who had been a member of the seminary from 1879 to 1886, returned to Chicago from Yale University to become the first president of the university. An influential group of New Testament scholars joined the faculty, most notably Ernest DeWitt Burton in 1892, Shailer Mathews in 1894, Edgar Johnson Goodspeed in 1898, and Shirley Jackson Case in 1908. These scholars were instrumental in the planning and administration of the university in its beginning stages. Harper and Burton served as presidents of the university, Mathews and Case as deans of the Divinity School. Later, New Testament professor Ernest Cadman Colwell, dean of the Divinity School from 1938 to 1943, served as president of the university from 1945 to 1951 during the chancellorship of Robert Maynard Hutchins.

The history of New Testament studies at the university is highly unusual compared to that at other institutions. Rather than confining themselves to the discipline, Chicago’s New Testament faculty members pursued a variety of concerns that were important to them. Today, one can only admire their concentration on the central tasks of New Testament research and their simultaneous openness to related fields of study. All of the colleagues during the first decades were committed both to strict standards of historical and philological scholarship and to the creation of a society that would be receptive to the results of that scholarship. They hoped to achieve the latter through their involvement in lay education and public debate. It is important to remember that, at the time, these concerns were new to the country and, especially, to the churches. Therefore, Chicago took very bold steps in unabashedly committing New Testament studies to rigorous academic standards. No wonder, then, that the faculty was soon embroiled in fierce debates with fundamentalist movements in the churches.
Faculty members have also added to the primary sources for New Testament scholarship at the University of Chicago by placing their papers in the University Archives. In addition to the records of the Divinity School, the Baptist Union Theological Seminary, the American Institute of Sacred Literature, and related organizations, the Archives holds the professional papers of William Rainey Harper, Ernest DeWitt Burton, Edward Scribner Ames, Edgar J. Goodspeed, Ira Maurice Price, Harold R. Willoughby, Mircea Eliade, Allen P. Wikgren, and Bernard Meland, among others associated with the Divinity School and New Testament research. These archival sources document the careers of individual faculty members and interactions among colleagues fundamental to work at the university.

This exhibition, like the theme it covers, is the result of close collaboration between the Divinity School and the University of Chicago Library. Clark Gilpin, Dean of the Divinity School, supported the project from its inception and provided funds for the exhibition research and catalogue publication. Hans Dieter Betz, Shailer Mathews Professor in the Divinity School, conceived the idea of an exhibition, participated in its development, and wrote the introduction to this catalogue. Maria Freeman, a doctoral student in the Divinity School, researched the topic, selected the items, and wrote the catalogue text.

Special Collections staff members worked on this complex assignment with skill and equanimity. The exhibition was coordinated, designed, and installed by Valarie Brocato. Stephen Duffy, Lori Palfalvi, Richard Popp, and Willard Pugh assisted in the verification of catalogue entries and preparation of the manuscript.

Curt Bochanyin, Bibliographer for Divinity and Philosophy, brought to the project his deep understanding of the field and the library's collections as well as unfailing and gentle patience. Mr. Bochanyin articulated the themes of the exhibition and assured that their development met his high scholarly standards.

"Pursuing the Higher Criticism" presents topics and individuals associated with New Testament scholarship at the University of Chicago through examples drawn from the library's printed book, manuscript, and archival holdings. Exhibition items are identified by numbers in the text, which is followed by a checklist providing full bibliographic information for each numbered exhibition item. A list of works on Chicago New Testament faculty, scholarship, and library collections referred to in the introduction and catalogue is also included.

Alice Schreyer
Curator of Special Collections
Much of the early development of the Divinity School was directed at catching up with European, especially German, scholarship. President Harper understood the need for a new breed of ministers who were well educated and trained. He also saw that educated ministers could function effectively only if there was an informed laity. Educating ministers was the primary responsibility of the Divinity School, with a wide network of correspondence courses serving to create a learned laity. Representing the university in the public domain, especially in political, social, and ecclesiastical bodies, was another important concern.

Yet this was not all. New Testament scholars were also involved in the humanities under the auspices of the Department of New Testament and Early Christian Literature. This department devoted itself to specialized historical, philological, and archaeological scholarship, training graduate students for future careers as research scholars and teachers. The department also undertook an amazing range of research projects, including the collecting and editing of New Testament manuscripts, the acquisition of English Bibles and of material on New Testament iconography, the study of Septuagint and New Testament textual criticism, and the acquisition and investigation of nonliterary materials discovered by archaeologists.

New Testament studies at Chicago reflected the changes of the early twentieth century. As the great visions and idealism of the university's early years encountered social crises and cultural shifts, world wars and economic depression, the concerns of scholars changed no less than those of the students. The basic patterns, however, show a remarkable degree of continuity.

Today, the Divinity School still has as its primary commitment the education of future ministers and teachers in accordance with high standards of scholarship. Representing a wide spectrum of religious professions and fields of study, the study of the New Testament is carried out in concert with other areas of knowledge.

The University of Chicago continues to offer two approaches to New Testament scholarship. One, leading to a Divinity School degree in the area of Bible, comprises both traditional biblical literature of the Old and New Testament as well as Apocrypha and Pseudepigrapha and related texts from Judaism, early Christianity, and the Greco-Roman cultures and religions. The other is represented by the Department of New Testament and Early Christian Literature, within the Division of the Humanities. This department, which consists of New Testament, Classics, and Ancient History faculty, concentrates on the New Testament and early patristic literature in the context of Greek and Roman culture, history, and religion.
“Pursuing the Higher Criticism: New Testament Scholarship and Library Collections at the University of Chicago” is designed to inform members of the Studiorum Novi Testamenti Societas (International Society of New Testament Studies), which holds its 1993 annual meeting at Chicago, and others about the history of New Testament studies at the University of Chicago and the library collections related to this work. Other university holdings, for example at the Oriental Institute, and libraries at theological schools in the community, expand the resources available to New Testament scholars at this university as well as at other educational institutions in the city of Chicago.

Hans Dieter Betz

Shailer Mathews Professor

The Divinity School
Pursuing the Higher Criticism:

New Testament Scholarship

And Library Collections

At the University of Chicago

Two years before assuming the presidency of the newly founded University of Chicago, William Rainey Harper exclaimed in *The Old and New Testament Student*, "The cry of our times is for the application of scientific methods in the study of the Bible.... If the methods of the last century continue to hold exclusive sway, the time will come when intelligent men of all classes will say, 'If this is your Bible we will have none of it.'" The scientific study of the Bible, or "higher criticism," rejected current theories of biblical inerrancy, insisting that its text be analyzed as other ancient texts. This approach to the Bible had been pioneered in German research universities, which served as Harper's model for the University of Chicago.

Early professors in the New Testament department of the Divinity School and their predecessors at the Baptist Union Theological Seminary shared Harper's concern for scientific methods. They also concurred with his regard for German universities, and many of them crossed the Atlantic for a year or two of postgraduate study or earned their degrees there. This firsthand knowledge of German scholarship helped realize Harper's determination to establish one of the first research universities in the United States.
When the Baptist Union Theological Seminary was founded, it shared rooms with the university's predecessor, now known as the Old University of Chicago, until the completion of the seminary's building [no. 1]. The prosperous outlook for both institutions was short-lived, however, and the Old University of Chicago, which had opened in 1859, closed, bankrupt, in 1886. The seminary, which relocated to Chicago's suburban Morgan Park, felt the loss of its educational partner, which had prepared many of the seminarians. Baptist Union Theological Seminary trustees, especially Thomas W. Goodspeed, played an active role in establishing the new university through the American Baptist Education Society, founded in 1889 [nos. 2–3]. They interested two key figures in their cause—Harper, who had taught Hebrew at the seminary, and John D. Rockefeller, who had contributed funds to the seminary before becoming the primary donor to the new university. According to “Articles of Agreement” drawn up between the two institutions, in April 1891 the Baptist Union Theological Seminary became the University of Chicago's Divinity School.

