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THE VULGATE

THE SOURCE OF FALSE DOCTRINES

BY

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"THE SPIRITUAL TEACHING OF CHRIST'S LIFE";

ETC. ETC.



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PREFACE

“DOCTRINAL restatement” is in the air; and it becomes necessary to consider why it is desirable to reconsider our ecclesiastical doctrines and to discover in what, and why, they, any or all, are defective. It is sometimes argued that doctrines are like the discoveries of scientific truths, in that they are said to be “developed,” just as scientific hypotheses come in time to be recognised as truths. But with regard to the Church’s doctrines, it is not so much a question of development as a recasting that is necessary; nor, indeed, is this quite correct, when it is added that they must be *adapted* to modern ideas, for we shall see that they have really arisen from erroneous interpretations of the Greek words. Such occur first in the Latin of the Vulgate, and thence appear in our own tongue; so that “degradation” would seem to be sometimes a more applicable term than development; and what is therefore wanted is a *restoration* to the original meaning of the Greek of the

New Testament, as meant by the authors of the Gospels and Epistles, and understood by their readers.

My object, therefore, is to show that, since the knowledge of the Bible in the early centuries of our era was based entirely upon the Vulgate, a familiarity with the Greek language being in abeyance, this Latin version supplied nearly all the terms required for ecclesiastical doctrines.

As the first English Bible, by Wiclif, in 1380, was a translation of the Vulgate, and the several versions of the sixteenth century, as well as the A.V. and R.V., all more or less follow his lead, the influence of the Vulgate is very apparent throughout. The reader will at once perceive this in the mere enumerations of doctrinal terms in common usage. Some refer to Christ (included in Part I.), others to man and his salvation (Part II.).

I propose considering each term separately, and comparing, or rather contrasting, its meaning with the Greek equivalent; then it will be discovered where the Latin fails to represent the Greek, and how sometimes very disastrous consequences have issued from the error. It need hardly be added that there are false doc-

trines, as we believe, taught by the Roman Church, which have been promulgated at different periods, but have no direct origin in the Vulgate: as the Immaculate Conception of the Virgin Mary, the infallibility of the Pope, etc.—though that Church may try to find texts appropriate in support of them. These I have not considered.

The editions of the Vulgate in my possession are entitled as follows:—

(1) *Biblica Sacra vulgatæ editionis Sixti V. Pontificis Maximi jussu recognita et Clementis VIII. auctoritate edita. Parisiis, etc. (1844.)*

This edition first appeared in 1590. For a full description of it, as of Jerome's work in revising the older Latin translations, the reader is referred to Hastings' *Dictionary of the Bible*, s.v. "Vulgate."

(2) *Jesu Christi Domini nostri Novum Testamentum. Ex interpretatione Theodori Beza; impressa Cantabrigiæ. A.D. 1642. (1876.)*

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THE VULGATE

THE SOURCE OF FALSE DOCTRINES

PART I

DOCTRINAL TERMS APPLICABLE TO CHRIST

CHAPTER I

THE SUPPOSED THEOLOGICAL UNITY BETWEEN THE OLD AND NEW TESTAMENTS

THERE is a very general impression that some of the ecclesiastical doctrines taught by the Church, not only the Roman but the Protestant as well, require, to say the least, some restatement, as not being in exact accordance with the teachings of the New Testament when strictly deduced from the Greek text. My object is to show that it is in the Latin Vulgate that we shall discover the

original source of most of the still remaining errors. The consequence is that our ecclesiastical doctrinal terms are almost entirely of Latin origin, for the most part being taken direct from the Vulgate; and as the English Bible grew out of translations of the sixteenth century, all being based on the Vulgate, mistranslations reappear in an English dress; for, although the Hebrew and Greek originals were appealed to by translators and revisers during and since the Reformation, it is easy to see that important words derived from the Latin still remain unchanged, even in our latest revision.

The consequence is that false doctrines, started in the early centuries and added to or confirmed by later writers—as by Anselm in the eleventh—being based on the Vulgate, not only still persist in the Roman Church but hold their ground with Protestants, as they can, unfortunately, be supported by our own English translations.

Now this may seem to be a serious charge against our established theology; but I shall endeavour to show that the Vulgate is primarily responsible for existing misinterpretations.

The ecclesiastical terms which I propose con-

sidering are, first, those which are associated with Christ, and more especially with His death. Secondly, there are those which are especially applicable to the Christian.

Before dealing with each term separately, the "theoretical unity," as it might be called, which was supposed to underlie both the Old and New Testaments, must be alluded to, as this was a fundamental error of itself. The Old Testament was regarded, as not only equally important as the New ; but the doctrines framed upon the latter were supposed to be all foreshadowed, and were actually supported, and even regarded as proved to be true, by texts isolated from the context of the Old. This is especially illustrated by the conception of "sacrifice" and its object. The reader need but glance at the headings of many chapters in the Old Testament of the A.V. (1611) to see how this false conception was carried through and over the Reformation into the seventeenth century, and thence onwards until the nineteenth; all such headings being cancelled in the R.V. (1880). Thus, opening it at random, at the fortieth chapter of Isaiah we read: "1. The promulgation of the Gospel. 2. The preaching of John

Baptist." These are substituted for the headings in the Genevan Bible, in which occurs: "1. Remission of sinnes by Christ. 2. The coming of John Baptist."

Of the many serious consequences of transferring Old Testament ideas and customs to the New, is what is known as sacerdotalism. Thus, in the INDEX BIBLICUS at the end of the Sixtine Vulgate, ed. 1844, we read, *s.v.* SACERDOS—*Sacerdos, non Lex aut Scriptura sola, est iudex, quæstionum exorientium* (A priest, not the Law or Scripture only, is a judge of questions as they arise).

When we remember how the word "priest" arose out of "presbyter" (Greek *πρεσβύτερος*, an "elder"), who was identical with the *ἐπίσκοπος*, "overseer," hence "bishop"—*ἐπίσκοπος* indicating the "function" and *πρεσβύτερος* the "dignity"¹—it certainly seems rather far fetched to select the following texts as proofs of the judicial function of modern priests:²—"And it shall be when he [the king] sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the levites.

¹ See Thayer's Lexicon.

² Other references as proofs are Deut. xvii. 9, 12; Mal. ii. 7.

In controversy they [the priests the levites] shall stand to judge; according to my judgments shall they judge it; and they shall keep my laws and my statutes in all my appointed feasts; and they shall hallow my sabbaths."¹ "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts."²

From these three passages referred to as proofs, it is obvious that all the priests could do was, not to judge of themselves, but simply to *pronounce* what was God's or Yahweh's judgment, as applicable to any case in question.

When we turn to the New Testament, who or what was to be a judge under Christianity? We do not even read that it is God, the Father. "For neither doth the Father judge any man, but he hath given all judgment unto the Son. . . . Verily, verily, I say unto you, He that heareth *my word*, and hath faith in [believeth, R.V.] him that sent me, hath eternal life, and cometh not into judgment."³ "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: *the word* that I spake, the same shall judge him in the last day."⁴

¹ Ezek. xliv. 24.

² Mal. ii. 7.

³ John v. 22 ff.

⁴ John xii. 48.

A Christian, therefore, requires no priest to tell him that. He can judge himself by the standard of Christ's life; for he knows whether he is honestly trying to live up to it or "rejecting His sayings"; and, if so, he is consequently self-condemned.

Though the word "priest" is etymologically derived from *πρεσβύτερος*, it seems to be regarded by ecclesiastics as if equivalent to *ιερεύς*, because he is looked upon as the successor of the priesthood under the Mosaic law. Hence the terms and offices of the Aaronic priesthood were regarded as guaranteeing those of the Christian ministry; and as the priestly duties and authority were exercised under the direct sanction of Yahweh, this conception was then transferred to priests of the Christian dispensation. If, therefore, a priest can claim to give his own judgment, how much more may not a pope! And such has been the case, for now he is regarded as infallible.

So that the modern priest is looked upon much more as a *ιερεύς*, *sacerdos*, than a *πρεσβύτερος* or elder.

CHAPTER II

THE SACRIFICE OF OUR LORD

THE terms attributed to Christ with special reference to His death upon the cross may be arranged in the following order, in accordance with the supposed sequence in the effects and results.

His death, speaking generally, was regarded theologically as a SACRIFICE (*sacrificium*). This involved His OFFERING or OBLATION (*oblatio*) of His body upon the cross; His object being to propitiate God (*propitiatio*), in order to expiate the sins of humanity (*expiatio*), and so satisfy God's justice (*satisfactio*). He thus redeemed man from punishment in hell (*redemptio*) and reconciled God to man (*reconciliatio*, or atonement; *i.e.*, at-onement, in the sixteenth century). Thus He became our Saviour, and secured man's salvation (*salvatio*).

The celebration of the Lord's Supper to-day

consists of our "sacrifice of prayer and praise" (*eucharistia*); but into this has been read "the Real Presence" and "transubstantiation" (*transubstantiatio*), from misunderstanding the meaning of the words, "This is my Body" and "This is my Blood."

SACRIFICE (*sacrificium*).—The first question that arises is, Of what nature was Christ's sacrifice? Was it vicarious and involuntary like that of the animals offered up of old, by means of the oblation of which a man's sin was "covered"; or was it done "on behalf of" and not "instead of" man?

In the book of Ezra we read that Cyrus made a decree that the priests should be supplied with animals, "that they may offer sacrifices of sweet savour unto the God of heaven."¹ St Paul uses a very similar expression in speaking of our Lord, who "loved you, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell."² The expression is outwardly identical, but obviously only metaphorical in the case of Christ. The "sweet smell" *represents the*

¹ Ezra vi. 10.

² Eph. v. 2. The Vulgate has *Oblationem; et hostiam Deo in odorem suavitatis*. So, Phil. iv. 18.

free-will or voluntary offering of Himself to death, whereas He might have called down twelve legions of angels to avert it.¹

This is the fundamental difference between the two Testaments, and it must never be lost sight of. All such "sacrificial" expressions in the New Testament are *metaphorical*; the spiritual meaning must be read into the material. The old sacrificial system of rams, bulls, goats, etc., was utterly abolished by Christ. All His disciples and the Apostles knew this well; and their converts came to know it at once, too. Hence there could not have been any possibility of a mistake at that time. Moreover, there are no signs of any.

Subsequently, however, the belief arose that the Old Testament was an authority for the New; that what was said of Christ was also *meant* in the Old Testament. This involved a *material* sacrifice on His part. Consequently, as sacrifices were offered daily,² so it is said: "The sacrifice of the New Testament is called a perpetual sacrifice. It shall be celebrated until the Lord may come."³

¹ Matt. xxvi. 53.

² Exod. xxix. 38; Num. xxviii. 3.

³ *Novi Testamenti sacrificium appellatur Juge sacrificium. Celebrabitur donec veniat Dominus* (The sacrifice of the New

This was thought to be corroborated by, "For as often as ye eat of this bread," etc.¹ But it is obvious to the impartial reader that "often" cannot possibly mean "daily."

The mistake of the Vulgate is twofold: first, in making the Old Testament an interpreter of the New; and secondly, in regarding the symbolism of the latter as being literally true² in the concrete sense.

With regard to the word "sacrifice" as applied to our Lord, there are thus two ways in which it has been considered. One is the voluntary and purely spiritual surrendering of His will to God, in which all thoughts of self are ignored in His dying upon the cross on "behalf of"³ Humanity. This might be expressed as, "He saved others, himself he *will* not save."

Testament is called a sacrifice in perpetuity. It shall be celebrated until the Lord cometh). Vulg., INDEX BIBLICUS. Cp. Dan. xi. 31, xii. 11; refs. to the cessation of the daily sacrifice.

¹ 1 Cor. xi. 26.

² The following expressions occur in Latin in the INDEX BIBLICUS to the Vulgate:—"The sacrifice of the Mass was predicted and announced before." "The sacrifice of the Mass was signified by means of various figures in the Old Testament." "Nor shall one be wanting to offer the sacrifice."

³ ὑπέρ is always used in the New Testament in reference to Christ's death. It is never ἀντί, "instead of."

In the other view, materialistic ideas more or less linger, as, *e.g.*, in transubstantiation, consubstantiation, the Real Presence, etc., in which false dogmas the concrete materials of bread and wine are supposed to be somehow changed into the "essence" of Christ's flesh and blood; but as no change appreciable to the senses can be recognised in the "accidents," the interchange is imagined to take place between their "substances," meaning what Plato called "the real¹ nature" of anything. It will be shown hereafter how that fiction arose, and how modern science proves that there is no evidence of the existence of any "substance," in the old philosophic sense, underlying any concrete matter whatever.

The position then is this: (1) The whole of the Jewish and heathen systems of objective sacrifices was abolished for ever, never to be revived. (2) The Apostles, in preaching "Jesus Christ and Him crucified," use what may be called "sacrificial expressions," but *solely in a metaphorical sense*; for they knew perfectly well that neither Jew nor

¹ Perhaps this gave rise to the expression "Real Presence." The meaning of "substance," *i.e.* οὐσία, ὑπόστασις, and *persona* will be explained later.



Gentile could possibly misunderstand them. A few passages will be quite sufficient to illustrate this.

In writing to the Ephesians St Paul says: "Be ye therefore imitators of God as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us,¹ an offering and a sacrifice to God for an odour of a sweet smell."²

He uses the same expression for the material self-sacrifices made by the Philippians for Paul's sake: "I have all things, and abound: I am filled, having received from Epaphroditus the things that came from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God."³

St Paul thus applies the term "sacrifice" to himself: "If I am offered upon the sacrifice and service of your faith, I joy and rejoice with you all."⁴ And so he bids the Romans: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God."⁵

There is no need to multiply passages: they all breathe the same spirit of self-sacrifice.

¹ ὑπὲρ ἡμῶν.

² Eph. v. 1, 2.

³ Phil. iv. 18. The expression "sweet savour" occurs some forty times in the Old Testament in reference to the sacrifices.

⁴ Phil. ii. 17.

⁵ Rom. xii. 1.

What is the "sweet savour" well-pleasing to God?

The origin of the expression is obvious. It was supposed to appease the Deity. Thus it is said of Noah's sacrifice, "The Lord smelled the sweet savour."¹ In the polytheistic Assyrian flood story, the corresponding passage is: "The gods gathered at the smell, yea, the gods gathered at the savour, like flies they gathered at the sacrifice."

The "sweet savour" of our Lord's death was therefore a metaphorical expression to indicate His voluntary surrendering Himself, rather than use force as He indeed told Pilate.² He repudiated all idea of employing force to establish His kingdom at the beginning of His ministry when undergoing the temptation in the wilderness; and He would not use it to save Himself from death at the close.

The conclusion is now clear that the Greek words *θυσία* and *πρόσφορα* for "sacrifice" and "offering," can only be used in the metaphorical sense for *self-sacrifice*, all concrete and materialistic ideas being totally wanting; and wherever such are included, as in transubstantiation or the "Real

¹ Gen. viii. 21.

² Matt. xxvi. 53.

Presence," as it is called, there is not a line or a word in the New Testament to support it.

