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F. R. Tennant

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BY THE SAME AUTHOR.

The Origin and Propagation of Sin.

Being the Hulsean Lectures delivered before the
University of Cambridge in 1901-2.

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THE SOURCES OF
THE DOCTRINES OF THE
FALL AND ORIGINAL SIN

BY

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FORMERLY STUDENT OF GONVILLE AND CAIUS COLLEGE, CAMBRIDGE.

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TO MY WIFE

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PREFACE.

I N the preface to my recently published Hulsean Lectures on *The Origin and Propagation of Sin*, which treated the subject described by their title critically and inductively, it was stated that the results of a historical study, then not completed, of the sources and development of the doctrines of the Fall and Original Sin, were inevitably presupposed throughout that work. These results are now placed before the reader.

The purpose which their publication is hoped to fulfil is twofold. In the first place, such a historical inquiry as is here undertaken furnishes one criterion amongst others as to the validity and finality of the doctrines previously criticised and restated; and thus the present work embodies an argument supplementary to those offered in the *Hulsean Lectures*. Secondly, it is hoped that some small service may be rendered to the student of doctrine by collecting together, into small compass, the literature, both ancient and modern, dealing with the sources of the Hebrew Fall-story and with the growth, from that narrative, of the Jewish and Christian theories concerning the origin and diffusion of human sinfulness. This hope is the more confidently entertained, partly on account of the fact that no complete history of the earlier growth of the doctrines of the Fall and Original Sin has previously been supplied, and partly because the inquiry prosecuted in this volume has been allowed to assume more

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minuteness and exhaustiveness than was perhaps necessary for the purpose of merely furnishing an argument supplementary to such as were elaborated in a former work.

The literature which it is here attempted to collect and to review is indeed scattered, and requires to be sought in books dealing with numerous and diverse branches of theological study. Hence the need for the labour of gathering it systematically together. Hence also the need, on the part of him who would endeavour to fulfil such a task, of recourse, throughout the work, to the results of the investigations of specialists in each of the departments of learning that are involved. This need is the greater when one who takes the work in hand cannot claim to be an experienced student of any of these several branches of theology, but must confess himself an amateur in all of them; when he is therefore unable to write with that confidence and independence which are born alone of minute and specialised first-hand study.

I trust that my indebtedness to the authorities from whose works I have gathered information has always been acknowledged in the appropriate place. How much I owe to German scholarship will be very evident to the reader of my book.

There is another kind of help, however, which I have derived, not from published works of writers, but from direct and personal communication; and this calls for more particular acknowledgment, such as can more fittingly find expression here. The generous readiness of both friends and strangers, not only at Cambridge but at other universities, to place at my disposal the best of their knowledge and to give me unstintingly of their time and thought, has placed me under an obligation which it gives me genuine pleasure to acknowledge. Information otherwise quite inaccessible has thus been very kindly afforded me by Profs. Sayce and Cheyne of Oxford, Prof. Otto Pfeleiderer of Berlin, Prof. W. Max Müller of Philadelphia, Prof. Swete, Prof. Bendall and the

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late Prof. Cowell of Cambridge, the Rev. A. H. Moulton and Dr Schechter, both until recently of Cambridge, Dean Armitage Robinson, Dr E. W. West, Mr Morfill of Oxford, and Mr N. McLean, who also kindly allowed me access to the late W. Robertson Smith's collection of books at Christ's College, of which he is the librarian.

My thanks are also especially due to my old friend the Rev. J. H. Srawley for finding time, amidst great pressure of work, to read through my last three chapters while in manuscript, and to offer me many valuable suggestions with regard to them.

I have further to acknowledge the kindness of the editors and the publishers (Messrs Macmillan and Co.) of *The Journal of Theological Studies* in allowing me to reprint extracts from an article contributed to that periodical. Finally, I have been materially helped at home in the correction of the proof-sheets, the verification of references and the compilation of the indexes.

F. R. TENNANT.

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ERRATA

PAGE 94

Line 21. For 'no such' read 'such a'

PAGE 169

Note, line 4. After *yezer hara* read 'or *yezer hatob*'

PAGE 170

Line 10. For *tob* read *hatob*

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