Both the faculty and trustees of the seminary were aware of the need for a comprehensive library if scientific approaches to research and teaching in biblical studies were to be pursued, and one of the most vital contributions made by the seminary to the university was its extraordinary library. In 1869 William Everts, Jr., the son of a member of the board of trustees, was studying theology in Germany when Professor Ernst Wilhelm Hengstenberg died [no. 4]. Hengstenberg, an accomplished orientalist and professor of biblical exegesis at the University of Berlin, was a bibliophile who had begun developing a private theological library as a student in 1818. At the time of his death he had amassed a library of about fifteen thousand volumes of theology and biblical studies. Everts immediately contacted his father, who arranged for the purchase of the entire collection and had it shipped to Chicago. The collection contained about two thousand volumes of the most important New Testament titles published in Germany between 1818 and 1869.

In 1884 the seminary received another major gift in the 5,000-volume library of the American Bible Union. One of dozens of Bible societies formed in nineteenth-century America, the Union was sponsored by the Baptists in 1850. It was unique among the Bible societies in that its purpose was not simply to print and distribute copies of the Bible, but to prepare a revised text of the English Bible. Members of the Union soon found the task impossible because of the lack of library resources. The Union then raised funds to support two of its most distinguished members, Thomas Jefferson Conant, professor of biblical exegesis at Colgate University and Rochester Seminary, and Professor Philip Schaff of
The Hengstenberg and American Bible Union collections were essential to the formation of a research library in support of biblical scholarship, but the acquisition that caused the public to take note was the Berlin Collection. In 1891, the year before the University of Chicago opened, William Rainey Harper traveled to Germany to visit its universities and to search for books. When he arrived in Berlin, he received an offer from G. Heinrich Simon who, ready to retire from his bookstore, S. Calvary and Company, sought to sell his entire inventory of rare and scholarly books. Harper communicated the worth of the collection and the prestige it would bring the fledgling university to the board of trustees and entered into successful negotiations with Simon, but then needed to raise funds just when the university had already drawn heavily on wealthy Baptists [no. 8]. Although for once Harper failed to sway John D. Rockefeller, he succeeded in persuading nine Chicago businessmen to join in contributing the purchase price. A simple bookplate with the names of these nine donors identifies the books known as the Berlin Collection. The purchase of over 100,000 volumes attracted national attention, earning a front-page headline in *The New York Times*: “A Valuable Library Bought, the Treasures Secured by the University of Chicago.” The magnitude of the achievement enhanced the university’s reputation in the eyes of the general public, and scholars acquainted with the bookstore recognized that Harper could fulfill his pledge to establish a research university. While the majority of the collection covered history, literature, and classical philology, it also contained about three thousand volumes of eighteenth- and early nineteenth-century New Testament works.

Philology played an important role in New Testament studies during the late nineteenth century, as scholars worked to understand the nuances of New Testament Greek. Their investigations were spurred by recent papyrus finds that documented aspects of everyday Hellenistic life through accounts, petitions, inviations, and other routine records. Written in *Koine* (common) Greek like the New Testament, these papyri provided extra-biblical sources for philological study.

Ernest DeWitt Burton, first head of the New Testament department and third president of the university, devoted most of his scholarly career to textual studies [no. 9]. In 1888, while a professor at Newton Theological Institution, Burton wrote a pamphlet entitled *Syntax of the Moods and Tenses in New Testament Greek*. Such studies had been published for classical Greek, but Burton’s text was designed to help students learn the nuances of New Testament Greek. In the preface he credits his
professor, William Arnold Stevens, with interesting him in the subject and aiding him by sharing a printed but unpublished pamphlet, probably Stevens's *Tenses and Moods in New Testament Greek* (1879) [no. 10]. Burton heavily annotated his copy with responses to Stevens and comments by other scholars. When Burton moved to the University of Chicago he expanded his pamphlet into a book, published by the University of Chicago Press in 1893 [no. 11]. This study gained wide circulation and was often reprinted. Burton also collaborated with Stevens on *A Harmony of the Gospels for Historical Study*, first published in 1893 and subsequently revised in 1902 and 1904 [no. 12]. Burton worked with Edgar J. Goodspeed in 1917 to produce a Greek version, published by the University of Chicago Press in 1920.

Not everyone accepted the thorough study of the Greek text as scientific. Burton's commitment to higher criticism brought him into conflict with some members of his denomination, a perspective expressed by Judson E. Conant. In an article, "Which New Testament?" Conant claimed that critical study was undermining the doctrine of the inerrancy of the New Testament [no. 13]. Burton sent the article to University of Chicago President Harry Pratt Judson, who replied, "Let each person decide for himself which New Testament he accepts" [no. 14].

An early dissertation completed in the New Testament department reflected its strong interest in philology. Clyde Weber Votaw wrote his dissertation on *The Use of the Infinitive in Biblical Greek* (1896) [no. 15]. Burton started out with a faculty drawn from the Baptist Union Theological Seminary, and Votaw was his first appointee.

Although succeeding generations of Divinity School scholars pursued diverse interests such as sociology, archaeology, and iconography, philology remained an important component within the Department of New Testament. Faculty members were devoted both to philological research that furthered scholarship and to giving students a thorough grasp of Koine Greek. For example, Ernest Cadman Colwell [no. 16] formulated a grammatical rule in 1933: "A definite predicate nominative has the article when it follows the verb; it does not have the article when it precedes the verb." "A Definite Rule for the Use of the Article in the Greek New Testament," published in *The Journal of Biblical Literature*, showed that this rule applies consistently to the New Testament and that when manuscripts differed on whether or not they used the article, they had also reversed the word order [no. 17]. At the same time, Colwell collaborated with Edgar J. Goodspeed on *A Greek Papyrus Reader* (1935), with Julius Robert Mantey on *A Hellenistic Greek Reader: Selections from the Koine of*
Mercersburg Seminary in Pennsylvania, to travel to Europe to study and acquire books for a library in the United States. These two scholars traveled to Oxford, Cambridge, London, Leiden, Paris and Berlin, where they acquired many early printed Bibles and all the philological, lexicographical, and critical literature necessary for the work of the revision committee. They purchased from bookstores and attended auctions of private collections, and the books were shipped back to Union headquarters in New York. The American Bible Union was disbanded in 1883 after a national committee for revision was formed. Both Conant and Schaff continued work on the revision, published in 1901 as the American Standard Version. The Union’s library, donated to the young Baptist Union Theological Seminary in Chicago, contained about three thousand volumes relating to the New Testament, one-third of which were considerable rarities published from the fifteenth through eighteenth centuries.

The combined holdings of these collections brought extraordinary strength in early printed editions of the Bible. *The Cologne Bible* (1478), from the American Bible Union Collection, exemplifies efforts to make the Bible available to the lay public [no. 5]. *The Cologne Bible*, with hand-colored woodcut illustrations, is not in Latin, although it preceded both Luther’s and Tyndale’s translations by over forty years, but in German—in fact, the Low German vernacular.