Though all heathen sacrifices of old had for their object the *appeasement* of the deity, this notion, as Dr Westcott has so fully explained,¹ is not only quite foreign to the New Testament, but even also to the LXX. It may be observed that such an idea is totally opposed to the words of St Paul: "God was in Christ, reconciling the world unto himself, not reckoning unto them their trespasses."²

As forgiveness was believed in olden times to require the sacrifice of some living creature, inasmuch as its death represented the "death unto sin" of the offerer, while its blood (*i.e.* the life) poured on the altar represented the sinner's life now dedicated to God; so, this idea is carried over to Christianity, but transformed into a metaphor only, and is especially dwelt upon by the author of the Epistle to the Hebrews, who well shows the change from the *concrete* to the *spiritual* in the words: "Sacrifices and offerings and burnt offerings and sacrifices for sin thou wouldest not, neither hadst

¹ *The Epistles of St John*, pp. 85 ff.

² 2 Cor. v. 19.

pleasure therein. (But) Lo, *I come to do thy will*. He taketh away the first that he may establish the second."¹

But, again, the very essence of Christ's sacrifice is expressed as surrendering His will to God's. It is the loving self-sacrifice, I repeat, which was the sweet savour.

Now our Liturgy guards against any materialistic view in the words: "We spiritually eat the flesh of Christ and drink His blood"; that is, we resolve to surrender our will to God's. This is expressed in the words: "Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God and walking from henceforth in his holy ways, etc." This represents the "Christ-life," and that is the result of metaphorically eating Christ's flesh and drinking His blood.

A point is here worth noticing, viz., that writers often use the word "vicarious" as if it implied *any* suffering undergone by one person, or even an animal, by which another is benefited. This is not at all the meaning of the word, which is limited

¹ Heb. x. 8, 9.

to the sense of suffering "instead of" another, and not on "behalf of" that other. Thus, a man may get terribly burnt in rescuing someone from a fire; but he does not suffer "instead of" that other. When Dickens, in his *Tale of Two Cities*, represents a man going to the guillotine to save another's life, he died *instead of* the other. This alone was a vicarious sacrifice. A parson or vicar stands in the place of, or instead of, Christ when preaching, *i.e.* he represents Him.

CHAPTER III

OBLATION

OVERLOOKING the spiritual self-sacrifice, the Church regarded the *body* as constituting the chief material of Christ's sacrifice for man. This is another mistake which arose out of the transference of an Old Testament command to the New; for it was insisted that the sacrifice of Christ should be repeated daily, as it is now regarded in the Mass. The ground for this was found in the following passage, as it occurs in the Rhemes translation from the Vulgate: "This is it which thou shalt doe vpon the Altar; Two lambes of a yeare old (*c*) euerie day continually; one lambe in the morning, and an other at euen, the tenth part of flowre tempered with oile beaten, which shal haue in measure to one lambe. And the other lambe thou shalt offer at euen, according to the

rite of the morning oblation. . . . It is a sacrifice to the Lord, by perpetual oblation vnto your generations.”¹

The marginal note (*c*) runs as follows: “Diuers things were offered at diuers times, and al signified Christ’s Sacrifice in his Church. *S. Aug. lib. 1. c. 18, contr. aduers. Leg. et Prophet*, yet none dailie but a lambe: more particularly signifying the *daylie* offering of the lambe of God, and *perpetual* effect thereof. *Origen in Ioan. i.*”

In connection with this there is another misapplication in the Vulgate, as being a translation of the LXX, itself being wrong. It will be as well to quote the passage first, as given in our R.V.:

“Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me;
In whole burnt offerings and *sacrifices* for sin
thou hadst no pleasure:
Then said I, Lo, I am come
(In the roll of the book it is written of me)
To do Thy will, O God.”²

But if we turn to the Fortieth Psalm in the Hebrew Bible, from which the unknown author of

¹ Ex. xxix. 38-42.

² Heb. x. 5-7.

the Epistle to the Hebrews is quoting, we find no mention of a "body" at all:

"Sacrifice and offering thou hast no delight in.
Mine ears hast thou opened."

What this means we understand from the following verses, viz.:

"I delight to do thy will, O my God :
Yea, thy law is within my heart.
I have published righteousness in the great
congregation :
Lo, I will not refrain my lips,
O Lord, thou knowest," etc.

It is quite clear that David here sees the uselessness of sacrificing *bodies*, but that it is the *spiritual sacrifice of doing God's will* that is the only kind acceptable to Yahweh.

If we now turn to the LXX, we at once see how the words "A body thou wilt fit for me" are obviously inserted:

"Sacrifice and offering thou wilt not,
[But a body thou wilt furnish for me]
Holocausts also for sin thou askest not for."

In the Latin version the translator has changed the *future* tense into the *past*: *Hostiam et obla-*

tionem noluiste, *corpus autem aptasti mihi* (A victim and oblation thou *hast not wished for*, but a body hast thou fitted for me).

It will be noted how the introduction of the extra line quite destroys the usual parallelism in the sentence of Hebrew poetry.¹ This parallelism is well brought out in Wellhausen's translation :—

“Sacrifice and offering thou dost not desire,
Burnt offering and sin-offering thou dost not
demand.

Mine ears hast thou opened
By means of the book of the law prescribed
to me ;
To do thy will, my God, is my delight,
And in my heart is thy law.”²

If we now turn to the Epistle to the Hebrews, we shall find the writer arguing from this intercalated line the theory of *Christ's body* being the instrument of sacrifice, *by means of which* man can become sanctified spiritually, or reconciled, or put “at one” with God. “He taketh away the first,

¹ Jerome's translation is said to have been from the Hebrew, but the above seems to show that this passage is from one of the older Latin versions, from the LXX.

² *The Christian Use of the Psalms*, by Dr Cheyne, p. 131.

that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all.”¹

In the margin to the Annotations to this chapter in the Rhemes Version we read: “The old Sacrifices obscurely shadowed, but the Sacrifice of the Altar most plainly representeth the Sacrifice on the Crosse.” “That Christ should haue a body was necessarie for his Priesthood and Sacrifice.” “The body of Christ’s is the Sacrifice of the altar.”

The Annotation quotes the words “BVT A BODY THOV HAST FITTED TO ME” in large capitals, to show the basis of the theory of the daily sacrifice of Christ’s body in the Mass at the present day. Having shown how Scripture appeared to substantiate the necessity of a body, and texts found to declare such to have been prepared (fitted) for the Messiah, the Church could accept the words “This is my body” as corroborating the fact, and so reduced the sacrament of the Lord’s Supper to a corporeal or carnal level. The following quotations, presumably authenticated by the Roman Church, may

¹ Heb. x. 9, 10.

be taken as the grounds for believing in "the Real Presence," these words being in the margin to the following "annotation":—

"'This is my body.'¹ Although sense tel thee it is bread, yet it is the body, according to his wordes, let faith confirme thee, judge not by sense. After the wordes of our Lord let no doubt rise in thy mind (Cyril, *mystag.* 4). Of the veritie of flesh and bloud there is left no doubt: by the profession of our Lord him self, and by our faith it is flesh and bloud indeed. Is not this truth? To them be it vntrue, which deny IESV CHRIST to be true God (Hilar., li. 8, *de Trinit.*)."

It will be seen subsequently that "to be" is the only verb used throughout the Bible to mean "represent" when the subject and predicate are nouns referable to the same thing: as, "The white linen *is* the righteousness of the saints."²

Next, to establish the "sacrifice of the Mass," the Church based it on the three words "which is given"; for thus it is written: "As the former wordes make and proue his body present, so these

¹ Luke xxii. 19.

² Rev. xix. 8.

wordes plainely signifie, that it is present as giuen, offered, or sacrificed for vs: and being vttered in the present tence (*quod datur*), it signifieth not only that it should afterward be giuen or offered on the Crosse, but that it was then also in the Sacrament giuen and offered for vs. Whereby it is inuincibly proued that his Body is present as an Host or Sacrifice: and that the making or consecrating thereof must needs be Sacrificing. And therefore the holy Fathers in this sense cal it a Sacrifice." Numerous references to the Fathers follow the above; while the margin has in reference to it: "Christ sacrificed his body and bloud in Sacrament at his supper."

It may be pretty safely said that the disciples saw nothing of all this at the time; and no one could or would attempt to extract the above meaning had they not a *theory of sacrifice* to establish somehow.

But more is required. If the sacrifice of Christ's body and blood has to be offered in perpetuity, then authorised persons are required to do it; so the Church seized upon the words: "'Doe this.' In these wordes the holy Sacrament of Order is instituted, because power and commission to

doe the principal act and worke of Priesthood, is giuen to the Apostles: that is, to doe that which Christ then did concerning his body: which was, to make and offer his body as a Sacrifice for vs and for al that haue need of Sacrifice, and to giue it to be eaten as Christes body sacrificed, to al faithful. For as the Paschal lambe was first sacrificed, and then eaten; so was his body: and thus to doe he here giueth commission and authoritie to the Apostles, and to al Priests which be their successours in this matter.”

In the margin by this paragraph we read: “The Apostles are made Priestes, and the Sacrament of holy Orders instituted.” Of course, the disciples did not regard themselves as priests, but the Rhemes Version was made hundreds of years *after* bishops, priests, and deacons had arisen in the Church, which felt that some support was necessary from Scripture.

Thus was it that the word *oblatio* came to be used in the New Testament; but “oblation” does not occur in our English versions. *Oblatio* was the word applied to the sacrifices of the bodies of animals in the Old Testament; and as Christ’s

body was considered necessary, so *oblatio* was applied to Him as well. But our Church has no authority for either term where in our Communion Service it speaks of an "oblation and satisfaction for the sins of the whole world."

CHAPTER IV

PROPTIATION AND EXPIATION

THE two terms mentioned here appear to have arisen in the same way, and apparently by a reaction through the influence of Calvin. Propitiation only occurs thrice.¹ St Paul says, "Whom God set forth *to be* a propitiation" (R.V.). Wiclif (1380) translated it, "Whom God ordayned forgiver by faith in his blood." Cranmer (1539) has "obteyner of mercy thorow fayth." The Genevan has "to be a reconciliation," etc. Now the Bishops' Bible first adopted the word "propitiation," and has, "Whom God hath set forth to be a propitiation"; and adds the marginal interpretation, "Which is a pacifying of God's displeasure." The Rhemes, A.V. and R.V. follow

¹ Rom. iii. 25 (*ἱλαστήριον*); Vulg. *propitiationem*; 1 John ii. 2 and iv. 10 (*ἱλασμός*).

suit. The verb (*ιλάσκεσθαι*) only occurs twice.¹ Thus the publican says, "God be merciful to me a sinner": while in the Epistle to the Hebrews it is "to make propitiation for the sins of the people" (R.V.); but A.V. had "to make reconciliation."

The above quotations appear to show that from the Bishops' Bible (1568) to the R.V. of to-day there has been a return towards the heathen conception of appeasing God in order to reconcile Him to man; and that the R.V. is even more pronounced than the A.V.

Dr Westcott, however, has pointed out that the constructions in which these three Greek words are used "stand in remarkable contrast with the classical and Hellenic usage. They show that the Scriptural conception of the verb (*ιλάσκεσθαι*) is not that of appeasing one who is angry, . . . but of altering the character of that which from without occasions a necessary alienation, and interposes an inevitable obstacle to fellowship."² In fact, it is *not* God, but man, so to say, who is propitiated. Dr Westcott shows that the prevailing

¹ Luke xviii. 13, and Heb. ii. 17.

² *Epistles of St John*, p. 87.

construction of this verb in the LXX nowhere permits the sense of man appeasing God ; hence it would seem that the LXX translators shrank from regarding Yahweh in the same light as that of a heathen deity, who is supposed to be regularly appeased and propitiated by his devotees.

This reaction can be traced with great probability to Calvin.¹ As *propitiatio* is the word used in the Vulgate in all the three passages referred to, "propitiation" has passed into our Bibles ; and the idea of Christ's propitiating God, like that of *expiation*, is thus traceable to the Vulgate, and subsequently restored by Calvin.

The word *expiation* is of frequent occurrence in the Rhemes Version, but it does not occur in the A.V. Atonement is given as the corresponding word in the Old Testament, but reconciliation in the New.² There would seem to be no doubt that the application of this term to Christ was a natural result of regarding His sacrifice as material ; for the word *expiation* keeps up the idea of a *bodily* sacrifice required for appeasing the Deity.

¹ For a fuller discussion on the word *propitiation*, see an article by the present writer in the *Homiletic Review*, October 1907.

² Rom. v. 11 ; cp. A.V. with R.V.

In a work on *The Design of Christianity*, by G. Fowler (1671), the author writes: "As the death of Christ was likewise a *Sacrifice for sin*, it was in an Eminent manner effectual to this great purpose. In the death of Christ, considered as an *Expiatory* and *Propitiatory Sacrifice*, is the offence that God Almighty hath taken against sin, and the hatred He bears to it, as well as His love to us sinners infinitely declared; in that He would not forgive it to us without the intervention of no meaner an offering than the Blood of His Onely-Begotten Son."

Where our Bible has to "atone" in the Old Testament, the Vulgate has *expiare, placare, propitiare, deprecari, rogare, orare*, etc.; but *expiare* is by far the most usual term; so that although *reconciliatio* is the true and only equivalent of at-one-ment, we see that the Vulgate is after all largely responsible for the modern meaning of atonement, through the intervention of Calvin, as a synonym for expiation.

CHAPTER V

SATISFACTION

THIS word only occurs twice in the A.V., and is replaced by "ransom" in R.V. The LXX has λύτρον. *Satisfactio* is one of the few ecclesiastical terms which does not occur in the Vulgate, for there is no Greek word equivalent to it. In the INDEX BIBLICUS the reader is referred to *pœnitentia*. The classic usage of *satisfacere* was "to make amends"; as when one confesses his fault by which another is injured, and asks forgiveness of him. Such was exactly the position of the Prodigal Son, who instantly receives forgiveness in full.

The early Church used the word in the same sense, as applied to repentance towards God; *but* unfortunately introduced the idea of *appeasing* Him. "They held that God being offended and

angered by our sins was, first by confession, then by tears, by sorrow, and by penitence, to be satisfied; *i.e.* that His wrath was in this way to be appeased and deprecated.”¹ So, too, St Cyprian says: “Hold fast humility and make amends (*satisfacere*) to the Lord.”²

It must be noted that there was no idea of anything punitive or of payment to Divine justice. This was a later addition, when the word satisfaction came to be transferred to Christ. Perhaps we may see the germ of this in St Cyprian’s words: “If He laboured and watched and prayed for us and our offences, how much more ought we to be earnest in prayer, and first pray the Lord Himself, and then *through Him* make amends to the Father.”³ In St Cyprian’s view, satisfaction and prayer were each equivalent to repentance. The only thing he recognised as appeasing God was alms-deeds, but not lying in sackcloth and ashes, nor fasting, etc.

As a third part of penitence, satisfaction came

¹ Quoted from Heraldus (Disr. ii. 4) in note K, Tertullian (*Library of the Fathers*, p. 371).

