

**STUDIES IN THEOLOGY.  
LECTURES  
DELIVERED IN CHICAGO  
THEOLOGICAL SEMINARY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649715503

Studies in Theology. Lectures Delivered in Chicago Theological Seminary by James Denney

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**JAMES DENNEY**

**STUDIES IN THEOLOGY.  
LECTURES  
DELIVERED IN CHICAGO  
THEOLOGICAL SEMINARY**



**STUDIES IN THEOLOGY**

**WORKS BY THE SAME AUTHOR**

**IN THE EXPOSITOR'S BIBLE**

**I**

**THE SECOND EPISTLE TO THE COR-  
INTHIANS. Crown 8vo. Cloth, 7s. 6d.**

**II**

**THE EPISTLES TO THE THESSALONIANS,  
Crown 8vo. Cloth, 7s. 6d.**

---

**LONDON: HODDER AND STOUGHTON  
27 PATERNOSTER ROW**

# STUDIES IN THEOLOGY

LECTURES DELIVERED IN  
CHICAGO THEOLOGICAL  
SEMINARY: BY THE REV.  
JAMES DENNEY, D.D.



*Fourth Edition*

LONDON  
HODDER AND STOUGHTON  
27 PATERNOSTER ROW  
1895

G. B. H.  
Mrs. L. M. Burton  
1-4-30

## PREFACE

THE lectures which compose this volume were delivered in April 1894 to the Chicago Theological Seminary, and are published at the request of the Faculty of that Institution. They do not amount to a system of theology, but the writer believes they are consistent with each other, and would find their place in a system. They are printed as they were delivered, with one exception. The ninth lecture, which excited considerable discussion in the circles to which it was first addressed, has been re-written; not with the view of retracting or qualifying anything, but in order, as far as possible, to obviate misconception, and secure a readier acceptance for what the writer thinks true ideas on the authority of Scripture. The notes have been added, partly to justify the statements made in the lectures as to the opinions of various theologians and schools, partly to acknowledge the writer's obligations to others.

11. 2. 8-32-5112



## LECTURE I

### THE IDEA OF THEOLOGY

A TREATISE on systematic theology usually begins with a definition, the analysis and defence of which may show all that the theologian has to teach us. For the purpose which I have in view, it is not necessary that I should aim here at excessive precision; but it is necessary to indicate what I conceive the subject to be, what can be made of it, and what a fair treatment of it requires. If this lecture seems too abstract or indefinite, I can only hope that this appearance will be removed when we come to consider the various special topics.

Theology is the doctrine of God: systematic theology is the presentation in a systematic form of that doctrine. But the doctrine of God, in the very nature of the case, is related to everything that enters into our knowledge; all our world depends upon Him; and hence it follows that a systematic presentation of the doctrine of God involves a general view of the world through God. It must contain the ideas and the principles which enable us to look at our life and our world as a whole, and to take them into our religion, instead of leaving them outside. What, however, we have specially to deal with is not theology, but Christian theology—that knowledge of God which belongs to us as Christians, and which is traced back to Christ. We know that

Christ claimed to possess a unique and perfect knowledge of God, and to impart that knowledge to His disciples; if we are really Christians, we must be sharers in it; we must know God; and our task, when we theologise, is to define our knowledge; to put it in scientific and systematic form, and to show, at least in outline, that general view of the world which it involves. The Christian Religion, it has been said truly enough, is not a revealed metaphysic; still less is it a revealed natural science; nevertheless, the Christian mind which would understand the truth which it possesses—which would not keep its religious convictions in one compartment of the intelligence, and all its other operations in others—must not be afraid of as much metaphysics as is implied in this general view of the subject.

I put this in the foreground, because by far the most influential, most interesting, and in some ways most inspiring, of modern theologians virtually makes the denial of it a great principle of his theology—I refer to the late Professor Ritschl. Religion, according to Ritschl, is one thing; metaphysic is another: theology has to do only with religion; of metaphysics it must be carefully kept clear. The Christian knowledge of God is not scientific; it is not a 'natural theology,' derived from principles of reason; it has not even a relation to such a natural theology; it depends simply and solely on the revelation made of God in Christ. The certainty we have of this revelation, the knowledge of God which we have through it, are not scientific, but religious; our judgment upon these things is not a theoretic one, which can be made good to anybody indiffer-

### RELIGIOUS AND SCIENTIFIC KNOWLEDGE 3

ently; it is what Ritschl calls a *Werthurtheil*—a value-judgment; it has validity only for those who happen to be impressed as we are by the revelation on which it rests; and it must not be carried out in its consequences into other spheres than the strictly religious one. In other words, it has no scientific validity. Theology, instead of involving such a general view of the world and life as I have spoken of—instead of standing in direct and vital connection with the whole framework of our knowledge—is shut up into itself, and, doctrine of God though it be, neither affects, nor is affected by, any independent scientific interpretation of God's world.<sup>1</sup>

It is easy to see the superficial attractions of this conception. I presume you are as familiar in America as we are in Scotland with the idea that religion and science can never come into conflict, because each has a sphere of its own. Let the theologian confine himself to religion, people say, and the scientific man to nature, and they will never meet, and therefore never come into collision. But it is a superficial platitude all the same. The theologian cannot think of God and leave out of sight the fact that the nature with which the scientific man is busy is constituted by God and dependent on Him; and one would hope that the scientific man also, living not only in nature but above it, and as its interpreter, would feel the need of defining the relation of nature as a whole to the spiritual power which can be recognised both in it and in himself. The religious man has to live his religious life in nature, and to maintain his faith in God there; the

<sup>1</sup> See Note A.