In *Christology of the Old Testament* (1829), Hengstenberg searched for prophecies about Jesus from Genesis to Malachi. In addition, he wrote specifically on the New Testament, especially on the Gospel of John and Revelation. Holdings in the Hengstenberg Collection complement those from the American Bible Union, for example in the two earliest attempts to publish the Greek New Testament: *The Complutensian Polyglot Bible* (1514–1517) [no. 6] from the American Bible Union Collection and the *Novum Instrumentum omne* (1516) of Erasmus from the Hengstenberg Collection [no. 7]. *The Complutensian Polyglot Bible* reflected years of labor by a team of scholars working in Spain. The glossary was one of the earliest attempts at a lexicon and was based on available manuscripts. Working in direct competition with the Polyglot, Erasmus compiled his New Testament hurriedly from several twelfth-century Greek manuscripts, retranslating from the Latin Vulgate into Greek to fill gaps in the single Greek manuscript he had for the Apocalypse. Although Erasmus’s edition was less authoritative than the Polyglot, it was very influential. Luther used Erasmus’s second revised edition of 1519 for his New Testament translation (1522); and the third edition (1550) of Robert Estienne’s Greek New Testament, which became known as the *textus receptus* or received text, closely followed Erasmus.
the New Testament Period (1939), and with his colleagues Ralph Marcus and Allen P. Wikgren on Hellenistic Greek Texts (1947) [no. 18]. These readers presented the Greek text with a short introduction, a complete glossary, and a few essential notes, but no translation, in the belief that only by preparing the translation themselves would students build their knowledge of Koine Greek.

The library's collections include many early philological studies. Theodorus of Gaza wrote a Greek grammar, Introductio grammatices libri quattuor (1495) [no. 19], that was the first to include syntax and was highly praised by Erasmus. Johannes Leusden's Philologus hebreo-graeus generalis (1685) compiled articles by numerous scholars, most written expressly for this work [no. 20]. Leusden, professor of Oriental languages at the University of Utrecht, included general articles on the New Testament and its language and book-by-book commentaries on the New Testament, demonstrating the close relationship between philology and commentary.

Three Commentaries on Galatians

Commentaries present a detailed, usually verse-by-verse, analysis of the books of the Bible. Scholarship in this genre has been well represented at the Divinity School from its beginning on through works currently in progress. Many New Testament books have been the focus of careful scrutiny by Divinity School faculty, and Paul's Epistle to the Galatians has commanded the attention of three scholars over the last century: James Robinson Boise (1885), Ernest DeWitt Burton (1920), and Hans Dieter Betz (1979). Galatians, a relatively short text that included autobio-graphical information on Paul, was the first text studied by New Testament students.

After earning his Ph.D. from Tübingen, Boise returned to the United States and became the first professor of New Testament at the Baptist Union Theological Seminary, where he introduced the continental, instead of the English, pronunciation of Greek [no. 21]. He also advocated studying the New Testament in Greek rather than English translations. The title of his commentary reflects his efforts to combine scholarship with pastoral care: Notes Critical and Explanatory on Paul's Epistle to the Galatians for the Use of Students and Pastors (1885) [no. 22].

Burton's commentary on Galatians was the product of twenty-five years of thorough analysis of the Greek text, specifically its vocabulary [no. 23]. Tracing the progress of his work in 1916, he described it as, with a few exceptions, completed in 1908: "The actual amount of text remaining to
be commented upon did not, probably, exceed four or five verses, but the underlying lexicographical studies that remained to be accomplished were arduous pieces of work." With the thoroughness that characterized Burton's work, these studies resulted in a separate book, *Spirit, Soul, and Flesh* (1918) [no. 24]. The publication process itself was a complex task, as indicated in a letter written by H. A. Sherman of Charles Scribner's on November 17, 1920, discussing the vast number of corrections that Burton had proposed [no. 25].

In 1979 Hans Dieter Betz, Shailer Mathews Professor in the Divinity School and chairman of the Department of New Testament and Early Christian Literature, published *Galatians: A Commentary on Paul's Letter to the Churches in Galatia* for the Hermeneia series [no. 26]. His study focuses on Paul's argument in the letter and concludes by comparison with the writings of Greek and Latin rhetoricians that the letter is apologetic.

The library has strong holdings of early biblical commentaries, including a first edition of Martin Luther's *In epistolam Pauli ad Galatas* (1523) [no. 27]. One of the first statements of salvation by faith, this commentary on Galatians had a profound effect on the Protestant Reformation. An Arabic translation of the epistle, published in Heidelberg in 1583, begins with a Latin preface and concludes with an explanation of Arabic grammar [no. 28].

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**Sociology and History**

**Enter New Testament Studies**

During the early twentieth century, two scholars at the Divinity School began to consider the New Testament from the twin perspectives of sociology and history. This approach reflects the interdisciplinary methods characteristic of the University of Chicago, where the first department of sociology at an American institution was established in 1892. Shailer Mathews and Shirley Jackson Case asked different questions of the New Testament, such as what social message the Gospels proclaimed and what religion Jesus practiced. To answer such questions, they considered empirical evidence contemporary with the New Testament text, including inscriptions, artifacts, and images, utilizing the methods of history and sociology to gain a larger vision of both early Christianity and the context in which it arose. While Mathews joined the Department of Christian Theology and Case gradually moved into the Department of Church History, both brought the sociohistorical method with them into their new fields. Within the New Testament department, the Chicago School's legacy can be seen clearly in continued interest in Graeco-Roman religion and society.
At the time that Shailer Mathews accepted Burton’s offer of a New Testament position, he was studying sociology in the hope of following his mentor, Albion Small, president of Colby College, to the Department of Sociology that Small headed at the University of Chicago. A graduate of Newton Theological Institution, Mathews taught rhetoric and elocution at his alma mater, Colby [no. 29]. In 1890, with the encouragement of President Small, Mathews entered the University of Berlin, where he studied history and political economy, commenting that, “So far removed was I from the field of theology that I never heard even so distinguished a man as Harnack lecture. The detachment was fortunate. My introduction to critical historical study was not complicated by apologetic interest. One could learn objective historical research without concern as to its results.” Ernest DeWitt Burton convinced Mathews to accept a New Testament position at Chicago, although he had declined a similar post at Newton Theological Institution. As Mathews explained his decision: “My inherited interest in religion took form in an ambition to have a part in extending its frontiers…. The appeal of an adventure, an opportunity to share in the life of a university, the possibility of escape from limitations of which I was growing daily more conscious pointed to only one decision. In the summer of 1894 I took up my work in the University of Chicago.”

Although officially a professor in the Divinity School, Shailer Mathews maintained close ties with the Department of Sociology, contributing a series of articles on Christian sociology to the first volume of *The American Journal of Sociology* in 1895. These articles, collected and reworked, were later published as *The Social Teaching of Jesus* (1897) [no. 30]. Mathew’s interest in a sociological interpretation of early Christianity was closely related to his concern for contemporary social issues. He concluded each chapter of his book, *The Social Gospel* (1910), with a section entitled “Quiz and Topics for Further Study” that included questions relating the lessons from the New Testament to current problems [no. 31]. Mathews believed that scholars must not isolate themselves in academic circles, but should remain active in their churches and in society.

Mathews served the Baptist church actively and sought solutions for society’s ills in the New Testament, yet he came increasingly into conflict with the conservative members of his church. For example, Baptist minister Isaac M. Haldeman of New York attacked him in a tract entitled, *Professor Shailer Mathews’ Burlesque on The Second Coming of Our Lord Jesus Christ* (1918?), because Mathews explained the messianic fervor of the first century in historical and social terms [no. 32]. In his autobiography, *New Faith for Old* (1936), Mathews reflected on his experiences [no. 33].
Shirley Jackson Case [no. 34] came to Burton's attention through an article, "Paul's Historical Relation to the First Disciples," published in the *The American Journal of Theology* (1907) [no. 35]. Hired the following year, Case remained on the faculty for thirty years, for the last five serving as dean of the Divinity School. The library's copy of Case's work, *The Evolution of Early Christianity: A Genetic Study of First-Century Christianity in Relation to Its Religious Environment* (1914), is inscribed "To Professor E. D. Burton, With high appreciation of his many helpful suggestions and his constant encouragement" [no. 36].