² *Loc. cit.*

³ Ep. xi. (8), quoted in *loc. cit.*, p. 372.

to stand for more severe courses. Thus St Augustine says: "The third sort of penitence is that to be undergone for the sins contained in the Decalogue, of which the Apostle says, 'They who do such things shall not inherit the kingdom of God.' In this penitence, then, every one ought to exercise on himself a greater severity, that, judged by himself, he be not judged of the Lord,"¹

We can thus trace the progress of the word from its primary meaning of repentance, as when St John Baptist preached the baptism of repentance for the remission of sins; and as he was followed by St Peter, who said: "Repent ye and be baptized every one of you, in the name of Jesus Christ, unto the remission of sins."² This free forgiveness following upon sincere repentance suggested St Paul's calling it the "Gospel of Grace." There would be no "grace" at all if the "legal satisfaction" of a vicarious sacrifice were demanded. Christ said nothing about such in His last instructions to His disciples: "Thus it is written that the Christ should suffer, and rise again from the dead the third day; and that

¹ Serm. 351, c. 4, quoted *loc. cit.*, p. 376.
Acts ii. 38.

repentance and remission of sins should be preached in his name [*not* blood] unto all the nations." ¹

Repentance, therefore, being all that was required, was identical with satisfaction or "making amends"; but in the third century we found that satisfaction passed over into penance and became the third part of it (contrition, confession and satisfaction). We here see how the grace of forgiveness by God is being overridden by ecclesiastical interference, till a vicious system was established of escaping the being obliged to undergo severe treatment as ordered by the Church, who fixed the penances, by the payment of money.

We now pass on to the time, probably impossible to be actually fixed, when satisfaction passed from the penitent to our Lord Himself. At all events, the idea became crystallised, so to say, by Anselm in the eleventh century in his *Cur Deus Homo*. He thus wrote: *A*. "It is plain that God demands proportionate satisfaction." *B*. "I cannot deny it." ² Again: *A*. "Thus it is needful that He should complete what He designed in human nature; but, as we said before, He cannot do this except

Luke xxiv. 46, 47.

² Lib. i. 21.

through an entire satisfaction for sin, which no sinner can make.”¹ Lastly: *A.* “God alone can make this satisfaction.”²

It is true as stated, that the actual word *satisfactio* does not occur in the Vulgate New Testament; but it is a natural sequence or development of *pœnitentia*, penance; the Latin word being a totally erroneous rendering of *μετάνοια*, as will be explained below. In demanding acts of penance and satisfaction of penitents, and still more in applying the term satisfaction to Christ, the Church was in fact in direct opposition to the Vulgate, for the Latin equivalent to our English “And their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin” is as follows: *Et peccatorum, et iniquitatum eorum jam non recordabor amplius. Ubi autem horum remissio: jam non est oblatio pro peccato.*³ But the Church has regarded the *oblatio* as implying *satisfactio*.

It will thus be seen that not only is there no Scriptural warrant for the use of the word “satisfaction” in our Communion Office, in the prayer

¹ Lib. ii. 4.

² Lib. ii. 6.

³ Heb. x. 17, 18.

of consecration of the elements; but the Church has simply taken it from Anselm, who declared: "Hold thou most firmly, that without satisfaction—that is, without the spontaneous payment of the debt—neither can God release the sinner unpunished, nor the sinner attain to such bliss as he enjoyed before his sin; not in that way could man be restored to what he was before sinning."¹

Anselm completely overlooked the fact that Jesus Christ never asked for more than faith and repentance, to which forgiveness follows as a natural result, *without* punishment, penance, or satisfaction of any kind whatever.

Thus do we see the far-reaching result of error upon error, all starting from *pœnitentia* of the Vulgate, upon which more will have to be said.

¹ *Op. cit.*, lib. i. ch. 19.



CHAPTER VI

REDEMPTION

HAVING considered the terms applicable to the *process* which was supposed necessary to secure man's salvation, the first term dealing with the *result* is Redemption.

Redemption is the usual word employed by some theologians of the seventeenth century, who less frequently speak of the "atonement" of Jesus Christ. Literally meaning "to buy back," the Latin verb (*redimere*) passes over to the idea of "rescuing": a meaning in the Bible, as in the sentence "God redeemed Israel from Egypt," and the Jews from Babylon; and again, as they hoped Christ would from the Romans in the first century of our era.¹

As an example of redeeming property we read

¹ See Luke i. 68, and Acts i. 6.

that the land shall be sold under the condition of redemption.¹ As examples of the meaning "to rescue," the Vulgate has *redemit vos de domo servitutis, i.e.* "rescued you from the house of slavery";² from afflictions;³ from the loss of time.⁴

In the Christian sense, the word is, of course, used only metaphorically and spiritually. Thus the Vulgate has *nos redimeret ab omni iniquitati*, reproduced in our Bible as "might redeem us from all iniquity."⁵ Similarly the verb is applied to temptations,⁶ to sin,⁷ to the curse of the law.⁸

The Greek words translated by *redimere* are (1) *λυτροῦν*, (2) *ἐξαγοράζειν* and *ἀγοράζειν*, (3) *ἐξαίρειν*. With regard to the first, Yahweh said to Moses, "I will redeem you with a stretched out arm."⁹ The third is a common word in the LXX. Both the first and the third occur in the same verse (R.V.): "For the Lord hath ransomed (*redemit, ἐλυτρόωσατο*) Jacob and redeemed (*liberavit, ἐξείλατο*) him from the hand of him that was stronger than he."¹⁰

¹ Lev. xxv. 24.

² Deut. vii. 8; cp. Jer. xxxiv. 13, *eduxi eos de terra Ægypti, i.e.* "I led them out from the land of Egypt."

³ Ps. xxv. 22.

⁴ Eph. v. 16; Col. iv. 5.

⁵ Tit. ii. 14.

⁶ 2 Pet. ii. 9.

⁷ Gal. iv. 5; Rom. iii. 24.

⁸ Gal. iii. 13.

⁹ Ex. vi. 6.

¹⁰ Jer. xxxi. 11 (38, LXX).

In the INDEX BIBLICUS to the Vulgate,¹ we find the general meaning of *redimere* expressed by the sentence—*Redimere novit Deus suos multis modis ex angustia* (God knows how to rescue (or extricate) his own people from difficulty).

This and the above references will be sufficient to show that both the Greek and the Latin words always meant “to rescue” when applied to temporal foes, difficulties, and even sins.

Analogous to the use of *redimere*, “to buy back,” is *emere*, “to buy”; so that “price” is equally metaphorical in such passages as “Ye are bought with a great price” (*Empti enim estis pretio magno*).²

With regard to the metaphorical sense of “redeeming,” Dr Westcott observes: “The work of Christ offered the perfect spiritual antitype [to the redemption of Israel from Pharaoh]. This parallel is of importance; for it will be obvious from the usage of the LXX that the idea of ransom received by the power from which the captive is delivered is practically lost in *λυτροῦσθαι*, etc. It cannot be said that God paid to the Egyptian oppressor any price for the redemption of His people. On the other hand, the idea of the

¹ 1592, Ed. 1844.

² 1 Cor. vi. 20, vii. 23.

exertion of a mighty force, the idea that the 'redemption' costs much, is everywhere present."¹ As "redemption" in its primary signification is a "price paid," so this imagery is seen in the use of the word ἀγοράζειν, "to buy in the market."

Another unfortunate result of the Vulgate's inaccuracy is in using *pro*, "for," in the place of ὑπέρ and also of ἀντί. This error reappears in English in our Bibles in making no distinction between the meanings of "for." Yet, whenever it is said that our Lord died "for" man, the Greek invariably uses ὑπέρ, *i.e.* "on behalf of"; never ἀντί, *i.e.* "instead of." By taking the latter meaning, the doctrine of "substitution" has been erected on this error.

As a few examples of the use and meaning of ἀντί, we read: "Will he *for* a fish give him a serpent."² "Her hair is given her *for* a covering."³ "*For* that ye ought to say 'if the Lord will'"⁴ (ἀντὶ τοῦ λέγειν). "Esau, who *for* one mess of meat sold his own birthright."⁵ "The Son of man came . . . to give his life a ransom *for* many."⁶

¹ *Hebrews*, p. 296.

² Luke xi. 11.

³ 1 Cor. xi. 15.

⁴ Jas. iv. 15.

⁵ Heb. xii. 16.

⁶ Matt. xx. 28. This is the only passage (copied from Mk.) where

On the other hand, in the sentence "This is my body which is given *for* you,"¹ and in *all*, some twenty-six, passages where our Lord is spoken of as dying or suffering *for* man, the preposition is invariably *ὑπέρ*, *i.e.* "on behalf of" man.

It is obvious that it becomes a question of vital importance to note this fact in any consideration of what "atonement" or "redemption" means with regard to Christ, as it destroys at once all ground for the idea of "substitution," or that Christ died "instead of" man.

When we study the usage of these two prepositions, we find that each *can* bear the meaning of the other, but such usage is very exceptional. If any act is done by one person *instead of* its being done by another, it is of course on *behalf of* him as well, and *vice versa*. But taking the general meanings and omitting exceptional usages, *ἀντί* always signifies one thing and *ὑπέρ* another. Hence Trench, believing in the theory of "substitution," observes:² "It must be admitted . . . that, had we in the Scripture only statements to the

ἀντί is used with reference to our Lord. St Paul alters it to *ἀντίλυτρον ὑπὲρ πάντων* (1 Tim. ii. 6).

¹ Luke xxii. 19.

² *New Test. Synonyms*, 312.

effect that Christ died ὑπὲρ ἡμῶν—that he tasted death ὑπὲρ παντός—it would be impossible to draw from these any irrefragable proof that His death was vicarious.” But it is said that the one exceptional case referred to above¹ proves that His death *was* vicarious,² and therefore *all* the twenty-six places where ὑπὲρ is used must yield to that meaning of “instead of” or substitution.

Let us observe, however, that in the single passage where ἀντί occurs in reference to our Lord’s death, it is associated with the word λύτρον, “a price,” and therefore the value of ἀντί turns upon the real signification of this word. It is a word which troubled early interpreters, or rather, the readers of the Vulgate.³

The question arose from the meaning of *redemptio*, “a buying back,” viz., To whom was the “price” (*pretium*) paid? As man was regarded as being in the power of Satan, therefore for centuries it was supposed that the price of Christ’s blood was paid to him. Later, Satan was in theory replaced

¹ Matt. xx. 28.

² See above on a mistaken idea as to the meaning of vicarious (p. 15).

³ This has *detque animam suam in redemptionis pretium pro multis*.

by God the Father, whose justice was satisfied by this terrible price. It has now come to be seen that there was no actual price *paid* at all, and that there was no one to receive it. Instead of translating *λύτρον* by *redemptio*, as representing, as it were, an actual concrete price, the *metaphorical* meaning is now regarded as being the only true one, in that it was Christ's own sufferings which were "the price He had to pay" for saving man from his sins, as Dr Westcott has so well explained. Suppose a man (as has been suggested as explaining the word vicarious) nobly risks his life to save that of some one who may be quite unknown to him, from a house on fire. He gets terribly burned, but succeeds in rescuing the man. We say he did a noble, self-sacrificing act, but he "paid a heavy price" in doing it; meaning, of course, his personal injuries. It is thus, too, that Christ would save the sinner from his own sinful life; and by His gracious self-sacrifice in submitting to the death upon the cross He attracted the admiration and love of sinful man, who surrenders himself to Him. Thus did Christ pay the *λύτρον* in His own sufferings. The metaphor is based upon the expression "the Lord

redeemed His people Israel," *i.e.* from Pharaoh in Egypt; but it will be at once seen, as Dr Westcott points out, that there was no payment to be made to anyone, and that "redeemed" really signifies "rescued." Man's redemption from sin, therefore, is the same thing as the giving up a sinful life; such is his "salvation," to be worked out by a man himself.

Now it may be noticed that in using the word *λύτρον* the preposition *ἀντί* is quite compatible; because, since the wages of sin are suffering and death, and since Christ came to suffer *ὑπὲρ παντός*, "on behalf of" everyone, He did pay the price which man would undoubtedly have had to bear as a sinner, though of course in a totally different way; but this is *not* what the dogma of substitution means. Christ not only "saves men from their sins," but by forgiveness they are exempt from the price too. *Ἀντί*, therefore, is a quite legitimate preposition in conjunction with *λύτρον*; but it is obvious, from the otherwise universal use of *ὑπὲρ* in connection with Christ's mission and death, that "on behalf of" man and *not* "instead of" is the true reading of Christ's self-sacrifice for us all.

The conception of a vicarious sacrificial act to

appease God has therefore no place whatever in the transaction. He did not die to satisfy God's justice, but to win men to heaven by drawing all men unto Himself on being "lifted up" on the cross. The former idea was based on the false notion that all men being sinners *must* be punished for their sins, as was so strongly emphasised by Anselm in his *Cur Deus Homo*. But the New Testament doctrine is that, if a man truly repent, *i.e.* "change his mind and disposition," as the Greek word *μετάνοια* signifies—even if it be seventy times seven—he is *at once* forgiven *without* any punishment at all; and such is God's grace to man through Jesus Christ our Lord.

St Paul, in referring to the single passage (for Matthew only quotes St Mark *verbatim*¹) coins the word *ἀντίλυτρον*² and then supplies the preposition *ὑπέρ*, as if he himself felt that there might be a possible misconception in the phrase.

¹ Mark x. 45.

² 1 Tim. ii. 6.

CHAPTER VII

THE ATONEMENT

THE most important passage upon which the doctrine of the Atonement was most probably based, is in the Epistle to the Romans.¹ But St Paul, as A. Sabatier observes, was "a disciple of Gamaliel before he became a follower of Christ, and borrowed this fine oratorical amplification from Rabbinical speculation."²

The actual facts, however, concerning the "one man" Adam are imaginary. St Paul is endeavouring to draw out a parallel between physical together with moral death, which he regards as having been brought into the world through the guilt of Adam, and their opposite, viz. spiritual life, a free gift of Christ to mankind. We may

¹ Rom. v. 12 ff.

² *The Doctrine of the Atonement*, etc., p. 16.

accept in a general way the conclusion of his argument, though some materials of his logic may be incorrect. There is no want of evidence to show that man has gone astray, but it was not an inevitable consequence of any so-called original sin derived from Adam and Eve. Such appears to have been the origin of the doctrine of the Atonement which lies at the foundation of the, so-called, covenant of grace.

The word atonement only occurs in the New Testament once, in A.V.,¹ but this has been replaced by "reconciliation" in R.V. The Greek word is *καταλλαγή*, which is rightly translated *reconciliatio* in the Vulgate. So, too, in writing to the Corinthians St Paul says: "All things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation."² The earlier translators of the Bible in the sixteenth century used the words "atonement" and "reconciliation" as

¹ Rom. v. 11.

² 2 Cor. v. 18, 19. See also Eph. ii. 14-16.

synonyms in the primitive sense—as used often by Shakespeare — of “at-one-ment.” To atone meant to put two who had quarrelled “at one.” But the Rhemes Version, following the common use of *expiatio* in the Vulgate, has generally “expiation” where the R.V. has “atonement.”

