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- Force is the power reigning in an unredeemed world over oppressor and oppressed alike, which only grace and a redeemer can overcome.
- *Gros animal* is the Platonic "Great beast," that social entity, ruled by opinion and neglectful of truth, which is swayed by passions fostered by demagogues.
- *Malheur* is a form of affliction (which includes a social dimension) so great that it breaks the person for good, such as industrial oppression, the modern form of slavery.
- Mysticism is the same in all cultures, and Weil discovered its seminal traces in Greek philosophy and tragedy.
- *Pesanteur/Gravity* is the power dragging human beings downward in moral life and which only the upward thrust of grace can defeat.

Bibliography

Since 1988 Gallimard has brought out seven of the sixteen volumes of Weil's *Œuvres complètes*. Many of Weil's writings have been translated into English, though the essays are often assembled differently than in the French editions. Jacques Cabaud's *L'Expérience vécue de Simone Weil* (1957), the first major biography, appeared in an improved version as *Simone Weil: A Fellowship in Love* (1964), followed by that of Weil's friend, Simone Pètrément's *La Vie de Simone Weil* (1973; *Simone Weil: A Life*, 1976). Perrin and Thibon coauthored the book *Simone Weil telle que nous l'avons connue* (1967; *Simone Weil as We Knew Her*, 2003). Since 1978 the French Simone Weil society has been publishing a quarterly, the *Cahiers Simone Weil*, investigating Weil's thought and life. Emmanuel Gabellieri's *Être et don* (2003) is probably the most in-depth analysis of Weil's philosophy, though Miklos Vető's *La Métaphysique religieuse de Simone Weil* (1971; *The Religious Metaphysics of Simone Weil*, 1994) is still valuable.

—MARIE MEANEY

JULIUS WELLHAUSEN (1844–1918). Julius Wellhausen was a German biblical scholar and Orientalist whose critical research in the Old and New Testaments made a lasting impact on biblical studies. Wellhausen was the son of August Wellhausen, a Lutheran clergyman. He was born on May 17, 1844, at Hameln on the Weser, Westphalia, and died on January 7, 1918, in Göttingen. Wellhausen is considered to be the founder of the modern school of biblical criticism. He graduated from the Lyceum in Hanover in 1862 and in that year began his study in theology and Semitics at the University of Göttingen, from which he received his Ph.D. in 1870 under the tutelage

of Georg Heinrich August Ewald. He was also awarded a D.D. honoris causa from Göttingen in 1874.

In 1872 Wellhausen was appointed to the theological faculty of Greifswald as professor ordinarius of theology. However, he was forced to resign his position in 1882 because of his critical analysis of the literary traditions of the Bible. Upon leaving Greifswald, Wellhausen was appointed to the philosophical faculty of the University of Halle, where he taught for three years (1882–1885) as professor of Semitic languages. In 1885 Wellhausen became professor of Semitics at the University of Marburg, and in 1892 he left the university to return to Göttingen, where he taught until 1913. He adopted a scientific approach to the study of the Old Testament and to the history of Israel, which brought him much criticism from biblical scholars in Europe and America.

Wellhausen is best known for his literary-critical analysis of the history of Israel and the composition of the Pentateuch. Wellhausen brought together the various positions in the history of Pentateuchal criticism that had been developed by Abraham Kuenen and Karl Heinrich Graf and others. Wellhausen advanced the view that the Priestly source did not represent the earliest literary unit of the Pentateuch but belonged to the later stage of its formation and that it was composed during the exile in Babylon. His research states the whole critical argument about the four sources in the Pentateuch and gives a coherent form to the discussion. Wellhausen argues that in the final composition of the Pentateuch, the Yahwist (J), the Elohist (E), and the Deuteronomistic (D) sources are older than the Priestly (P) source. He accepted W. M. L. de Wette's proposal that the Deuteronomistic legislation was developed as the result of the Josianic reformation in 622 BCE and that the Hexateuch achieved its final form in the days of Ezra. Wellhausen believed that the Priestly source and the book of Chronicles served as the primary sources for the history of post-exilic Judaism.

Later on in his career, in an effort to develop a better understanding of the religion of pre-exilic Israel, Wellhausen began studying early Islamic history. In his study of Arabian history and religion, Wellhausen employed a critical analysis of the sources, the same method he had used in his study of the Old Testament.

In his later years, after devoting several years to Islamic studies, Wellhausen dedicated himself to the study of the New Testament. His studies of the Synoptic Gospels and the Acts of the Apostles were not as influential as his studies of the Old Testament. His view of the priority of Mark over Q was not accepted by the scholarly community. Wellhausen published works on the gospels of Matthew, Mark, and Luke and on the book of Acts.