In contrast with Mathews, Case did not seek a blueprint for contemporary society from the New Testament. Instead, his interest extended along historical and archaeological lines to encompass nonliterary evidence. Case supported this study by actively collecting ancient artifacts, including ampullae, crosses, and especially terra-cotta oil lamps. He outfitted an archaeological seminar room with glass display cases in which he displayed his collections for the benefit of students. Two Byzantine lamps were identified as Christian by their crosses, which replaced pagan scenes. The handle of one is in the shape of a cross [no. 37]; the other has a small cross in the center of its design [no. 38]. Case also collected reproductions of wall paintings and ivory reliefs that were carefully crafted by artists, including the replica of a fourteenth-century triptych from France [no. 39].

Lives of Jesus have been written ever since the first century, including canonical and apocryphal Gospels and Gospel harmonies integrating the four canonical Gospels. A new approach began to emerge during the eighteenth century that considered the Gospels more critically and raised the question of how accurately they portrayed the historical Jesus. The thoroughness of the library's holdings of books on the historical Jesus is representative of the collection and its excellent resources for tracing the history of New Testament research.

During the fourth century, Caius Juvenecus, a Christian Latin poet, wrote a life of Christ in hexameter verse, *Historia evangelica* [no. 40]. During the Middle Ages treatments were drawn from the canonical Gospels, primary among these Ludolf of Saxony's *Vita Christi* (ca. 1348), still being printed over two hundred years later. A 1581 edition in the library's collection includes woodcuts illustrating each major event [no. 41]. Shirley Jackson Case relied heavily on Ludolf for his knowledge of medieval Christology in preparing his work on the historical Jesus.
From the late eighteenth century on, there are few books vital to this topic which the library does not hold in the first edition. Hermann Samuel Reimarus was the first to depict the historical Jesus in sharp contrast to his portrayal in the Gospels. In fragmentary writings published posthumously by the German philosopher Gotthold Ephraim Lessing as *Von dem Zwecke Jesu und seiner Jünger* (1778), Reimarus presented Jesus as a Jew whose disciples only elevated him to a redeemer after his death [no. 42]. Heinrich Paulus, an early rationalist, accepted the Gospels as verity, but sought to explain their narrative rationally by discovering natural explanations for the supernatural [no. 43]. A later rationalist was Friedrich Schleiermacher, whose lecture notes were posthumously published in 1864 under the title, *Das Leben Jesu* [no. 44].

The library includes both significant works by famous scholars and the attacks they sustained by prominent and obscure authors. David Friedrich Strauss’s two-volume work, *Das Leben Jesu, kritisch bearbeitet* (1835–36), aroused so much controversy that he lost his position at the University of Tübingen [no. 45]. Among the criticisms levied against Strauss’s books was one by the anonymous author of *Strauss und die Evangelien, oder das Leben Jesu von Dr. Strauss für denkende Leser aller Stände bearbeitet von einem evangelischen Theologen* (1839) [no. 46].

In contrast with scientific approaches to the life of Jesus, Ernest Renan depicted Jesus in naturalistic terms in his controversial *La Vie de Jesus* (1863) [no. 47]. The nineteenth century produced many romanticized lives of Jesus, the most famous of which was *The Life of Christ* by Frederic William Farrar, with its frontispiece depicting an idyllic rustic workshop, “Interior of a Carpenter’s Shop at Nazareth” [no. 48]. Farrar rejected the notion of contradictions in the Gospels, contending that such objections to the narrative were groundless or at least not insuperable. As part of the reaction against nineteenth-century effeminate portraits of Jesus, a Chicago pastor, R. Warren Conant, wrote *The Virility of Christ* (1915), subtitled “A Book for Men. Second Edition of The Manly Christ Revised and Enlarged” [no. 49].

Throughout the twentieth century, scholars at the Divinity School have pursued the question of the historical Jesus. Shirley Jackson Case wrote three books on the subject. The first, *The Historical Jesus: A Criticism of the Contention that Jesus Never Lived, a Statement of the Evidence for His Existence, an Estimate of His Relation to Christianity*, was published in 1912, two years after Case returned from postgraduate work in Germany. The book considers debates about the historical Jesus among German scholars at the time and refutes critics who credited the “Christ of faith”
THE NEWE Testament of our Lord and Saviour JESVS CHRIST.

Newly Translated out of the Originall Greeke: and with the former Translations diligently compared and revised, by his Maiesties speciall Commandement.

IMPRINTED at London by Robert Barker, Printer to the Kings most Excellent Maiestie.

Anno Dom. 1611.
In the spring of 1891, William Rainey Harper presented the American Baptist Education Society with his vision of the new University of Chicago: "It cannot be American if it is not practical; it must be American, not English or German.... The day has passed when scholarship shall stand aloof from the people; its spirit and its results may well be given them" [no. 58]. Never one to speak idly, Harper implemented his plan in a variety of ways including University Extension, correspondence courses, and popular journals. The Biblical World contained a series on exegesis intended for ministers [no. 59].

The first New Testament faculty members at the university agreed with Harper that sharing the results of scholarship with nonspecialists was crucial to reforming the Baptist Church, the denomination to which they belonged. Courses offered by the American Institute of Sacred Literature, which Harper had founded at Yale, were an important vehicle for general education [no. 60]. Ernest DeWitt Burton wrote the first Outline Study Course in 1893, and he subsequently developed others, including The Founding of the Christian Church [no. 61]. Shirley Jackson Case wrote a course on Revelation in 1918, and Goodspeed prepared a course on Paul when he wrote a book on the same subject [nos. 62–63]. Burton succeeded Harper as head of the Institute, emphasizing leadership courses for ministers and organizing traveling libraries. Shailer Mathews followed Burton, after twenty years of service as chairman of the Executive Committee.

Divinity School professors taught Sunday school and served on the International Sunday School Lesson Committee, which prepared the uniform lessons taught in Sunday Schools. To improve Sunday school teaching, the faculty organized an institute under the direction of the Divinity School, which held a conference in 1913 on "Principles and Methods in the Sunday School" [no. 64]. In a letter written in 1916 asking Shirley Jackson Case to substitute for his Sunday morning class, Burton explained that his class included both recitation and instruction [no. 65].

The history of the English Bible has been the focus of research by several Divinity School scholars whose interest has resulted in and been supported by extensive library collections. The original holdings from the American Bible Union and Hengstenberg collections were greatly enhanced by the 1945 acquisition of Colonel Maurice H. Grant's private collection. Grant had assembled nearly three hundred English Bibles, including numerous first printings and most first editions of significant early English translations, as well as subsequent printings of many
rather than the historical Jesus with founding the Christian religion. Case argued that writings about the historical Jesus antedated those about the Christ of faith. Fifteen years later, Case returned to the historical Jesus in *Jesus: A New Biography* (1927), his most popular book. In 1931 *Jesus* was translated into Japanese, coinciding with a journey Case took to study the teaching of church history in the Far East [no. 50]. Case's third book on Jesus, *Jesus Through the Centuries* (1932), traced the histories of a dozen Christologies.

In *Rediscovering the Teaching of Jesus* (1967), Norman Perrin sought to determine which sayings of Jesus could with confidence be accepted as authentic [no. 51]. To accomplish this goal, he developed the criterion of dissimilarity, which recognized as authentic only sayings that could not be explained either from Judaism or from the later church. While Perrin recognized the possibility of continuity in Jesus's teaching, he did not believe that such sayings could be proved authentic.