Though the change, as will be seen, was probably due to Calvin in the middle of the sixteenth century, the meaning of reconciliation was still held in the seventeenth. Thus, in *A Learned and Excellent Treatise, containing all the Principal Grounds of Christian Religion*, by Stephen Egerton (1609), the author uses the word “attonement” in the original sense: “Wherein it is to be marked how neere an attonement God hath entred into with us, by Christ.”¹ “It is a spiritual bond: by the which men in a holy attonement are united to God.”²

In *The Whole Duty of Man* (1657) and in *The Design of Christianity*, by G. Fowler (1671), we find that Christ’s *expiatory* and *propitiatory sacrifice* has become a recognised belief.³

¹ *Op. cit.*, p. 2.

² *Op. cit.*, p. 16.

³ See *At-one-ment, or the Gospel of Reconciliation*, in which are quotations, etc. (Williams & Norgate, 1s.)

In order to show how "atonement," *i.e.* as atonement or reconciliation, changed its meaning, the following passage will suffice. In Tavener's edition (1551) of Tyndale's version (of 1526) we read: "Thou shalt offre euery daye an oxe for a syn offrynge to *reconcyle* with. And thou shalt halow the alter, when thou *reconcylest* it, and shalt annoint it, to sanctifie it. Seuen daies thou shalt *reconcyle* the alter, and sanctifie it, that it maye be an alter most holye: so that no man may touche it, but they that be consecrate."¹

In the Genevan Bible (1560) we read: "Thou shalt offer euery day a calfe for a sinne offering, for *reconciliation*: and thou shalt clense the altar when thou hast offered vpon it for *reconciliation*, and shalt anoint it to sancifie it. Seuen dayes shalt thou clense the altar and sanctifie it, so the altar shall be most holy, and whatsoeuer toucheth the altar, shal be holy."

Here the changes are verbal, as to spelling, etc.; but in the margin we read, in explanation of the word "reconciliation": "To appease God's wrath that sinne may be pardoned."

In the Bishops' Bible (1568) the above is re-

¹ Ex. xxix. 36, 37.

peated with one important alteration: "Thou shalt cense the altar when thou hast offered upon it *the sacrifice of expiation.*" The margin has also the above explanation from the Genevan Version. Who was responsible for the above-quoted marginal note? As Calvin was mainly instrumental in securing a hospitable reception for the English divines who fled to Geneva during the persecution of Mary's reign, we read in the *History of the Troubles* of which Whittingham was probably the author: "There is nothinge more requisite to attaine the right and absolute knowledge off the doctrine of saluation, whereby to resist all heresie and falshod, than to haue the texte off the Scriptures faithfully and truly translated, the consideration whereoff moued them with one assent to requeste 2 off their brethern, to witt, Calvin and Beza, essonnes to peruse the same notwithstandinge their former trauels."¹

In the Rhemes Version (1609) we read: "Thou shalt offer a calfe for sinne eevery day for *expiation.* And thou shalt cleanse the Altar when thou hast offered *the hoste of expiation,* and shalt anyont it vnto sanctification. Seuen dayes shalt thou

¹ Quoted by Mombert, *English Versions of the Bible*, p. 249.

expiate the altar and sanctifie it, and it shall be most Holie, euerie one, that shal touch it, shal be sanctified."

Lastly, the A.V. and R.V. read as follows: "Every day shalt thou offer the bullock of sin offering for *atonement*: and thou shalt cleanse the altar, when thou *makest atonement* for it; and thou shalt anoint it, to sanctify it. Seven days thou shalt *make atonement* for the altar, and sanctify it," etc.

It will be sufficient to quote the following passages from Calvin's *Institution of the Christian Religion* to show that in all probability he was mainly responsible for substituting the meaning of "expiation" for "reconciliation" or "atonement," *i.e.* at-one-ment:—

"No man, sith mankinde is in this ruine, can perceiue God to be eyther a father or author of saluation, or in any wise fauourable, vnles Christ come as a meane to *pacifie him* towarde us . . . to embrace the grace of reconciliation offered vs in Christ."¹

"Christes death had bin to no effect, if he had suffred only a corporal death: but it behoued also

¹ Book i. ch. 2, § 1.

that he should feele the rigor of Gods vengeance : that he might both *appease his wrath* and *satisfie his just judgement.*"¹

"It pleased God by him to reconcile all things to himselfe, *appeasing himselfe* through the bloud of the Crosse by him."²

Explaining St Paul's words: "We rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation" (R.V.),³ Calvin has: "As Paul witnesseth, we are reconciled and have received reconciliation by his death. But reconciliation hath no place, but where there went offence before. Therefore the meaning is that God, to whom we were hatefull by reason of sinne, is by the death of his sonne *appeased*, so that he might be faourable vnto us."⁴

A remarkable feature appears from the above, in which Calvin has followed the teaching of Anselm in his *Cur Deus Homo*, in that *reconciliation* is by means of, or following on, *punishment*; and as man could not satisfy God's justice, so God in Christ came to satisfy Himself!

¹ Book ii. ch. 16, § 10.

² Book ii. ch. 17, § 2.

³ A.V. has "the atonement." This was still a synonym for reconciliation in 1611.

⁴ Book ii. ch. 17, § 3.

But, as we have seen, there is no word in the Greek New Testament for *satisfaction*, nor is there any conception of *punishment* as applied to Christ; consequently Calvin has added to the word for "reconciliation" the notion of "expiation"; so that at last "expiation" came to be a synonym for "atonement"; or rather, at-one-ment came to mean "vicarious expiation." Although Calvin says, "It pleased God by him to reconcile all things to himselfe, appeasing himselfe through the bloud of the Crosse by him. . . . Againe, God was in Christ, reconciling the world to himselfe, not imputing to men their sinnes"¹; yet he fails to see how the last words imply complete forgiveness on repentance, *without* any appeasement whatever. Consequently the whole theory of a *necessary* punishment falls to the ground, having arisen out of the word *pœnitentia* wrongly used to represent *μετάνοια*.

The question now arises, What was the means by which Christ is supposed to have made this appeasing sacrifice? Was it spiritual or carnal? As the Church supported its views of Christ, and more especially of His death, by the Old Testa-

¹ *Op. cit.*, book ii. ch. 17, [§ 2.

ment, it has been seen that great stress was laid upon the necessity of His having a body which could suffer; and so the whole conception of salvation was based on a purely carnal or corporeal offering, *comparable*, but not *identical* with that of bulls, goats, and especially lambs.¹

Attempts are sometimes still made to combine the two ideas of a "vicarious sacrifice" *with* "reconciliation" in the one word "atonement." The writer from whose book the following is quoted thus, perhaps unconsciously, is following Calvin:—

"Atonement, as commonly used, signifies the result of Christ's atonement, *i.e.* reconciliation, or the making man at-one with God; though strictly it denotes the means whereby man is reconciled to God through Christ, who has made an atonement, an amends, to God for us."²

This author does not seem aware that "atonement" had *no other meaning* whatever than "at-one-ment," *i.e.* "reconciliation," in the sixteenth century.

¹ See ch. iii. p. 17 ff.

² *The Catholic Faith*, by "Esegar," p. 189.

CHAPTER VIII

SAVIOUR AND THE EUCHARIST

WE have now arrived at the goal, the end and aim of our Lord's life and death upon the cross; namely, the salvation of man. Hence our Lord is called our Saviour. We were told at His birth that "he shall be called Jesus, for he shall save his people from their sins."¹ Popular theology, however, has long supposed Him to save man from hell. What, then, is the true meaning of "Saviour" as applied to Christ? Here, again, we shall see that the Church has gone wrong by transferring the Old Testament signification to the New.

The Hebrew word for "to save" is *yasha*, *i.e.* "to give safety" or "ease." The great occasion of its uses was when the Lord Yahweh "saved," *i.e.* rescued, the Israelites from the hand of the

¹ Matt. i. 21.

Egyptians under Pharaoh at the Red Sea.¹ This was the typical instance, which is described as the one when Yahweh "redeemed Israel"; so that to save or redeem meant to "rescue."² Subsequently Yahweh was called their Saviour.³

When the Psalmist said "Create in me a new heart,"⁴ his inspiration rose to a greater height, and he saw that "saviour" might refer to spiritual things as well as external foes, etc.

Now it was the old idea of saving from external evils, as human foes, which was carried over into the New Testament; hence Christ came to be regarded as a saviour from the Romans; so that even after His resurrection His disciples asked: "Lord, dost thou at this time restore the kingdom to Israel?"⁵

It was not till after this that the disciples learnt to know Him as a "Saviour from sins," that is spiritual, not external, foes.⁶

But the old idea of saving from external afflictions still prevailed, and so the Church came to regard

¹ Ex. xiv. 30.

² See Isa. xliii. 1-3.

³ Ps. cvi. 21; Isa. xliii. 11.

⁴ Ps. li. 10.

⁵ Acts i. 6.

⁶ May not this be a reason for inferring that the first two chapters of St Matthew's gospel were later additions?

“salvation” as “safety from hell.” This error has prevailed to the present day, whereas salvation from sin means, as the Vulgate indeed translates it, *salus*, *i.e.* the spiritual health of the soul, or freedom from the disease of sin.

The Eucharist (*Eucharistia*, the Latin transcript of *Εὐχαριστία*) is a word used by St Paul for “the giving of thanks” for God’s blessings. The word was probably adopted from the institution itself, in which our Lord “gave thanks.” The Apostle uses it in alluding to the speaking in unknown tongues: “How shall he that filleth the place of the unlearned say the Amen at thy giving of thanks?”¹ Thanksgiving, however, was an important part of the Eucharist in the early liturgies. Thus in St Clement’s, after detailing the sufferings and death of Christ, it is said: “Calling therefore to remembrance these things which He endured for our sakes, we give thanks unto Thee, O God Almighty, not as we ought, but as we are able, to fulfil His institution.” This is followed by the usual prayer for the Holy Spirit: “Send down Thy Holy Spirit, the Witness of the sufferings of the Lord Jesus, on this sacrifice, that He may make the bread the

¹ 1 Cor. xiv. 16.

Body of Thy Christ and this cup the Blood of Thy Christ." In this we see transubstantiation established, and the word *Eucharistia* actually becomes identified with Christ's body; for in the INDEX BIBLICUS at the end of the Vulgate there is: *Eucharistia sub altera tantum, nimirum panis specie* ("The Eucharist [is] without doubt, only bread under another form"), and references are given to the Gospels and Acts.¹ Again, *Eucharistia non remanet substantia panis post consecrationem, sed est verum Christi corpus et sanguis* ("The Eucharist does not remain the substance of bread after consecration, but is the true body and blood of Christ"). References for proofs are made to the four accounts of the institution. Lastly, it is said: *Eucharistiam in publicis supplicationibus circumferendam esse præ figuratam*. This refers to the Ark being carried about on certain occasions. Lastly, *Eucharistia adoranda*, the references being to certain psalms and to the man born blind "worshipping Jesus."

It is quite clear that the idea of transubstantiation included under *Eucharistia* was, from the above, attributable to the word *is* in "This is

¹ E.g. John vi. 58; Luke xxiv. 30; Acts ii. 42, xx. 7.

my body." Indeed, the whole of the theories of the "Real Presence" have issued out of it. The important question is, What did the disciples understand by it? What significance does the word "is" bear when compared with other passages in which it occurs in a similar manner?

Now when we look for what might be called parallel instances, we soon discover that it was the universal custom to use the verb "to be," where we should adopt "represent" or some equivalent expression. A few examples will soon prove this. In Joseph's interpretation of the dreams of the butler and baker we read that it runs thus: "The three baskets *are* three days," and "the three branches *are* three days." So, too, "the seven good kine *are* seven years," etc. When Aaron made the golden calf he said, "This *is* thy god, O Israel." Ezekiel said, "These bones *are* the whole house of Israel."

Similarly, in the New Testament St John the Baptist disclaimed the idea that he *was* Elijah, *i.e.* in the flesh; but Christ said that he *was*, *i.e.* as a spiritual representative of that prophet. Our Lord repeatedly used the same form of expression, as in His interpretation of the parable of the Sower:

“The good seed *are* the children of the kingdom,” etc. In describing His own flesh and blood He says metaphorically, “The bread which I will give *is* my flesh; . . . my flesh *is* meat indeed, and my blood *is* drink indeed,” alluding to the Jewish idea that “the blood was the life”; so that, as Dr Westcott shows, by dying for, *i.e.* on behalf of, man, His blood was at the disposal of all who would drink it.

St Paul follows suit; when he mentioned the old tradition of the rock which was believed to have followed the children of Israel and supplied them with water in the desert, he adds, “And that Rock *was* Christ.” Again, in alluding to the Eucharist he says, “The bread which we break, *is* it not a communion of the body of Christ [*i.e.* does not the bread *represent* the fellowship abiding among all Christians?], seeing that we who are many *are* one bread, one body?” This tallies with the instruction given in the *Didache* or “The Teaching of the Apostles”: “But with regard to the broken bread, ‘We give thanks to Thee, our Father, for the life and knowledge which Thou hast made known to us through Thy child Jesus; to Thee be glory for ever. As this broken bread was scattered

upon the mountains and gathered together into one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom, for Thine is the glory and the power through Jesus Christ for ever.'”

These few quotations are enough to prove that the word “is” must have been used and understood to mean “represent.” None of the disciples could possibly have supposed that a miracle was performed at the Last Supper when Christ spoke these words. They knew nothing of Plato’s “substance.”

Starting from this mistaken meaning of the word “is,” it became necessary to explain *how* Christ’s body and blood could become identical with the bread and wine. It was in 1551 that the Council of Trent established the present dogma of transubstantiation and supplemented it by an anathema: *Si quis dixerit in sacrosancto eucharistiæ sacramento remanere substantiam panis et vini cum corpore et sanguine Domini nostri Jesu Christi . . . valde Anathema sit* (“If anyone shall have said that the substance of bread and wine remain in the most holy sacrament of the Eucharist, together with the body and blood of our Lord Jesus Christ, . . . let him be strongly accursed”).

The question now arises, What is this supposed "substance," whether in bread, wine, body, or blood, without which it is obvious that neither transubstantiation or consubstantiation can exist?

Substantia represents *οὐσία*, a synonym of which was *ὑπόστασις*, *sub-stantia* being the Latin equivalent of *ὑπό-στασις*, finally represented by *persona*, i.e. a "character" or "mask." Plato was the first to use the word *οὐσία*, as signifying "essence" (*essentia*, from *esse*, "to be") for the "true nature of a thing";¹ but Aristotle regarded it much as we do now, viz. the material substance, for he says: *οὐσῖαι δὲ μάλιστα εἶναι δόκουσι τὰ σώματα*.²

As applied to Deity, it signified spiritual substance or nature; and although *οὐσία* and *ὑπόστασις* were identical in meaning or synonyms at first, the former came to be translated as *substantia* and the latter *persona* (literally "a mask"). *Οὐσία* is of course derived from *εἶναι*, "to be"; so that *ὁ ὢν*,³ "I AM," represents the underlying idea of a real individual, self-existing Being. This, too, appears to underlie the contention between

¹ *Phædo*, 78 c.

² *De An.*, ii. 1.

³ *Exod.* iii. 14, etc.

ὁμοούσιος and ὁμοιούσιος. One still asks, however, what *is* this "substance"? We know nothing of the nature of spiritual incorporeal beings; names only hide our ignorance of the nature of God.