Some of Wellhausen's most important works include *De gentibus et familiis Judaeis* (1870); *Der Text der Bücher*

Samuelis untersucht (1871); *Die Phariseer und Sadducäer* (1874); *Geschichte Israels* (1878), republished as *Prolegomena zur Geschichte Israels* (1882; English translation, 1885); *Muhammed in Medina* (1882); *Die Composition des Hexateuchs und der historischen Bücher des Alten Testaments* (1889); *Israelitische und jüdische Geschichte* (1894); *Reste arabischen Heidentums* (1887); *Medina vor dem Islam* (1889); *Prolegomena zur ältesten Geschichte des Islam* (1889); *Die religiös-politischen Oppositionsparteien im alten Islam* (1901); *Das arabische Reich und sein Sturz* (1902); *Das Evangelium Marcii, übersetzt und erklärt* (1903); *Das Evangelium Mattäi* (1904); *Das Evangelium Lucae* (1904); and *Einleitung in die drei ersten Evangelien* (1905). A detailed bibliography of Wellhausen's work was published in *Beihefte zur Zeitschrift für Alttestamentliche Wissenschaft* 27 (1914): 351–368.

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—CLAUDE F. MARIOTTINI

CHARLES WESLEY (1707–1788). Britain. Born in Epworth, Lincolnshire, on December 18, 1707, Charles Wesley was the son of Samuel Wesley, rector of Epworth, and Susanna Annesley, daughter of a dissenting minister. Wesley attended Westminster School from 1716 and was elected to Christ Church, Oxford, in 1726 (his brother John was a fellow of Lincoln College). Under the influence of his brother and the writings of Thomas à Kempis, Jeremy Taylor, and William Law, Wesley founded the "Holy Club," a group that initially met intermittently with John and a few friends. By 1732 the association was a formal society (the "Methodists") meeting regularly under John's leadership. Wesley earned his B.A. in 1730 and became a fellow of Christ Church, Oxford (M.A., 1733). In September 1735, on successive weeks, he was ordained a deacon and a priest of the Church of England in order to assist John on a missionary journey to Georgia. Due to poor health and a strained relationship with the colonists, Wesley returned to England after only five months of service. In London, following weeks of longing for a deeper experience of the grace of God, Wesley felt "a strange palpitation of heart" on Whitsunday, May 21, 1738. This "conversion" preceded his brother's experience of Christian assurance by three days. After this event, Wesley continued to preach both to prisoners and

thousands of others who gathered in open-air settings, sometimes enduring violent persecution. Wesley married Sarah (Sally) Gwynne and settled in Bristol in 1749. Tragically, the couple lost five children in childbirth or infancy, but three others survived well into adulthood (Charles Jr., Sarah, and Samuel). Wesley later moved his family to London, where he died on March 29, 1788.

Charles Wesley's hymns are his greatest contribution to Christian history. He published more than 4,400 hymns and left more than 3,000 others in manuscript at his death. His experience of conversion marks a vocational watershed in his life. On the first anniversary of his London experience, Wesley penned one of his greatest hymns, "O for a Thousand Tongues to Sing." The hymn proclaims many of the hallmark themes of Wesleyan theology: "O for a thousand tongues to sing / My great Redeemer's praise, / The glories of my God and King, / The triumphs of his grace!" The titles of other hymns exemplify some of the lasting images in his works: "Love Divine, All Loves Excelling," "Jesus, Lover of My Soul," "Christ the Lord Is Risen Today," and "Hark! the Herald Angels Sing." Although his most famous hymnbook was a joint production with John, *A Collection of Hymns for the Use of the People Called Methodists* (1780), Wesley also published many other volumes, including *Hymns and Sacred Poems* (1749), *Hymns for Times of Trouble and Persecution* (1744), *Short Hymns on Select Passages of the Holy Scriptures* (1762), and *Hymns for the Nation* (1781). He devoted numerous hymn collections to liturgical celebrations of the Church of England, such as *Hymns on the Lord's Supper* (1745), which includes 166 songs on the Eucharist. Wesley's hymns and poems alike exhibit a strong reliance on Scripture and English literature. His theology closely mirrors that of his brother (with important distinctions), including acceptance of the basic tenets of Arminianism, universal redemption founded on the work of Christ, holiness rooted in empowerment by the Holy Spirit, and Christian perfection as fullness of love. Wesley remained devoted to the Church of England throughout his life and famously opposed John's ordination of ministers for the American colonies, exclaiming "Wesley his hands on Coke hath laid, / but who laid hands on him?" The tercentenary of Wesley's birth has renewed interest in the life and contribution of Charles Wesley, and numerous journal and book publications have recently appeared. The memorial plaque outside Wesley Chapel, London, provides a lasting reminder of the literary legacy of Charles Wesley: "As a Christian Poet he stood unrivalled; / And his hymns will convey instruction and consolation, / To the faithful in Christ Jesus, / As long as the English language shall be understood."