**The New Testament Club**

The New Testament Club, which began during the university's first year, provided a forum for professors and graduate students to discuss current research and their own work in progress [no. 52]. The 1894–1895 program identifies the topic for the year as "Apostolic Fathers" [no. 53]. Despite the sobriety of topics such as "Psalms of the Pharisees" (1900–1901) and "Miracles of the New Testament" (1906–1907), the minutes for 1898–1903 indicate that the meetings also had some informal moments [no. 54]. On November 21, 1898, twelve members assembled in Professor Ernest DeWitt Burton's home to discuss the subject, "Do the recorded teaching[s] of Jesus contain all that is essential to Christianity?" Following the discussion, they adjourned for refreshments provided by Mrs. Burton. The program for 1924–1925 expressed the Club's philosophy: "The New Testament Club provides an open forum for the discussion of New Testament problems that have general and timely interest." Through the years, Club members heard reports on Chicago manuscript studies, translations, and progress on the English version of Walter Bauer's German-Greek lexicon. Meetings also included distinguished guest speakers such as Henry Chadwick, Frederick C. Grant, Martin Dibelius, William Schoedel, and Morton Smith [no. 55]. The spirit of camaraderie prevailed through the decades, as indicated by minutes of an annual banquet and a letter from Harold R. Willoughby thanking the Club for turning a meeting into a surprise birthday party [nos. 56–57].
major versions. The depth of the collection allows scholars to investigate changes within major versions and to assess the sequential character of biblical translation.

The first University of Chicago faculty member to pursue this field was an Old Testament scholar, Ira Maurice Price [no. 66]. Price, who had studied at Denison University with Ernest DeWitt Burton when William Rainey Harper was a young teacher there, earned his Ph.D. from the University of Leipzig in 1886. Returning to the United States, Price replaced Harper at the Baptist Union Theological Seminary in Morgan Park and remained through its transition to the Divinity School. His *Ancestry of Our English Bible: An Account of the Bible Versions, Texts, and Manuscripts* (1907), originally published as a series of articles in *The Sunday School Times* in 1904, was a response to public interest in the English Bible stimulated by the publication of the American Standard Version in 1901 [no. 67]. Price revised the work in 1934 to incorporate findings from manuscript studies of the intervening years. New Testament professors William A. Irwin and Allen P. Wikgren continued Price’s work, issuing a second revised edition (1949) that included new information on both textual history and the history of translation, and a third revised edition in 1956 [no. 68]. Each edition incorporated the latest discoveries and translations, and the third edition concludes with an appendix on the Dead Sea Scrolls.

The first Bible in English was produced by John Wycliffe, who translated the Bible into English from the Latin Vulgate between 1378 and 1380 and arranged for its circulation in manuscript by itinerant preachers. Wycliffe’s New Testament was first printed in 1731 in an edition of only 160 copies [no. 69].

William Tyndale, who prepared the first English translation of the New Testament from the Greek, was condemned and burned for heresy in 1536. Printing of the New Testament began in Cologne in 1525 and was completed in Worms. Although his translation was condemned and burned in England, Tyndale’s New Testament became the foundation for subsequent English translations and was frequently reprinted [no. 70].

Myles Coverdale’s translation was not suppressed when published in 1535, and the second edition of 1537 carried “the Kynges moost gracious licence.” Other translations followed in close succession, and by the end of the seventeenth century, English usage was divided between The Geneva Bible (1560) and *The Bishops’ Bible* (1568). *The Geneva Bible* was translated by William Whittingham and other Protestant refugees who had fled to
Geneva to escape persecution under Queen Mary's reign. Originally published in Geneva, the first folio edition was printed in Great Britain in 1576; the library's copy has the two-page plan, "The forme of the Temple and citie restored" [no. 71]. The Geneva Bible was used by individuals for study and worship, and an early owner of the library's copy expressed gratitude for success in the battle with the Spanish Armada in a note opposite Esther 9:18: "Thankfulness for deliverance from ye Spaniard." The Bishops' Bible (1568) is named for the twelve bishops who translated it, with a few other scholars, under the supervision of Archbishop Matthew Parker [no. 72]. It was the Bible of High Church Anglicans, in contrast with The Geneva Bible which was popular among the Puritans.

Hoping to unite his subjects with one Bible, King James I agreed to a new translation in 1604. The work of six groups of scholars who worked for seven years, the King James Version was completed in 1611. The library's holdings include four copies of the 1611 edition, one of which previously belonged to Francis Fry, a nineteenth-century scholar who collected English Bibles and traveled throughout Great Britain to compare different editions and copies [no. 73]. The King James Version was soon published in small volumes intended for personal use. The library has a quarto edition (1617) covered in red velvet worked in silver thread [no. 74] and a copy of the 1633 edition in which a parent recorded the birth of a son [no. 75]. The 1653 edition, printed for members of the Society of Friends, has been called the "Quakers Bible"; it includes marginal notes and a concordance, both of which were aids to independent study [no. 76]. The Grant Collection of English Bibles includes 130 issues of the King James Version.

**An American Translation**

The New Testament was written not in classical Greek, nor in the 'biblical' Greek of the Greek version of the Old Testament, nor even in the literary Greek of its own day, but in the common language of everyday life," Edgar J. Goodspeed wrote in the preface to *The New Testament: An American Translation* (1923). Goodspeed observed that the archaic seventeenth-century English of the King James Version was no longer the spoken language of everyday life and that even the most modern British translation could not adequately reflect the English spoken in twentieth-century America. His American Translation employed both modern vernacular language and contemporary design. The first edition omitted chapter and verse numbers, relegating them to the bottom of the page; subsequent printings moved them to the margins, where they mark individual verses but remain unobtrusive [no. 77].
The impetus for Goodspeed’s translation occurred at a meeting of the New Testament Club. In February 1920, Goodspeed addressed the Club on the subject, “What Is the Best English Translation of the New Testament?” [nos. 78–79]. He identified so many flaws in the modern language editions of his day that Shirley Jackson Case proposed he prepare his own translation. While the suggestion caused laughter, Guy C. Crippen of the University of Chicago Press relayed the idea to the editor, Dean Gordon J. Laing, who asked Goodspeed to produce a translation for the Press.

Goodspeed was eminently qualified for this task as an educator and as a scholar who had devoted much of his career to textual studies. His method consisted of translating a few verses at a time, often writing on scraps of paper, and reading his translation aloud at every opportunity. No one expected the book to arouse much interest, and the Press was reluctant to provide advance information, thinking that the publicity would be too early to help sales. However, the translation sparked a major controversy, and newspaper editors across the nation ridiculed it as “The Bible à la Chicago,” “The Bible in Slang,” and “Jazzing the Bible” [no. 80]. Goodspeed lectured to groups in the Chicago area and across the country, often quoting the attacks for their unintended humor. He took with him a dozen sixteenth-century Bibles that he arranged chronologically on the stage, in order to demonstrate that the King James Version was not the first English translation. Goodspeed’s articles, for example “The Ghost of King James,” in the January 1924 issue of The Atlantic Monthly, also reached a wide audience [no. 81]. In the end, the controversy served to stimulate interest in the translation, which became one of the best-selling books published by the University of Chicago Press. Goodspeed looked back at the experience in his memoir, As I Remember (1953) [no. 82].

“Indispensable Materials of Research”

From his days as a graduate student, Edgar J. Goodspeed sought out original, unpublished documents for study and research with the combined zeal of scholar and collector. Goodspeed, who had studied under William Rainey Harper at Yale, entered the University of Chicago at its opening in 1892, registering for advanced research in Semitics and Old Testament under President Harper. His interests soon shifted to New Testament and patristic Greek; and after Egyptologist James Henry Breasted introduced him to the field of Hellenistic papyrology, Goodspeed became known as the first American to collect, decipher, and publish Greek papyri. Goodspeed began his scholarly career with a dissertation that published a mathematic papyrus fragment, and he later brought unpublished fragments to class for students to decipher.
In 1895 Goodspeed studied under Professor Caspar René Gregory, who taught the first course in New Testament manuscripts at the university. Gregory encouraged Goodspeed to pursue manuscript study and was responsible for the acquisition of the first New Testament Greek manuscript by the University of Chicago. This manuscript of the Four Gospels, produced ca. 1500, remained for a generation the only New Testament Greek manuscript in the university’s collection, and many New Testament students were trained on it.