Turning to material objects, what is, or where-in lies the οὐσία of bread and wine as well as of flesh and blood? Here we are on safer ground, and at once see that modern chemistry has dissipated into nothingness all the ancient ideas of any "essence," *substantia*, or οὐσία "underlying" matter of all kinds whatever.

It was imagined by ancient philosophy that everything had an underlying "essence" or a "real nature," while its changeable properties appreciable to the senses were its "accidents." Perhaps the simplest illustration may be seen in ice, water, and steam, or the solid, liquid, and gaseous condition of the same thing, the imaginary οὐσία, while the differences experienced by our senses were the "accidents." Since everything can now be analysed into its constituent elements and their compounds, we find that bread consists of carbon, hydrogen, nitrogen, and oxygen, with some mineral matters; these being compounded into cellulose, starch, gluten, etc., beyond which

there is nothing; so that unless these undergo some change, nothing can change, for there is no "substance" in the old philosophical sense at all.

Another point may be noted. When a miracle takes place, as is supposed to in changing water into wine, the proof lay in the change in the accidents or properties perceptible by the senses; but in transubstantiation, since the senses can detect no difference, it is necessary to locate the changes in the "substance," which cannot be proved.

What, then, is the obvious result? "Is" really meant "represents"; and all conception of "substance" is based on the imagination alone. All ideas of change of any kind whatever in the bread and wine is a pure fiction; and any benefit supposed to be derived from the consumption of the bread and wine itself by its being, in some mysterious and miraculous way, impregnated by the "Real Presence," is entirely unfounded.

All such materialistic ideas have no warrant from Scripture; the pure, unadulterated, *spiritual* aid to the soul is expressed in the words of our liturgy already referred to.

As the partaking of the bread and wine is re-

garded as eating Christ's flesh and blood, it will be desirable to consider briefly what is understood by our Lord's words.

In the Acts converts are baptized for the remission of their sins; but nothing is stated as to Christ's blood as guaranteeing that forgiveness. It is dependent upon repentance only.

There are several expressions in which Christ's blood is mentioned, but they all imply His life, not His death. Thus we are justified,¹ redeemed,² made nigh,³ made at peace,⁴ cleansed,⁵ washed,⁶ and sanctified⁷ by His blood. Substituting "a holy life" for "blood," the true meaning of that word will be at once perceived.

What is the true meaning of the word *Communion*? The Vulgate is responsible for a widespread or practically a universal error with regard to this word. We designate the Eucharist as "the Holy Communion"; but we speak of receiving the elements as "communicating," and apply this word individually, so that the priest might ask, "Have you communicated?"

¹ Rom. v. 9.

² Eph. i. 7; Col. i. 14 (A.V.); Rev. v. 9.

³ Eph. ii. 13.

⁴ Col. i. 20.

⁵ Heb. ix. 14, 19, 20.

⁶ Rev. i. 5 (A.V.; loosed, R.V.).

⁷ Heb. xiii. 12.

The Greek word translated "communion" in our Bibles is rendered *communicatio* in the Vulgate, while the verb *κοινωνέω*, *communico* in Vulgate, means to "share in common"; so that if a man possessed something of which he gave a part away, he was said *κοινωνεῖν*; and in this sense the verb is used several times by St Paul, meaning a money contribution, either to a church¹ or to a teacher.²

St Paul appears to have introduced the Eucharist in the middle of his remarks upon idolatry,³ in order to show that the *motive* for partaking of the bread and wine had nothing in common with that of the sacrificial feasts among the Corinthians. He tells them that they cannot drink of both the cup of the Lord and the cup of devils, nor partake of the table of the Lord and of devils. Now there is nothing to indicate a transubstantiation or a Real Presence in the one case more than the other. No Corinthian thought he was eating the devils. Therefore no Christian imagined that he was eating Christ. St Paul treats it entirely as symbolical. It was not the bread and wine nor the meat which was of any importance; it was the *motive* in both

¹ Rom. xii. 13; Phil. iv. 15. ² Gal. vi. 6.

³ Cp. Rom. xiv. 14, 20, and 21.

cases. The *κοινωνία* was in one sense a partaking in common of the bread; but this symbolised the *κοινωνία* or fellowship of all Christians, who now united—like the scattered grains of corn becoming one loaf—became the one church. Similarly, drinking the wine—representing Christ's blood—indicated the determination of all to live the one common life, *i.e.* the Christ-life.

St John corroborates this view of St Paul, for he says: "That which we have seen and heard declare we unto you, that ye also *may have fellowship with us*; yea, and *our fellowship* is with the Father and with his Son Jesus Christ. . . . If we say that we have *fellowship* with him, and walk in darkness, we lie and do not the truth; but if we walk in the light, as he is in the light, *we have fellowship one with another*, and the blood of Jesus his Son cleanseth us from all sin."¹

The Rhemes Version was the first to introduce "communication," but the Genevan has "communion." This was followed by the A.V. as the translation of *κοινωνία*, for which the Vulgate has *communicatio*: "*Calix benedictionis, cui benedicimus, nonne communicatio sanguinis Christi est? et panis*

¹ 1 John i, 3, 6.

quem frangimus, nonne participatio corporis Domini est ?"¹

As "communicating" frequently meant elsewhere, as stated, the giving and receiving of money, the idea of "fellowship" is lost, and the notion of "receiving" Christ's blood takes its place. But as no perceptible changes take place in their so-called "accidents," the fiction was invented that we receive the "substance" of Christ's blood instead. It may be added that the error is retained in the custom of administering the elements to each "communicant" severally; as it destroys the underlying idea of "fellowship" between *all* present. The old custom of the priest saying the words *once* only at the altar, and *then* administering to the whole railful *at once*, more nearly represented the fundamental idea of a *family* kneeling before a common Father—God.

It will be advisable to consider a little further the meaning of *κοινωνία*, or fellowship, as used in the New Testament, and to compare the Latin Vulgate with the Greek and our English versions. The first occasion, subsequent to our Lord's dis-

¹ I Cor. x. 16. The Greek has *κοινωνία* both for *communicatio* and *participatio*.

appearance, is after Peter's exhortation and the baptism of converts had been performed, when 3000 souls were added to the Church.¹ The edition of Clement VIII. (1592) has *Erant autem perseverantes in doctrina apostolorum, et communicatione fractionis panis, et orationibus.* But in the edition of Beza (1642) we find *Perdurabant autem in doctrina apostolorum et communicatione, et fractione² panis, et orationibus.*

Now may we not trace the present use of the word "communicating" in the sacrament to the above error of punctuation (note the comma AFTER *communicatione* in Beza and its absence in the other edition of the Vulgate)? The *κοινωνία* has nothing to do with the eating the bread.

In St Paul's account of the institution,³ the Vulgate (1592) has *communicatio sanguinis* and *participatio corporis*; but *communio* occurs in both sentences in the later edition (1642). The R.V. has "communion," following this edition of the Vulgate.

The question arises whether Jerome did not

¹ Acts ii. 42.

Greek *καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου*, referring to the Agapai or Love Feasts.

³ 1 Cor. x. 16.



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misunderstand St Paul's usage of the word *κοινωνία*, *i.e.* the "fellowship of the saints," by supposing him to mean the actual eating the bread and drinking the wine? That the Apostle had the "human fellowship" in his mind is clear from the words immediately following, by which he seems to refer to the symbolical meaning of the "one loaf of many grains."

Whereas Jerome and subsequent translators have made the word imply the eating and drinking Christ's body and blood, having in their minds our Lord's own symbolical term, by so doing the emphasis ever since has been on the supposed importance of "communicating," as it is now called, *i.e.* partaking of the actual bread and wine. The spiritual meaning of the human fellowship having been thrown into the background, it has almost, if not quite, become lost sight of by ordinary "communicants."

Turning to Wiclif's version (1380), the passage runs as follows:—"And weren lastynge stable in the techynge of the Apostlis and in comynnyng of the brekinge of breed and in preiers," following the Vulgate closely; whereas Tyndale (1534) has, "fellowshippe, and in breaking of breed," being

followed by later translations, as in our R.V. On the other hand, the Roman Catholic version of Rhemes (1582) follows Wiclif and the Sixtine: "And they vvere perseuering in the doctrine of the Apostles, and in the communication of the breaking of bread, and praiers."

Similarly, in St Paul's account, Rhemes has: "The chalice of benediction which vve do blesse: is it not the communication of the bloud of Christ? And the bread vvhich vve breake, is it not the participation of the body of our Lord?"

It seems quite clear from the preceding references, etc., that the Apostles understood the Lord's Supper to be *representative of a bond of fellowship* between Himself and His Church, and between all Christians one with another. Therefore it is natural to find that the converts were firm in fellowship, *and* in breaking of bread at the *Agapai*, the outward and visible sign of the common spiritual nature of all who joined the Christian society.

There is not a word or a hint of the earliest Church regarding the bread and wine as transformed into Christ's body and blood. The accepted *idea* was totally different, viz., as shown by *κοινωνία* or

fellowship of love between the members. To translate the word by "communion" or "communication" of Christ's body and blood, *i.e.* as supposed to be carnally eaten and drunk, is a totally false exegesis. They stand for the *spiritual character of Agape*, which the partakers of the elements thereby outwardly profess to cultivate, and so assimilate the spirit of the Master.

I would here strongly recommend the reader to study the fifteenth chapter, on THE LORD'S SUPPER, in Sir J. Seeley's *Ecce Homo*.

PART II

DOCTRINAL TERMS APPLICABLE TO MAN

CHAPTER IX

REPENTANCE

THE ecclesiastical or doctrinal terms, which the Church established referring to man's religious career, from his conversion to Christianity to his acquired salvation, were as follows:—The Jew and Gentile of old were, and any sinner of to-day is, called upon to show REPENTANCE (*pœnitentia*) and make CONFESSION (*confessio*) of his sins. FAITH (*fides*) is required of him, and OBEDIENCE (*obedientia*) to Christ's and the Church's commands. If the preceding be genuine and from the heart, he has his JUSTIFICATION (*justificatio*). His CONVERSION (*conversio*) is described as PREDESTINATION (*predestinatio*) and ELECTION (*electio*). He receives REMISSION (*remissio*) of sins and

ABSOLUTION (*absolutio*), after due penance and SATISFACTION (*satisfactio*) has been made. The result is his RECONCILIATION (*reconciliatio*) or "at-one-ment" (sixteenth century). Then follows his growth in grace or SANCTIFICATION (*sanctificatio*), and the perfect result is SALVATION (*salvatio, salus, or salutare*) or spiritual "health."

To these terms observations will be added upon *Doctrina* and *Credo*.

Repentance is the English translation of *pœnitentia* in the Vulgate; both are connected with *pœna*, a penalty, being allied to *punire*, to punish. Hence the word "penance" finds its place in the Rhemes Version, as in "Doe penance for the Kingdom of Heaven is at hand"¹; the "Annotation" on which runs as follows:—"He preacheth Satisfaction by doing worthy fruits or workes of penance, which are fasting, praying, almes and the like." The Greek word is *μετάνοια*; but the Latin word comes nearer to *μεταμέλεια*, just as *μεταμέλει* agrees with *pœnitet me*; but that noun does not occur in the New Testament. *Μετάνοια* is a much stronger term, and signifies a "change of mind or understanding" leading to a new life,

¹ Matt. iii. 2, 8.

i.e. an *inward*, spiritual change; whereas *pœnitentia* led to *outward* forms of penance only, which do not afford any necessary guarantee of heart-felt repentance and sorrow, which may or may not accompany them. Consequently, by representing *μετάνοια* by *pœnitentia* and translating this by "penance," *the whole force of the Greek word has become inverted*; and this has issued in the most disastrous consequences imaginable. The absolute *necessity of punishment* has replaced the free pardon of grace offered to all who repent of their iniquities. True Christianity has no system of *external* punishments or of rewards.

What has been the consequence of this wrong translation by the Vulgate of *μετάνοια*? It gave rise to the whole penitential system of Church discipline. It began in the Greek Church, and was followed by the North African and Roman, in which it was dignified as a sacrament. Let us read Tertullian's description of its several elements: "Exomologesis' is the discipline of prostrate humiliation, enjoining such a course as may move Divine pity: the substitution of sackcloth and ashes for a man's usual habit and regimen; the defilement of the body with dust and dirt; the

abasement of the spirit with grief; the alteration of every particular sin by afflictive treatment. And besides this, the use of the simplest food and drink, eating not to pamper the appetite but to maintain life. Especially to feed up prayer with fasting. To sigh, to weep, to groan whole days and nights before the Lord God; to prostrate one's self before the presbyters and kneel before the altars of God; to bid the brethren to take upon them the mediation of intercession."¹

On the other hand, how would *μετάνοια* apply to the Greek and Roman converts? They had paid due respect to the gods and worshipped according to their light, though their lives might have been grossly immoral from the Christian point of view. St Paul therefore calls upon them to abandon such worship and turn to the living God, who regarded a pure life as part of religion, and would "overlook" the past. But if, when Christians, they sinned against God, *then μετάνοια* would mean "repentance" in the ordinary sense.² The Prodigal Son came to see the error of his ways and "repented." What was the consequence? He was received with open arms by his

¹ *De Penitentia*, 9.

² See 1 Cor. v. and 2 Cor. vii.

father, who in the parable represents God. This parable assures us that *true repentance guarantees forgiveness*. "Punishments," like "rewards," do not exist under Christianity as *outward* effects of conduct; they stand for the natural results—*i.e.* by natural laws—of character and conduct.

Penance may enhance the power and authority of ecclesiasticism; but it is at the expense of ignoring the grace of our Lord Jesus Christ.

Thus, then, do we see how the Vulgate, by introducing *pœnitentia*, has opened the way to an intolerant system of *outward* observances of penance, and elevated this false dogma into a sacrament.

To show how an evil may grow, we see a good example in penance. Blunt tells us: "In later times corporal austerities were largely introduced, and menial offices to break down the proud spirit of rebellion; solitude and silence, the endurance of heat and cold, hair-shirts and bodily chastisement. These, however, were commutable for a money payment, although this rule could not apply to the poor. Penance was made so painful [intentionally?] as to drive penitents to this easier method of satisfaction. . . . Such money

payments *after* the Reformation were directed to be applied to the use of the poor."

Penance, as established by the Church, included contrition, confession, and satisfaction; prayer always formed a main element of satisfaction due to God. Fasting also was added, and the restitution to man for wrongs done to him, etc. This last is, of course, a true Christian duty; but all *external* acts, including mere fasting, are not supported by any New Testament authority referable to Christ's teaching. It has already been shown that satisfaction was never applied to Christ nor to anyone else in the New Testament; nor is it a translation of any Greek word. In the INDEX BIBLICUS of the Vulgate, the reader is referred *s.v. Satisfactio* to *Pœnitentia*, to which there are plenty of references.