Goodspeed recognized the importance of tracking down unpublished sources and the responsibility of institutions holding manuscripts to publish an account of them. He wrote, with the assistance of Martin Sprengling, *A Descriptive Catalogue of Manuscripts in the Libraries of the University of Chicago* (Chicago University of Chicago Press, 1912), among the first published catalogues of manuscripts in American library collections.

Several years after he was appointed chairman of the Department of New Testament in 1923, the year his *American Translation* was published, Goodspeed accelerated his search for Greek New Testament manuscripts for the university. His goal—to acquire hitherto unknown, unlisted, and undescribed sources that would provide the basis for research projects—reflects his conviction that “manuscripts are to research in the humanities what laboratories and laboratory materials are to the natural sciences. They are the indispensable materials of research.” Goodspeed’s role in developing the manuscript resources at the University of Chicago was recognized by naming the collection of New Testament manuscripts the Edgar J. Goodspeed Collection.

**The Rockefeller McCormick**

Goodspeed’s first discovery, made almost by chance at the conclusion of a summer-long search through Europe, was of unparalleled historical and iconographical significance [no. 83]. In September 1927 Goodspeed found, in the antique shop of Maurice Stora in Paris, a complete Byzantine New Testament written in a fine cursive hand, bound in splendid silver gilt covers, and containing over ninety miniatures [no. 84]. Study of the manuscript’s script and illumination in Chicago prior to its purchase connected it with a very famous Greek manuscript of the New Testament sent in 1269 as a gift to Louis IX of France from Michael VIII Paleologus, Emperor of Byzantium. The New Testament that Goodspeed had discovered, which he termed “a whole gallery of Byzantine art,” had been produced at the imperial scriptorium of Constantinople just after the recapture of that city from the Latins in 1261. The illuminations represent
the last Byzantine, or Paleologan, renaissance, which influenced both the
development of Russian painting and the revival of painting in Italy.

Recognizing that this masterpiece would support extensive scholarly work,
Goodspeed was eager for its purchase. The manuscript was acquired by
Goodspeed’s colleague Harold R. Willoughby for Mrs. Edith Rockefeller
McCormick and loaned to the Department of New Testament for critical
study. Four years after its arrival in Chicago, a three-volume work on the
manuscript was published by the University of Chicago Press. Edited by
Edgar J. Goodspeed, *The Rockefeller McCormick New Testament* (Chicago:
University of Chicago Press, 1932) contains a facsimile edition in color
including all the miniatures and the eight canon tables, as well as the
sixteenth-century covers; an exposition of the text and scribal hand by
Donald W. Riddle, also a member of the New Testament department; and
a critical study of the miniatures by Harold R. Willoughby [nos. 85–87].
Elizabeth Day McCormick purchased the manuscript in 1942 from her
cousin’s estate and presented it as a gift to the university.

Goodspeed’s and Willoughby’s expectation that the acquisition and publi-
cation of *The Rockefeller McCormick New Testament* would stimulate schol-
arly work was amply fulfilled. Reviewing a shelf of books in Goodspeed’s
library years later, Willoughby was motivated to compile “The Rockefeller
McCormick Manuscript and What Came of It”: A Bibliographical Record
Goodspeed’s mystery novel, *The Curse in the Colophon* (1935) captures the
romance and excitement of his manuscript hunting [no. 88].

“A New Era in the History
of New Testament Research
in America”

The arrival of *The Rockefeller McCormick New Testament*, at the time
only the second complete Byzantine New Testament manuscript in
America, created a sensation. Widespread publicity on radio and in the
press helped to further Harold R. Willoughby’s hope that “the bringing of
the Paleologus Testament to Chicago will mark a new era in the history of
New Testament research in America.” By 1930, the university had
acquired fourteen complete or fragmentary Greek New Testament manu-
scripts from near and far, including Chicago’s own Greek community.
These acquisitions reflected an extension of Chicago faculty research inter-
ests to encompass iconographical study as well as textual collation.

The first Greek New Testament manuscript purchased by the university in
thirty-three years was *The Chrysanthus Gospels*, noted for its double set of
evangelist portraits [nos. 89–90]. The manuscript is written in a large cursive script of ca. 1300; a series of evangelist portraits and decorative headings in the high Byzantine style also date from this period. The added series of post-Renaissance portraits, including one depicting the Apostle Luke writing his Gospel at divine dictation, dates from ca. 1700. One of several colophons provides a glimpse into the manuscript’s history: “This copy of the four Gospels belongs to me, the priest Chrysanthus. I rescued it from the hands of the Turks in the regions of Iberia by the Great Sea of Tzelere (?) and I renewed its covers with trouble, but with pride. Let no one take possession of it without my consent. Whoever removes it, may he have upon himself the curses of the three hundred and eighteen inspired fathers. In the year 1700, Chrysanthus, the most insignificant holy monk.” Two later colophons in Church Slavonic record further repairs to and movements of the manuscript.

Another dramatic manuscript acquisition of 1929 was a rare example of a Praxapostolos, a manuscript of the Acts and the Epistles, of which there were then only three in America. The Theophanes Praxapostolos was written in the twelfth or thirteenth century in a delicate cursive script and is in an eighteenth-century Russian binding of velvet over wood with brass ornamentation, the front cover depicting the Crucifixion, the back the Resurrection [no. 91]. Although Goodspeed placed a high bid on the manuscript, the dealer planned to sell it leaf-by-leaf. Only the threat that such vandalism would alienate all reputable customers—and therefore future clients—saved the manuscript from destruction and brought it to the university.

When four more manuscripts appeared on the market, Goodspeed decided to try a new fundraising tactic. At an exhibition of departmental research projects held on the day of Robert Maynard Hutchins’s inauguration, he displayed manuscripts owned by the university together with four that were on approval, which he labeled “awaiting purchase.” One, a manuscript of the Gospels with a fine twelfth-century miniature at the beginning and decorated headings throughout, signed by its scribe, Nicolaus of Edessa, in 1133, was purchased by Frederick T. Haskell for the university [no. 92].

The Hyacinthus Gospels, signed and dated by its scribe in 1303, is one of three known to have been written by Hyacinthus [no. 93]. Comparison of the script and ornamental headpieces in this manuscript with another executed by Hyacinthus in 1297 reveals that a scribe could attain remarkable consistency in his work.
An unusual manuscript acquired at the end of 1929 is the D’Hendecourt roll, a twelfth- or thirteenth-century roll that contains several texts and seven miniatures. Willoughby speculated that the manuscript was used as a private amulet; its length suggests that it may have been hung on the pillar of a church for both display and magical use.

This acquisition and others of 1929 supported the combined interest at the university in textual study and Byzantine miniatures. Iconographical research culminated in Harold R. Willoughby’s project to collect and publish a complete corpus of New Testament iconography as illustrated by miniatures in all existing manuscripts of the Greek New Testament.

Spanning the Centuries

Greek New Testament manuscript resources at the University of Chicago, the largest collection in the United States, span 1,000 years, from fifth-century papyrus fragments at the Oriental Institute to late Byzantine manuscripts in the Goodspeed Collection. This range of dates permits study of textual transmission and changes in script and ornamentation. The earliest examples are two Oxyrhynchus papyrus fragments, one from Mark 10:50–51 and 11:11–12 (fifth or sixth century) [no. 94], the other from Revelation 16:17–20 (fourth or fifth century) [no. 95]. The
Greek minuscule script began to replace uncial letterforms in the ninth century. The Elfleda Bond Goodspeed Gospels, which dates from the tenth century and was a gift to the university from her husband, Edgar J. Goodspeed, is a fine example of the early and pure minuscule hand [no. 96]. A thirteenth-century manuscript, The Edward Goodman Gospels, contains an example of the last phase of Byzantine ornament in the prominent palmettes decorating the headpiece at the beginning of Luke [no. 97]. The Ira Maurice Price Praxapostolos is recognized as the oldest representative of a “family” of the texts of Acts, in accordance with one method of classifying New Testament manuscripts [no. 98].

Edgar J. Goodspeed records in his memoirs that Elizabeth Day McCormick asked him at a luncheon whether he would be interested in a manuscript of Revelation with text illustrations. When Goodspeed affirmed his interest but declared that no such manuscript existed, she responded that she had one with sixty-nine miniatures. This only known illustrated Apocalypse in Greek, dated to ca. 1600, was written in the vernacular and accompanied by a commentary extant in only three other manuscripts [no. 99]. The miniatures follow the text carefully and show the influence of Islamic, Arabic, and Western sources.
Preliminary results of study were published in 1933 by Ernest Cadman Colwell in *The Journal of Biblical Literature* [no. 100]. Elizabeth Day McCormick presented the manuscript to the university in 1937; and three years later the University of Chicago Press published a two-volume work on it, including Harold R. Willoughby's study of the miniatures, *A Greek Corpus of Revelation Iconography*, and Colwell's *History and Text* [nos. 101–103].

**Early Translations**

Early translations of the New Testament provide insights into variant textual traditions. The Latin translation is known primarily through the Vulgate of St. Jerome prepared at the end of the fourth century A.D. Earlier Old Latin translations survived only as fragments or quotes, and in 1743 these were collected in *Bibliorum Sacrorum latine versiones antique* by Pierre Sabbatier, a Benedictine monk of the Congregation of St. Maur [no. 104]. His thoroughness as a compiler has maintained the usefulness of this compendium to the present time.

The Syriac translation preserves an early textual tradition, but few manuscripts have survived; the university holds a few fragments in leaves from two manuscripts [no. 105]. The library has a good collection of Armenian manuscripts, including a fragment from a large ninth- or tenth-century lectern Bible, written in uncial script [no. 106]. Goodspeed observed in a newspaper interview that: “The Armenian version is of importance, because it was originally made from excellent manuscripts and in many places preserves a very ancient text” [no. 107]. A Gospel book in a beautiful silver binding, contemporary with the prestigious school of silversmiths that flourished at Caesarea in the seventeenth century, is typical of the Armenian tradition [no. 108].

**Lectionaries: Insights**

Instead of following the traditional order of the Gospels, Byzantine lectionaries are organized according to daily scriptural readings for church services. The lectionary contains two parts: the Synaxarion for the religious year (Easter to Easter) and the Menologion for the civil year. While their value for the study of liturgy is obvious, the importance of lectionaries for textual criticism long went unobserved. Scholars viewed the texts as corrupt because the beginnings of lections were frequently altered to correspond with their position in the liturgy. Once these changes were recognized as superficial, it became apparent that the conservative nature of liturgy preserved ancient versions of texts; and the omission of verses in
lectionaries helped to identify them as later interpolations. The Chicago Lectionary Project, directed by Allen P. Wikgren for almost fifteen years (1958-1972), sought to collate known lectionaries to produce a critical text of the Greek New Testament. Studies have been published on the lec-
tions for each of the Gospels, such as the one by Harry Merwyn Buck, Jr., a Divinity School graduate, on the Johannine lections [no. 109].

Research on lectionaries at Chicago is supported by strong manuscript sources. *The Argos Lectionary* is a ninth- or tenth-century manuscript written in a large, erect uncial hand [no. 110]. Before becoming the object of scholarly investigation, it belonged to the manager of Colosimo’s Restaurant in Chicago, known at the time as a haunt of gangsters [no. 111]. The owner, offering it to the university, noted that the manuscript had been used by his patrons as an oath book [no. 112]. Chicago faculty focused on the lectionary’s paleographical importance and its status as the first uncial and oldest Greek New Testament acquired to that time.

*The Serpent Lectionary* is named for a fanciful decorative headpiece that turns a simple rope twist into a serpent entwined around a rod [no. 113]. This is one of several scribal attempts at variety in the designs at the beginning of the months in the Menologian. This thirteenth- or fourteenth-century lectionary, written in minuscule script, has been attributed to Constantinople.

Definitions from

**Definitions from**

**Alpha to Omega**

The library’s manuscript and printed lexicographical resources rendered the University of Chicago an ideal site for the production of an English version of Walter Bauer’s Greek-German lexicon [no. 114]. This project was undertaken by William F. Arndt, F. Wilbur Gingrich, and Frederick W. Danker, all of whom received degrees from the University of Chicago with dissertations on lexicographical topics: Arndt, “The Early Apologists and the New Testament” (1923); Gingrich, “Paul’s Ethical Vocabulary” (1932) [no. 115]; and Danker, “Threnetic Penetration in Aeschylus and Sophocles” (1963). At the University of Chicago, Danker reported that they “enjoyed the collegial atmosphere of that university’s distinguished lexicographical resources.” Lexicographical notes began as explanatory glosses in manuscripts and early printed Bibles. In *The Complutensian Polyglot Bible*, these notes were combined into a preface. A century later, Georg Pasor compiled the first independent lexicon, arranged according to root analysis, *Lexicon Graeco-Latinum, in Novum Domini Nostri Jesu Christi Testamentum* (1619), the seventh edition of which appeared in 1693 [no. 116].
In the two centuries that elapsed before the publication of the next major lexicon, many lexicons appeared that were written by professors and pastors to meet the needs of students studying the New Testament in Greek. Lorenz Albert Delius’s *Omnium Novi Testamenti vocum Fontes & Rivuli* (1742) provided abbreviated definitions consisting of one or two Latin equivalents [no. 117]. Norwegian pastor Peder Brinch wrote detailed definitions in his *Philologia Sacra Veteris et Novi Testamenti* (1734) and provided citations from the Old and New Testaments, the Septuagint, and the Greek Apocrypha [no. 118].

Christian Abraham Wahl’s lexicon, published in 1822, incorporated the results of Johann Frederik Fischer’s theoretical study, *Prolusiones de Vitiis Lexicorum Novi Testamenti* (1791). Wahl’s study of the particle *ei* [if] and the preposition *eis* [to, into], *De Particula ei et prepositionis eis apud N.T.* (1827) is an example of the detailed word studies that provide the basis for the concise summaries in lexicons [no. 119].

In the United States, Greek and English lexicographical work coincided. Contemporary with Noah Webster’s *American Dictionary of the English Language* (1828) was Edward Robinson’s 1825 translation of Fischer’s lexicon, the first authoritative New Testament lexicon in English. Eleven years later Robinson produced an original lexicon, which appeared in numerous editions. Joseph Henry Thayer of Harvard also drew on German scholarship. Thayer translated and enlarged Carl Ludwig Willibald Grimm’s extensive lexicon (1868); this Greek-English lexicon (1886) remained the standard until the work of Arndt, Gingrich, and Danker. Bauer had completed the work of Erwin Preuschen, who was revising his 1910 lexicon in response to criticism that he had not sufficiently utilized the papyrus discoveries of the previous fifty years. While Preuschen’s name remained on the first revision, it later became known as Bauer’s work, and revision continues to this day in Germany. The English version also has been revised since its original appearance [no. 120].