CHAPTER X

PURGATORY

ANOTHER erroneous consequence of *pœnitentia* is the theory of purgatory, the history of which is briefly as follows. Nothing is known of it in the first two centuries. In the third, Tertullian had joined the Montanists, and refers to Dives and Lazarus as a proof of future punishments and rewards in an intermediate state; but this gave no inference as to *purgatorial* necessities. He seems to have interpreted the words, "Thou shalt by no means come out thence, till thou have paid the last farthing,"¹ as signifying that offences are expiated by delay of the resurrection; but he derived this conception from the Montanists.

Origen considered that all the pains of the

¹ Matt. v. 26.

damned were purgatorial and would be expiated by fire,¹ basing this view on St Paul's teaching.²

But this idea that the *soul itself* shall be subjected to a future, purgatorial fire, continued even in the popular theology of to-day, arises out of a misconception of this passage. St Paul compares different preachers' work to gold, silver, and precious stones, which can resist the action of fire, as well as to hay and stubble, which will be burnt. Fire is obviously a metaphor for whatever shall test a man's preaching, represented by the above things.

With regard to the preacher himself, if his work, *i.e.* preaching, be proved faulty, he will necessarily suffer; "but he himself shall be saved [assuming he was honest and preached what he believed to be true], yet so *as* by fire."³ That is, he shall suffer *mentally* in some way, but certainly not by actual flames of fire.

This clearly proves that St Paul never regarded Christ's expression of hell-fire or fire of Gehenna, etc., to be other than metaphorical. Fire is used

¹ *De Principiis*, lib. i . cap. 10, n. 5.

² 1 Cor. iii. 13-15.

³ Greek, οὕτως δὲ ὡς διὰ πυρός. Vulgate, *sic tamen quasi per ignem.*

in two senses—either as purgatorial or as penal. St John Baptist employs both. “He shall baptize you with the Holy Ghost and with fire.” Here it stands for a purifying enthusiasm for holiness. But he adds: “The chaff He will burn up with unquenchable fire”¹; that is, as penal.

It may be worth while here to notice some of the references to fire in the Bible. The first mention in connection with the Deity is when the angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush.² Here, as on Sinai, when “the glory of the Lord was like a devouring fire on the top of the mount,”³ it appears to be a symbol of purity and holiness. On the other hand, Moses speaks of Yahweh: “the Lord thy God is a devouring fire, a jealous God.” Fire there stands for the punishment of the wicked, represented symbolically.⁴

Fire is also used as a metaphor for whatever purifies, as in the phrase “saved as by fire.”

¹ Matt. iii. 11, 12. A parallel passage occurs in Isa. iv. 4: “When the Lord . . . shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment and by the spirit of burning.”

² Exod. iii. 2.

³ Exod. xxiv. 17.

⁴ Deut. iv. 24. See Ezek. xxxvi. 5 and Ps. 1. 3.

So God is "like a refiner's fire. . . . He shall sit as a refiner and purifier of silver."¹

Besides these metaphorical uses of fire, the actual results of nature's physical fires were familiar to all; such as the account of the destruction of Sodom and Gomorrah by "brimstone and fire."² Our Lord uses this as an illustration: "The same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." He thus uses a *concrete* instance as a figure of what will *spiritually* happen to the impenitent, just as He did when speaking of the tower of Siloam.³

In Isaiah we first read of Tophet in the valley of Hinnom, just outside Jerusalem. It was a place where Manasseh had offered human sacrifices,⁴ and where refuse was burnt.

Now if the reader will compare the passages given in the notes with St John's Revelation,⁵ it will be pretty evident that he was familiar with

¹ Mal. iii. 2, 3. See Isa. i. 25; Ezek. xxii. 18; 1 Pet. i. 7.

² Luke xvii. 29. Cp. Deut. xxix. 23; Job xviii. 15; Ps. xi. 6; Isa. xxxiv. 8-10.

³ Luke xiii. 4.

⁴ 2 Chron. xxxiii. 6; Isa. xxx. 33.

⁵ Rev. xiv. 8-11.

them, and is using the terms "fire and brimstone" in a similarly metaphorical or symbolical manner.

Note, too, the source of the brimstone. At first and afterwards it is described as coming from heaven. As a physical fact, we may not be far wrong in recognising lightning as representing this supposed source of it. Secondly, it is the "dust on the ground." Such we know to be the highly inflammable bitumen which abounds in the regions of the cities of the plain by the Dead Sea. The streams are next said to be turned into pitch. This is scarcely to be doubted as a description of the liquid bitumen or petroleum which constituted the "slime pits" of the vale of Siddim.¹ Lastly, in the Revelation we find the place of destruction, not a "plain" nor "valley," but a "lake" of brimstone. This last term is equally suggestive of a localisation near to Rome; where was the Lake Avernus, the crater of a volcano and the mythical descent to the lower regions; so that St John uses a "lake" as the crater of an active volcano—a familiar object by the Mediterranean Sea—wherewith to describe in graphic metaphorical language the fiery

¹ Gen. xiv. 10.

indignation of the Lord God upon the heathen world, and upon Babylon, *i.e.* Rome, in particular.

Having thus acquired the erroneous idea of a *material* instead of a *metaphorical* meaning of fire and brimstone, we find Pope Gregory I. giving it out as a positive fact: "There is a purgatorial fire before the Judgment for lighter faults."¹

Having fixed this error as an article of belief, the Church followed it up by establishing pardons and indulgences, etc., to enable souls to escape the punishments of purgatory.

The relaxation of penances had existed in the primitive Church, which had been enforced for acts which had incurred the censure of the Church; and the intercession of martyrs had great weight. In process of time liberal alms-giving was accepted in lieu of or mitigation of penance. "The subsequent sale of indulgences easily rose out of the permission to substitute charity to the poor *or to the Church* for mortification and humiliation before God."²

These exemptions are a wholly different thing

¹ *De quibusdam levibus culpis esse ante iudicium purgatorius ignis credendus est* (*Dial.*, lib. iv. cap. 39).

² Browne on *The Articles*, p. 503. I have italicised four words for a purpose, as will be seen.

from the modern doctrine of indulgences, *i.e.* "exemptions from the *temporal punishment of sins.*" This includes not only Church censures, but the pains of purgatory ; and it is held that the Bishop of Rome has a store or treasure of the merits of Christ and of the saints, which, for sufficient reasons, he can dispense, either by himself or his agents, to mitigate or shorten the sufferings of penitents whether in this world or the world to come. Dr Harold Browne adds that "before the end of the twelfth century it is hardly possible to discover any traces of them. . . . The first jubilee, or year of general indulgence, is said to have been kept in the pontificate of Boniface VIII., thirteen hundred years after Christ. . . . It reached its greatest height of corruption in the pontificate of Leo X., when Tetzal, the agent of that pope, openly selling indulgences in Germany, roused the spirit of Luther and so hastened the Reformation."

Present-day Roman Catholics say that it is not the *sin*, but the *punishment*, which is removed by the indulgence, and that *venia peccatorum* and *remissio peccatorum* are "technical expressions" referring to the punishment but *not* the guilt. "An indulgence

is rightly described as a remission of temporal punishment due for sins *already remitted as to their guilt.*" One naturally asks wherein is there any justice in continuing the punishment if the guilt or sin is already pardoned or remitted?

The payment of money for the indulgence is explained as a "fee" for the document received, like that for a title-deed; but when the prices of different sins are said to be publicly seen in Italy, and a Maltese friend told me that the priests in Malta "could not live without purgatory," one cannot set much value upon the excuses of the author of the book referred to.¹

But this interpretation of an indulgence not referring to sins is contradicted by other authorities. Thus, in a form of absolution by Anthony Egane, B.D., Confessor-General of the Kingdom of Ireland, in his Book of Rates, there are the words: "I restore thee to that innocency in which thou wast at the time of baptism. I absolve thee from all thy sins, and from all torments due to thee in purgatory for thy sins and transgressions," etc.

¹ *Indulgences, Sacramental Absolutions and the Tax-Tables of the Roman Chancery and Penitentiary, considered in reply to the Charge of Venality*, by Rev. T. L. Green, D.D. (1872).

The following are the prices of absolutions and dispensations: ¹—

A layman having murdered a priest shall be pardoned for	£6 2 0
He that kills a bishop,	36 6 0
For murdering a layman,	3 2 4
A general absolution for all sins,	8 19 0

etc. etc.

¹ Quoted by P. W. Crowther's *Christian Manual*, compiled from the *Enchiridion Militis Christiani* of Erasmus (1516).

CHAPTER XI

CONFESSION

THE Vulgate, as standing between the original Greek and the English Bible, has been the cause of some confusion as to the meanings of the Greek word *ὁμολογία*. The verb "to confess," as sins, or when St John said "I am not the Christ," is *ὁμολογέω*; but when it is used with *ἐν*, as "whosoever shall confess me,"¹ *ὁμολογήσει ἐν ἐμοί, κ.τ.λ.*, it means "profess." The middle voice with prefix *ἐξ*, *ἐξομολογοῦμαι*, is also used in both senses, as at St John's baptism in Jordan the converts "confessed" their sins. On the other hand, "Every tongue shall confess to God"²; margin—"give praise" (R.V.): this implies "profession" rather than "confession."

The noun *ὁμολογία* is used in two senses also;

¹ Matt. x. 32.

² Rom. xiv. 11.

and the A.V., recognising the inadequacy of "confession" in certain passages, has "profession."¹ The Vulgate has always *confessio*, and the R.V. uniformly restores "profession" to "confession."

With regard to the Latin terms, Cicero strongly contrasts *confiteor* with *profiteor*:—*Professio fidei, Confessio peccatorum*;² so that a distinction might have been made in the Vulgate in accordance with the sense of the passages; but as *confessio* alone was used, so *confession* appears in our Bible; and although the A.V. did draw the distinction, the R.V. has destroyed it!

A typical passage occurs in St Paul's Epistle to the Romans. The following is the R.V.:—"If thou shalt *confess with thy mouth* Jesus as Lord, and shalt *believe* in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man *believeth* unto righteousness; and with the mouth *confession* is made unto salvation."³

The Greek for the words italicised is ὁμολογήσης ἐν τῷ στόματι—πιστεύσης ἐν τῇ καρδίᾳ—ὁμολογεῖται εἰς σωτηρίαν.

¹ See, e.g., 2 Cor. ix. 13; 1 Tim. vi. 12; Heb. iii. 1, iv. 14, x. 23.

² Cic., *Pro Sest.*, 51, 109.

³ Rom. x. 9, 10.

The Vulgate has "Si *confitearis* in ore tuo Dominum Jesum, et in corde tuo *credideris* *salvus eris*. Corde enim *creditur ad justitiam*: ore autem *confessio fit ad salutem*."

Here "confess" stands for "profess," and "believe" for "have faith." It is the "profession of faith," not a "confession," which the Christian holds. Similarly, St Paul writes to Timothy: "Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the [hast professed a, A.V.] good confession in [profession, A.V.] the sight of many witnesses."¹ It is curious that in the next verse *ὁμολογία* in reference to Christ is translated "confession" in A.V., following the Vulgate: *Qui testimonium reddidit sub Pontio Pilato bonam confessionem*.

Though the Vulgate is right in using *confiteor* and *confessio* in connection with sin, it is unfortunately wrong wherever the Greek means "profession." The doctrinal errors connected with the word arose much later in the history of the Church. The duty of confessing sins openly was always considered a necessary part of repent-

¹ 1 Tim. vi. 12.

ance.¹ It might perhaps be regarded as equivalent to the oath of a witness ; because the Law was both divine and politic with the Jews, religion not being differentiated from the State requirements. On the other hand, we find the oath already the necessary adjunct to civil law in the code of Hammurabi, king of Babylon (B.C. 2285); *e.g.*, "The witnesses of a theft shall say out before God what they know" (§ 9). A public asseveration or confession by the Jew was therefore a testimony to Yahweh on the part of the repentant sinner.² It was an outward and audible sign of repentance ; the confession being regarded as honest, being uttered before the multitude and before Yahweh.

Similarly, when St John Baptist called upon the Jews "to repent," we read that they confessed their sins (ἐξομολογούμενοι).³

In the early centuries, public confession was found to lead to irregularities, and private confession became more customary ; but it was not until A.D. 1215 that Pope Innocent III. promulgated the 21st Canon, *Omnis utriusque sexus*, which enjoins

¹ See Hooker, *Ecccl. Pol.*, VI. iv. 4, where the whole subject is discussed in detail.

² As by the priest over the scape-goat. Jer. xvi. 21 ; Neh. ix. 2.

³ Matt. iii. 6.

all the faithful who have arrived at years of discretion to confess their sins once a year at least to their own parish priest. Penalties for disobedience were subsequently added; then some time before the Reformation it was taught that confession was part of the sacrament of penance, which is necessary to salvation.¹

It need hardly be added that a true Christian who feels a true repentance need not go to any fallible person, but confess to God privately if he deem it right so to do; as St John says: "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."²

With regard to the use of *ὁμολογία* in the LXX, the first occasion is in Leviticus,³ where *κατὰ πάσαν ὁμολόγιαν αὐτῶν* occurs. The Vulgate has *vota solvens*, "for all his vows"; but while R.V. translates "any of their vows," the A.V. has "all his vows," apparently following LXX. *Ὁμολογία* elsewhere corresponds to "vow" in our Bible.⁴

Ὁμολογία is very rarely used in the canonical

¹ Blunt's *Dictionary of Doctrinal and Historical Theology*, s.v. CONFESSION.

² 1 John i. 9.

³ Lev. xxii. 18.

⁴ Deut. xii. 6, 17; Jer. xlv. 25.

books, but occurs in Job: ὁμολογήσω ὅτι δύναται ἡ δεξιά σου σῶσας.¹ The Vulgate has *confitebar quod salvare te possit dextera tua*—a literal translation.

It need hardly be necessary to add that to confess one's sins voluntarily one to another affords no foundation for any system of compulsory auricular confession. The INDEX BIBLICUS can only refer to Matthew v. 6, James v. 16, and I John i. 8, 9, which are all irrelevant.

¹ Job xl. 9 (14 in A.V.).

CHAPTER XII

JUSTIFICATION AND CONVERSION

THE first is derived from *justus* and *facere*, *i.e.*, etymologically, "to make righteous"; but used to mean "to act justly towards one," and is the translation of *δικαιόω*. *Justificatio* does not appear to be known in classical Latin, but was apparently invented for the Vulgate, and only occurs elsewhere in ecclesiastical Latin of a later date; but the above derivation has given rise to the whole of the Roman Catholic theory of the "infusion of righteousness."

With regard to *δικαιόω*, Thayer (Greek Lexicon) observes that as the word *δουλόω* means "to make a man a slave," so this *might* mean "to make a man righteous"; but this meaning is extremely rare, if not altogether doubtful, and he gives no example. The true meaning is "to declare one to

be righteous," just as ἀξιόω never means "to *make* worthy" but "to *judge* worthy."¹ Δικαιόω means "to declare righteous," or, in a forensic sense, "to acquit." It therefore implies that the sinner's sin, or the heathen convert's past life, is forgiven. Christianity has no system of punishments for the obliteration of the past, as forgiveness follows *repentance* by a natural law. Then, repentance is followed by faith, which carries justification with it. Finally, faith is proved by means of "good works," *i.e.* the Christ-life.

Hooker has a long paragraph on the theory of infused or imputed righteousness or justification, according to the Roman Catholic Church; from which the following sentences are extracted, being the answer to the hypothetical question to a Roman Catholic, "What is the righteousness whereby a Christian is justified?" "It is a divine spiritual quality; which quality, received into the soul, doth first *make* it to be one of them who are born of God; and secondly, *endue* it with power

¹ It may be observed that, as far as possible, our criminal laws follow the Christian method. For, when a convict has completed his sentence, it is expressly laid down that he leaves the prison without a stain upon him, and is free to start afresh a new life as a "justified" man.

to bring forth such works as they do that are born of Him. . . . It *maketh* the soul gracious and amiable in the sight of God, in regard whereof it is termed grace; that it *purgeth, purifieth, washeth* out, all the stains and pollutions of sin. . . . This grace will have to be applied by *infusion* . . . and is made capable of increase . . . so the soul may be more and more justified according as grace shall be *augmented*, the augmentation whereof is merited by good works, as good works are *made* meritorious by it.”¹

Hooker then follows this supposed answer of a Roman Catholic, of which there is much more than is given above, by quotations from the Apostles, showing its disagreement from their teaching. Thus he points out how St Paul determined “to win Christ” for himself.² Hooker adds that God, “beholding the truly repentant sinner with a gracious eye, putteth away his sin by *not* imputing³ it, taketh quite away the punishment due thereunto, by pardoning it: and accepting him in Jesus Christ, *as* perfectly righteous, *as if*

¹ *A Learned Discourse of Justification*, etc. The Works of Mr R. Hooker, arranged by Rev. J. Keble, vol. iii. p. 487.

² Phil. iii. 8, 9.

³ 2 Cor. v. 19.

he had fulfilled all that is commanded him in the law." ¹

What is deducible from the preceding? It is that, if the Roman Church be correct, man must be a mere machine; for the being *made* good is due to an infusion from *without*, not to his own free-will *within*. His righteousness would be the result of a sort of spiritual mechanism; while "good works" are merely the wheels of the machine which grinds out salvation.

True repentance carries the obliteration of the sin; so that the sinner is "acquitted," *i.e.*, forensically, "justified." He then has to "work out his own salvation," *i.e.* to live the Christ-life. "Infusion," therefore, would destroy his free-will.

The words italicised in the quotations from Hooker point to the mechanical action of the notion of "infusion" upon the man.

Conversion (*conversio*, ἐπιστροφή) only occurs once in allusion to the conversion of the Gentiles to Christianity.² The verb *convertere*, ἐπιστρέφειν, "to turn to," *e.g.* the worship of the true God, is frequent. It implies "a change of conduct."³

¹ *Op. cit.*, p. 490.

² Acts xv. 3.

³ In the Jews, Mark iv. 12; in Peter, Luke xxii. 32; etc.

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It is parallel to *μετάνοια*, "a change of mind," which precedes it.¹

The modern abuse of the term is due to the Methodists, followed by Revivalists of the last century in the English Church. They regarded a "sudden conversion" as all-important, and if once anyone has been got to say "I believe," he would be safe for ever; overlooking the fact that though a sinner may be *convinced* of his sin by a preacher, and come to the "stool of repentance" in contrition, his salvation is a life-long process to be slowly worked out by himself.

¹ See Luke xvii. 4.

CHAPTER XIII

REMISSION

Remissio in the Vulgate stands both for ἄφεσις and πάρεσις. The former signifies "sending away" or "releasing," as from bondage, as in Isaiah¹ and Jeremiah,² who spoke of the release or liberty of captives; but ἄφεσις is not used in the LXX for sins. It occurs for "Jubilee" in Leviticus. In the New Testament it occurs nine times in the sense of remission of sins; but always in connection with Jews,³ or when spoken to the Jews⁴ or by our Lord to His disciples.⁵ When St Paul is speaking to heathens or to the Romans he uses the word πάρεσις, "a passing over,"⁶ or, as to the Greeks, he uses the verb ὑπερείδω, "to overlook."⁷

¹ Isa. lxi. 1.

² Jer. xxxiv. 8.

³ Acts ii. 38, v. 31.

⁴ Mark i. 4.

⁵ Matt. xxvi. 28; Luke xxiv. 47.

⁶ Rom. iii. 25.

⁷ Acts xvii. 30.

The reason for this difference is obvious. The Jews had Moses and the prophets, and had they listened to them, St John Baptist would have had less to complain of in their conduct. To repent, with them, not only meant "a change of understanding" but a change of heart as well. On the other hand, the Greeks and Romans had no such sources of information as the prophets. They had acted up to their religious ideas, although they were mistaken. Hence, it had been a time which God would "overlook" or pass over, if they would now "change their mind and understanding" and accept the teaching of Paul.

But to *all* who accept Christ, but fall again into sin, there is the promise of forgiveness or remission of sins, though the Christian fall seventy times seven, but as often *honestly* and *truly* repent. Not that he may sin that grace may abound; if he do *that*, he is wilfully crucifying the Son of God afresh, and may accept the consequences.¹

According to the Vulgate, the first necessity after repentance, as we have seen, is to do penance, or rather the two are identical; that is to say, the repentant person *must* undergo punishment of

¹ Luke xvii. 4, 5; Heb. vi. 6.

some sort before he can be reinstated in the Church.¹

There is nothing of this required in the gospels. The prodigal son was brought to himself by a natural law. As long as he had money to spend, he had no reason or wish to go home ; but poverty made him take a different view. It "changed his mind" ; he humbled himself and returned. That was enough ; the father asked for no more. He imposed no penance upon him, but received his son back with open arms. That father represents God. God's grace demands no punishment, only repentance. If a man will not repent, *he punishes himself.*

¹ Of course this is the fundamental error of Anselm, and underlies his *Cur Deus Homo*.

CHAPTER XIV

ABSOLUTION

THOUGH this word does not occur in our Bible, it corresponds in meaning with the Latin *remissio* and the Greek ἀφεσις, a "sending away"; but the doctrine of priestly absolution is presumably based on the words first said to Peter and then to *all* the disciples collectively: "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."¹ Similar words were uttered to *all* the disciples collectively: "Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained."² A third passage corroborates this, for we read: "In that hour came the disciples unto Jesus."³ From

¹ Matt. xvi. 19.

² John xx. 23.

³ Matt. xviii. 1 ff.

among them he called a little child and set him in the midst of them, etc. He then gives instructions¹ for the establishment of a little court of justice² for the future Church; and secondly, if that be ineffectual, then the whole Church must resolve itself into a higher court.³ If this fail to bring the sinner to repentance, then the offending brother is to be excommunicated; because he *persists* in being impenitent.⁴ Then follows the promise: "Verily I say unto *you*, what things soever *ye* shall bind on earth shall be bound in heaven; and what things soever *ye* shall loose on earth shall be loosed in heaven." The plural "*ye*" shows that the injunction was *not* confined to Peter alone.

In the INDEX BIBLICUS it is said: *Peccatum solus Deus propria auctoritate remittere potest* ("God alone can remit a sin by His own authority"). *Peccatum remittitur per Christum; peccatum sacerdos remittit auctoritate divina* ("A sin is remitted through Christ; a priest remits a sin by divine authority"); and Matt. xviii. 18, John xx. 23, are referred to in support.

¹ Matt. xviii. 15-20.

² Matt. xviii. 16.

³ Matt. xviii. 17.

⁴ Matt. xviii. 17.

We read of an occasion when our Lord's instructions thus given to his disciples ought to have been followed; for St Paul¹ rebukes the Corinthian Christians for going to law before the unbelievers, instead of before the Church. As actual cases of binding and loosing, perhaps that of Ananias and the one mentioned in his First Epistle to the Corinthians would apply.²

With regard to the "power of the keys," according to Jewish metaphors this merely signified the right to teach: "Woe unto you lawyers, for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."³ But the key was also used to indicate authority and power. Thus Christ says: "I am alive for evermore, and I have the keys of death and of Hades."⁴ Again: "He that hath an ear let him hear what the Spirit saith to the churches. And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David,⁵ he that

¹ 1 Cor. vi. 1 ff.

² 1 Cor. v. 1 ff.

³ Luke xi. 52.

⁴ Rev. i. 17, 18.

⁵ Rev. iii. 6, 7 (from Isa. xxii. 22).

openeth and none shall shut, and that shutteth and none openeth.”

The key to the abyss is also referred to.¹

It would almost seem as if the Church based its assumed “power of the keys” on these passages rather than on the true meaning as applying to Peter and the rest of the Church; and that the Pope delegated to princes the power to rule seems implied in their custom, according to Gregory, of sending a golden key to them, wherein they enclosed a little of the filings of St Peter’s chain. This key was worn in the bosom of the prince who received it, probably as a charm.

That the Apostles themselves laid no claim whatever to any delegated authority to forgive sins, but only to preach forgiveness by Christ, is obvious if we read the following passages together:—

“Peter said unto them, ‘Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost’”²

“As they spake unto the people, the priests and

¹ Rev. ix. 1, xx. 1.

² Acts ii. 38. Would Peter have thus spoken had he known the words, “To baptize in the name of the Father and of the Son and of the Holy Ghost” (Matt. xxviii. 19)?

the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead.”¹

“Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins.”²

Similarly, St John says: “If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.”³

“To ‘remit,’ like the ‘retain,’” writes Dr Farrar,⁴ “is referred, not to *individuals* but to *classes*; and, as even Peter Lombard teaches in the *Sententiæ*, is not a power *solvendi et legandi* but *ostendendi solutos vel legatos* (lib. iv. 14-20). The ‘absolution,’ he says, ‘is not *judicial*, but the *declaration* of God’s decree; just as the Jewish priest did not *cleanse* lepers, but declared them clean.’ The sinner (quoting Cassiodorus) is forgiven by God as soon as he repents, and is not, therefore, liberated by the priest from God’s anger, from which his repentance set him free. . . . There is not a trace of the form *absolvo te* before

¹ Acts iv. 1, 2.

² Acts xiii. 38.

³ 1 John i. 9.

⁴ *The Bible, its Meaning and Supremacy*, p. 21, note.

the thirteenth century. . . . Scripture only teaches us to confess to God.”

In the form of absolution of Anthony Egane, formerly Confessor-General of Ireland, we read as follows:—

“Our Lord Jesus Christ absolve thee; and by virtue of His authority with which I am charged I do absolve thee; first, from all the bonds of excommunication, whether great or small. . . . I also absolve thee from all thy sins and from all torments due to thee in purgatory for thy sins and transgressions, etc.” The claim to absolve or forgive sins is here perfectly clear.

With regard to the terms “binding” and “loosing,” Dr Edersheim¹ observes: “Our first inquiry must be, what it [this saying of Christ to Peter] would convey to the person to whom the promise was addressed. And here we recall, that no other terms were in more constant use in Rabbinic Canon-Law than those of ‘binding’ and ‘loosing.’ The words are the literal translation of the Hebrew equivalents *Asar*, which means ‘to bind,’ in the sense of prohibiting; and *Hittir*, which means ‘to loose,’ in the sense of permitting.

¹ *The Life and Times of Jesus*, vol. ii. p. 85.

. . . 'Binding' and 'loosing' referred simply to things or acts, prohibiting or else permitting them, declaring them lawful or unlawful. This was one of the powers claimed by the Rabbis. As regards their *laws* (not decisions as to things or acts), it was a principle, that while in Scripture there were some that bound and some that loosed, all the laws of the Rabbis were in reference to 'binding.' If this, then, represented the *legislative*, another pretension of the Rabbis, that of declaring 'free' or else 'liable,' *i.e.* guilty, expressed their claim to the *judicial* power. By the first of these they 'bound' or 'loosed' acts or things; by the second they 'remitted' or 'retained,' declared a person free from, or liable to punishment, to compensation, or to sacrifice. These two powers—the legislative and the judicial—which belonged to the Rabbinic office, Christ now transferred, and that not in their pretension, but in their reality, to His Apostles: the first here¹ to Peter as their representative; the second, after His resurrection, to the Church."²

The very expression "bound and loosed in heaven" was rabbinic; as Dr Edersheim continues: "In the view of the Rabbis, heaven was like earth,

¹ Matt. xvi. 19.

² John xx. 23.

and questions were discussed and settled by a heavenly Sanhedrin. Now in regard to some of their earthly decrees, they were wont to say that 'the Sanhedrin above' confirmed what 'the Sanhedrin beneath' had done."

Our Lord, however, while thus adopting phraseology familiar to the Jew, elevates His promise into a spiritual sphere, just as He added: "Where two or three are gathered together in my name, there am I in the midst of them."¹

But there is another sense or application of the terms. As the "sins" refer to *character* on the part of the offender, so the *judgment* lies in the character of the Christian. Just as the mere presence of a holy man or woman or even of an innocent child unconsciously condemns the man who is impure of heart, so was this the reason why the disciples were likened to a candle that all might see, and enjoined, as well as ourselves now, to let their light so shine before men that they might see their good works and glorify God likewise. Thus would the disciples be—figuratively—set on thrones judging the twelve tribes of Israel.

These texts, therefore, do not mean that *only*

¹ Matt. xxviii. 20.

the twelve apostles had some miraculous power transmitted to them for the purpose of absolving a penitent, much less that it should be passed on through them to an English priest of to-day. Nor, on the other hand, was the "retaining" a presumably refusing to absolve a sinner according to their own imperfect judgment; for a modern priest has no proof that he can judge aright, even supposing the Apostles to have some miraculous gift of insight by the Spirit, endowing them with an infallible power of detecting duplicity or of recognising honesty. The quotations, therefore, mean that Christ would have *all* His disciples truly spiritual and Christ-like. And just as St Paul in his large heart, always ready to cover a multitude of sins in others, addressed his converts as "saints" indiscriminately, so Jesus would wish to look at all His faithful disciples as so many "Christs," or at least His "vicars" on earth, and "perfect" as their Heavenly Father is perfect; so that no one who was not yet a Christian could look at the disciples or hear their preaching without being convicted of their errors and convinced of the truth. This, by creating repentance, brings true absolution or remission of sins with it.

CHAPTER XV

RECONCILIATION, REGENERATION ; AND "GOOD WORKS," OR THE "CHRIST-LIFE"

THE only passage (A.V.) where "atonement" occurs in the New Testament, it will be remembered, is now altered to "reconciliation" (R.V.),¹ which is a synonym for "at-one-ment." The Vulgate has therefore correctly translated *καταλλαγή* by *reconciliatio*. The error which came to be involved in the use of this word followed, as we have seen, on the false conception of our Lord dying as an expiatory sacrifice to appease God, and so it came to be said that "He reconciled God to man." The true result of Christ's life and death was the "reconciling man to God," *i.e.* the making the two, man and God, to be "at one," *i.e.* He "atoned" them, to use the word in its sixteenth

¹ Rom. v. 11.

century meaning. A few passages will be enough to show that this is the true and only meaning in the New Testament.

"For if, while we were enemies, we were reconciled to God through the *death* of his Son, much more, being reconciled, shall we be saved by his *life*";¹ *i.e.*, living *His life is* our salvation. It may be added that St Paul is here alluding to the imagery of sacrifice; for the *death* of the victim implied the *death to sin* in the guilty person; but Christ's blood being the *life*, is now offered to him to drink and so acquire salvation, *i.e.* a pure, Christ-like character and conduct.