Perspectives from Early Church Fathers

The writings of the church fathers from the first and second centuries provide information about the founding of Christianity contemporary with the canonical texts, and later writings record the establishment of the church and early exegeses of the New Testament. The students in Edgar J. Goodspeed’s first class helped him to begin compiling a concordance of the Apostolic Fathers. This work continued for several years, leading to the publication of Goodspeed’s *Index apologeticus* (1912) [no. 121].
Since World War II, patristic studies has become separated from its close association with the New Testament. At the University of Chicago, however, the two have remained closely connected through the Department of New Testament and Early Christian Literature and the interests of its chairman, Robert M. Grant [no. 122]. Grant edited the series, *Apostolic Fathers: A New Translation and Commentary* (1964–68), and wrote the introductory volume [no. 123] and one on Ignatius of Antioch [no. 124], as well as coauthoring with Holt H. Graham volumes on First and Second Clement.

Grant acquired many important books that were central to his work of translation and commentary. His gifts to the library include a seventeenth-century edition of the letters of Polycarp and Ignatius, *Polycarpi et Ignatii epistole* (1644), prepared by Anglican Archbishop James Ussher, who tried to reconstruct the original Greek from a medieval Latin manuscript [no. 125]. Another edition of Ignatius’s letters donated by Grant to the library is Vedelius’s *S. Ignatii episcopi Antiocheni & martyris qua extant omnia* (1623) [no. 126].

Marguerin de La Bigne, a scholar at the Sorbonne in Paris, assembled a massive Latin translation of the works of church fathers, saints, and popes from the first century to his own day. A copy of the second edition, published in 1589, was acquired by Ernst Hengstenberg [no. 127].

**Early Christianity in Its Social and Religious Contexts**

Resistance to placing early Christianity within its Graeco-Roman surroundings was strong at the beginning of this century. Even works on the history of Christianity, such as A. C. McGiffert’s *A History of Christianity in the Apostolic Age* (1899), viewed Christianity in isolation from its surroundings. The sociohistorical approach initiated by Shailer Mathews and Shirley Jackson Case placed Christianity in a broader context. The empirical methodology of the Chicago School was articulated by Robert M. Grant: “I hope to work for myself, and get students to work, with the most primary of materials, not just literary but especially the non-literary data provided by inscriptions, papyri, and coins. Naturally one cannot neglect either literary materials or current discussions, but the exchange of opinions is no substitute, at least in history, for acquaintance with facts.”

Early efforts to record information about antiquity are well represented in the library’s collections. Jacob Spon’s *Miscellanea erudite antiquitatis* (1685) presents a detailed account of a broad array of sources, including
numismatics, epigraphy, architecture, iconography, sculpture, and manuscripts [no. 128]. Prepared in his own studio and lavishly illustrated, the work includes the texts of inscriptions and illustrations of coins, statues, and reliefs. Spon's study of the tripod is illustrated by coins and other images that depict both its religious and secular uses. Harold R. Willoughby and Edgar J. Goodspeed built large slide and photographic collections, which document some sites that have since disappeared or have been substantially altered [nos. 129–130].

Edgar J. Goodspeed's first collection of Hellenistic papyri, purchased while a student in 1897, arrived in two cigarette tins. He describes working in his mother's kitchen with James Henry Breasted, carefully steaming open an Accounts Scroll [no. 131]. This large scroll, more than eight feet long and written on both sides, recorded the accounts of an estate in over twelve hundred receipts and expenditures for the period October 191 A.D. to April 192 A.D. The expenditures were varied and reflected all aspects of running an estate; an unusual feature of the scroll is its use of double-entry bookkeeping. Goodspeed's acquisitions also included a Claim of Title from 144 A.D. containing an official response to a land dispute [no. 132]. Statia Petronia complained through her guardian to the royal scribe that Thamounion was claiming lands lost to foreclosure and demanded that the dispute be settled by striking Thamounion's name from the register of those who paid the arithmetikon. The royal scribe noted his response at the bottom of the papyrus, where he instructed the village scribe to act in Statia's favor.

The study of Graeco-Roman society also provides insights into biblical books. The Dutch Calvinist Hugo Grotius drew on contemporary Hellenistic and Jewish literature as well as classical literature and the writings of church fathers to present parallels in the Gospels and place the New Testament in its historical context [no. 133]. In Crisis and Catharsis: The Power of the Apocalypse (1984), Adela Yarbro Collins focused on the societal context to build an understanding of the Apocalypse [no. 134]. Her work employs sociology and anthropology, including theories of "crisis cults," in its interpretation.

Early twentieth-century scholars were reluctant to study pagan cults as genuine religions. Jane Ellen Harrison of Cambridge contributed to the serious study of Graeco-Roman religion in Themis: A Study of the Social Origins of Greek Religion, first published in 1912 [no. 135].

Harold R. Willoughby turned to the subject of mystery initiations in an attempt to understand the mysticism in Pauline Christianity. Prevailing
New Testament scholarship viewed any pagan religious influence on Christianity as corrupting the pure religion; but in his *Pagan Regeneration: A Study of Mystery Initiation in the Graeco-Roman World* (1929), Willoughby recognized the genuine qualities of mystery religions [no. 136]. Hans Dieter Betz has focused on the careful study of magic as editor of *The Greek Magical Papyri in Translation* (1986), which includes 131 papyri translated by a team of scholars [no. 137]. In contrast with earlier Hellenistic readers produced at the University of Chicago, whose primary purpose was to teach *Koine* Greek, Betz's work focuses on the content of a specialized writing. Collecting these papyri in one book fosters a fuller understanding of Greek magic.

Robert M. Grant's *Miracle and Natural Law in Graeco-Roman and Early Christian Thought* (1952) considers both Christian and Graeco-Roman perspectives [no. 138]. Grant returned to this subject in *The Problem of Miraculous Feedings in the Graeco-Roman World* (1982) [no. 139]. A recent book by two of Grant's students, Arthur J. Droge and James D. Tabor, *A Noble Death: Suicide and Martyrdom Among Christians and Jews in Antiquity* (1992), assesses the Graeco-Roman and Jewish context and explores how Christianity conforms to or differs from it [no. 140].

New Testament scholars at the University of Chicago have realized Harper's commitment to both teaching and research. They have advanced knowledge of biblical texts through philological and lexicographical studies, and they have pioneered research into the social, historical, and religious context in which Christianity emerged. This work has been conducted in close concert with the library's collections. In addition to drawing on extensive collections for their research, Chicago faculty have helped to build these outstanding resources, playing an active role in selection and donating their own personal collections. This collaboration has resulted in a unique partnership of scholarship and library collections at the University of Chicago.
Back cover of the *The Silver Gospels.*
Armenian, 1661. MS 951.
Formerly of the Roderick Terry Collection. [no. 108].
CHECKLIST OF EXHIBITION ITEMS


3. The Cologne Bible [Cologne: Heinrich Quentell, ca. 1478]. From the American Bible Union Collection.

   From the American Bible Union Collection.

5. Novum Instrumentum omne diligenter ab Erasmo Rotterodamo recognitum & emendatum... [Basel: J. Froben, 1516]. From the Ernst Wilhelm Hengstenberg Collection.

6. Notes concerning the Berlin Collection, 1891–1892.


66. Ira Maurice Price (1856–1939). Photograph taken at Peace Conference between North and South Young People’s Societies, March 24, 1897.


89. The Chrysanthus Gospels. Trebizond, Constantinople. Greek, 12th or 13th century. MS 131.


91. The Theophanes Praxapostolos. The Balkans. Greek, ca. 1200. MS 142.


100. Ernest Cadman Colwell. "Description of the Manuscript." Typescript draft, 1933.

101. Advertisement for the facsimile of The Elizabeth Day McCormick Apocalypse, 1940.


110. The Argos Lectionary. Greek, 9th or 10th century. MS 128.

111. Colosimo's Restaurant. Photograph, ca. 1920s.


Pursuing the Higher Criticism:


131. *Accounts Scroll*. Greek, October 191–April 192 A.D. MS 1059.

132. *Claim of Title*. Greek, 144 A.D. MS 1066.


REFERENCES