So he writes to the Corinthians: "God reconciled us to himself through Jesus Christ, and gave unto us the ministry of reconciliation."²

Lastly, he wrote in a similar strain to the Colossians: "You, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and un-reprovable."³

REGENERATION.—This is the exact rendering of the Greek *παλιγγενεσία*. It is often alluded to

¹ Rom. v. 10.

² 2 Cor. v. 18.

³ Col. i. 21, 22.

both in the Gospels and the Epistles, and always means a change of character and conduct, as represented by a new, *i.e.* spiritual, birth. It follows on repentance, or, as the Greek word *μετάνοια* means, a "change of understanding," *i.e.* on learning what the Christian character and conduct must be. There was always an outward and visible sign required as a public witness to the genuineness of the spiritual change within. For adult converts our Lord insisted upon a public baptism as a proof to all that the baptized person intended to forgo his past life, probably well known to all who were present at his public profession of faith in Jesus. Baptism thus was required to *follow*, not precede, conversion. The new convert had already, as it is described, "received the Holy Ghost," or, as we might say, a religious inspiration. It did not come as an accompaniment to baptism.

But the tendency of the human mind is to materialise spiritual conceptions; hence, when idols were made, the deity was supposed to enter them. Similarly, when the bread and wine were consecrated, the Holy Spirit was besought in our ancient liturgies to perform the miracle of infusing

them with the substance of Jesus Christ;¹ consequently the dogma of transubstantiation was framed upon it. Similarly, in the baptism of infants—who can know nothing of character and conduct—regeneration was supposed to apply equally with them as to adults, as stated in our own Liturgy. With the new, *i.e.* spiritual, birth of adults, their outward sign of baptism was only the preliminary one. Other signs were the subsequent "works of faith," *i.e.* their whole character and conduct, namely, the "Christ-life" spent on earth. This alone *proves* their faith to be genuine.

Another outward sign is the "laying on of hands," whether in infancy, at confirmation, ordinations, etc. The hand can convey nothing. It is the spirit alone in the man's mind which the hand bears witness to. It is a *dedication* only.

GOOD WORKS AND WORKS OF SUPEREROGATION.—The idea that good works are meritorious and receive rewards, as if presented to the doer by God, as well as the word "merit" itself (which does not occur in our Bible), are due to the Vulgate. In the INDEX BIBLICUS texts are given

¹ The question naturally arises, Why was not the prayer made to Jesus Christ *Himself* to come down and enter the bread and wine?

referring to—*Operum merita et retributio seu merces* (“The merits of works, and recompense or reward”), Ps. 112, 118, etc. *Opera mala Deo displicent, et pœnam merentur* (“Evil works displease God, and deserve punishment”). In the first sentence *retributio* (*i.e.* recompense) and *merces* (reward) are the rewards of good works; the words *propter retributionem* occurring after the following, *Inclinavi cor meum ad faciendas justificationes tuas*, in the Psalm mentioned, correspond to δι’ ἀντάμειψιν in the LXX, a word which does not occur elsewhere, and means literally “an exchanging.”¹

Another verse quoted is, *Majores divitias æstimans thesauro Ægyptiorum, improprium Christi; aspiciēbat enim in remunerationem.*² Several passages are quoted from the New Testament,³ but the point overlooked is that under the old dispensation temporal rewards and punishments were believed to come direct from Yahweh on obedience or dis-

¹ “To requite or punish” is the meaning of the verb ἀνταμίβω (Lidd. and Scott). This shows that the Vulgate was translated from the LXX; for these two words are not represented in our Hebrew text. Moreover, the number of the Psalm, 118, is that of the LXX, but is 119 in our version.

² Heb. xi. 26.

³ *E.g.*, Matt. v. 12; Rom. ii. 6.

obedience to His statutes; whereas in the New Testament the word "reward," whether for good or bad deeds, is metaphorical only, there being no word to express the fact that they are the *results* of God's natural law in the spiritual world. The so-called "reward" of "a good conscience towards God" comes spontaneously to the true Christian; but if he do wickedness, knowing it to be such, then he brings his own condemnation on his own head.

A Christian is told to be "perfect as our heavenly Father is perfect."¹ St Paul strove to "apprehend Christ"; his converts are told "to put on Christ," to strive for the "crown of glory." Whatever the symbol may be, it is to make Christ the absolute, perfect, ideal type to be imitated. This no man has ever yet attained. It is practically impossible to acquire "the measure of the stature of Christ."² This being so, it is obvious that no man, however saint-like, can have done more good works than were necessary for his salvation. So that "works of supererogation," as far as man is concerned, are impossible.

A man-made moral law expresses what a man

¹ Matt. v. 48.

² Eph. iv. 13.

ought to be. A natural moral law stands for what *always is*; and if all men would live the Christ-life, then all character and conduct among Christians would be the universal result of a natural law in the heart of man. Man would become what St John calls "begotten of God," and then he *cannot* sin. "Whosoever abideth in him sinneth not. . . . Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin, because he is begotten of God."¹ But the Church went further, and considered that a man's good works might be more than what God required of him, notwithstanding the words of our Lord: "When ye shall have done all the things that are commanded you, say, We are unprofitable servants, we have done that which was our duty to do"²; for that "scholastic" spirit was still retained by the Church, her punishments being "penance," and her reward "absolution."

Of course the Church appealed to Scripture to support this idea of "supererogation," as it was called. Thus St Paul says: "For if I preach the gospel, I have nothing to glory of; for necessity

¹ 1 John iii. 6, 9.

² Luke xvii. 10.

is laid upon me; for woe is unto me, if I preach not the gospel, etc.”¹; but he would not be paid for preaching, and asks, “What is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel.” In the “Annotations” on this passage in the Rhemes (R.C.) Version we find it expressed, “I shal haue my reward of God, yea and a reward of supererogation, which is given to them that of abundant charitie doe more in the seruice of God than they be commanded, as S. Augustin expoundeth it. *De op. Mon.*, c. 5.”

We may safely say, that if St Paul could subsequently write, in this very same chapter, “I buffet my body . . . lest by any means, after that I have preached to others I myself should be rejected,” he would be the last person to think that he had been better than he needed! It is obvious, as Dr Harold Browne says, “that, whereas he, as an Apostle, had a right to be chargeable to the Church, he had refused to be so, that he might have the more influence for good over those among whom he ministered.”²

¹ 1 Cor. ix. 16 ff.

² *Exposition of the Thirty-nine Articles*, pp. 336 ff.

“But the most cogent argument from Scripture, in favour of works of supererogation, is drawn from the passages in which our Lord and St Paul, whilst highly honouring marriage, yet give the preference to a life of celibacy.”¹ But our Lord is not alluding to *merits* of celibacy, but to *physical conditions* which may require it; while St Paul is alluding to the anticipation of Christ’s early return.²

¹ *Op. cit.*, p. 340.

² 1 Cor. vii. 29.

CHAPTER XVI

PREDESTINATION AND ELECTION

THESE terms, derived from the Vulgate, are usually combined to express the title of a dogma so rigidly condemned in our Seventeenth Article. It arose from a very common mistake in interpreting the Bible, namely of regarding as a direct and immediate act of God what is really the result of natural law. It is akin to the Mahomedan "Kismet," that everything that happens is the will of Allah. The Jews of old thought Job *must* have been a wicked man to be so directly afflicted by Yahweh: an idea which our Lord once and for ever refuted.¹ So, too, this theory of predestination and election places God's supposed and arbitrary act on another but analogous footing, viz. that—while his condemnation and

¹ Luke xiii. 4.

salvation are regarded as quite irrespective of a man's free-will, or of his wickedness or goodness—they are solely due to God's "selecting" him for either hell or heaven. It is a worse violation of justice than was the Jewish conception.

Now when it is said that the Christian converts were *all* "elected" ¹ or "saints" ² without exception, as St Paul calls the members of his churches, the question arises, Who elected them? The dogma says, God; but the true answer is *the convert elected himself*, or, as we use the word now, he "elected" to follow Jesus. The "calling," typified by Christ's "fan," was to test all who will follow Him, *i.e.* those who had faith enough to do so. But all who *will* not prove themselves "fitted to survive," *i.e.* to become saints, under this spiritual natural selection, are self-excluded or self-condemned.

The "chosen of God," ³ therefore, does not mean chosen *by* God, but only that they now "belong to," or are, as St John says, "begotten" of God. "Chosen" means the "choice" ones, the "select" or "elect" of God. They become *ἐκλεκτοί* by their

¹ 1 Pet. i. 1, 2, *Electis . . . secundum præscientiam Dei*, etc.

² Rom. i. 7, etc.

³ 1 Cor. i. 27, 28.

own willing and faithful obedience. So Christ was called ὁ ἐκλεκτὸς τοῦ θεοῦ, but the Messiah was not chosen or selected out of candidates.

Connected with the foregoing theory is the mistaken sense of "saved," viz. the Old Testament meaning of "salvation," *i.e.* "safe," whereas the Christian meaning is "health." Instead of "saved from hell," salvation now means the perfect character void of sin.

The Scriptural apparent support of this strange dogma is to be found in the ninth chapter of St Paul's Epistle to the Romans. It is clear, however, that the Apostle was labouring under the difficulty of explaining *how*—if man be responsible for his own wickedness, as stated or implied everywhere in his epistles—God could also determine that *some* men and *some* nations only should become Christian; while others would remain unchristianised. He could not express himself in modern scientific language, but only in the phraseology of the day, in which God was believed to do everything; but all he means to imply really is the "calling" and the letting men or people who hear the Gospel for the first time, "elect" to become Christians of their own free-will.

As an old example of the way men spoke, we find it said in Proverbs,¹ "The Lord hath made everything for its own end; yea, even the wicked for the day of evil"; so it is said God raised up Pharaoh in order to show His power, etc.² But, as if to avoid his words being misunderstood, St Paul gives the reason why "Israel did not arrive at the law of righteousness,"³ *i.e.* to become Christian, because "they sought it not by faith, but as it were by works. . . . He that believeth [*i.e.* hath faith] on him shall not be put to shame." The result, therefore, of not being adopted into the family of God is entirely due to Israel's own perversity, not to God.

¹ Prov. xvi. 4.

² Exod. ix. 16, and cp. Job xxi. 30.

³ Rom. ix. 20.

CHAPTER XVII

SALVATION

THIS word, which is now recognised as the fundamental term in Christian theology, had a very insignificant origin; for *salvatio* only occurs three times in the Vulgate. Thus in a psalm of David we read, "He is a strong hold of salvation to his anointed."¹ David had previously called Him "his strength and shield," and concludes, "Save thy people, and bless thine inheritance."

Joel has the sentence, *In Jerusalem erit salvatio*; corresponding to which the R.V. has, "In Jerusalem there shall be those that escape."²

Lastly, Habakkuk says in a metrical prayer:—

"Thou didst ride upon thine horses,
Upon thy chariots of salvation.
Thy bow was made quite bare."³

He thus represents Yahweh as a warrior.

¹ Ps. xxviii. 7-9.

² Joel ii. 32.

³ Hab. iii. 8.

“Saviour” and “salvation” often occur in the English Bible in the Old Testament, but almost invariably refer to *safety* from enemies, afflictions, etc. The LXX has *σώτηρ*, *σωτηρία*, and the n. adj. *σωτήριον*. These correspond to *salvator*, *salus*, and *salutare* in the Vulgate.

In the Gospels and Acts the old idea is often retained, meaning “safety.” Hence we see its applicability in the song of Zacharias: “He hath raised up a horn of salvation for us in the house of his servant David, salvation from our enemies, and from the hand of all that hate us.” It represents the implicit trust felt in a great general, just as in Habakkuk’s prayer.

In the Epistles the meaning of *salus*, translated “salvation,” meant “health of the soul,” equivalent to a holy life. This is what Christ secures for us; it is not “safety from *hell*” which is meant, for “He came to save His people from their *sins*.”

The Church, however, by regarding Christ as a saviour from hell, places “salvation” as the result of the concrete sacrifice of His body and blood. The work of salvation is thus supposed to have been wrought entirely by our Lord “instead of” man.

This doctrine is strongly emphasised by Anselm in his *Cur Deus Homo*. He often uses the words *salus*, *salvus*, *salvare*, and *salvari*. Thus in bk. ii. ch. v., Boso asks the question, "How shall we impute our salvation to His free grace if He saves us of necessity?"

The word "salvation" came into use about the twelfth century (just after the time of Anselm), and had then both meanings: "safety," and "salvation" or "health" of the soul. "Salvation" frequently occurs in Chaucer (fourteenth century), as in the oath "by my savacion"¹ in the Manciple's Prologue in the *Canterbury Tales*.

Tracing the later history of the word "salvation," it appears that in the Anglo-Saxon and in Wiclif's Bible it does not occur; the word "health," a meaning of *salus*, uniformly represents the Greek *σωτηρία*.

Tyndale (1534) is the first writer to insert "salvation," in one passage only.² We thus see the source of the word "salvation," being first used in the sixteenth century.

¹ *Savacion* and *salvacion* were the French spellings in the twelfth century.

² John iv. 22.

Myles Coverdale followed him (1535). He, too, adopts it in this same text, but adds two more in the Gospels,¹ and replaces the word "health" by "salvation" in the Epistles. Henceforth all the subsequent versions of the Bible followed suit; and so salvation has passed into our A.V. and R.V., and has become the most important term of Christianity itself.²

¹ Luke i. 69 and 77.

² The above is partly taken from my book, *The Spiritual Teaching of Christ's Life*, pp. 32 ff. (Williams & Norgate).

CHAPTER XVIII

DOCTRINE AND CREED

DOCTRINE, in its Latin form *doctrina*, means "teaching," and is used in the Vulgate for *διδασκαλία* (the substance of teaching) and *διδασχῆ* (the act of teaching); not at all what we now understand by ecclesiastical "doctrines" or "dogmas." When St Paul determined not to know anything among the Corinthians but "Jesus Christ and him crucified," he did not call upon them to believe doctrines about our Lord, but the *facts* of His life and death and their *effects* upon man. Doctrines, in the modern sense of the word, did not exist in the first century.

In the INDEX BIBLICUS to the Vulgate, s.v. *Doctrina*, we find a number of texts referred to in the Gospels and Epistles; but they all refer to what may be called teachings and exhortations to

Christian conduct, *i.e.* a pure and Christ-like life, etc., which is the sum and substance of the preaching and teaching of St Paul and the other Apostles.

This change of meaning grew up with another, *viz.* that of πιστεύω, to the false rendering of *credo*, "I believe." For, since the Scriptures emphasise the fact that there is no "salvation" in the Christian sense without "faith"—*i.e.* a heartfelt loyalty to Christ's person and teaching, with an outward and visible witness to faith in a Christ-life, or life of character and conduct—so when πιστεύω came to be represented as *credo*, *doctrina* followed suit, and *to believe* in *doctrines* came to be regarded as the sole necessity of eternal salvation.¹

Probably no word has brought more disasters in its train than the Latin word *credo*, the translation in the Vulgate of πιστεύω. This Greek word has two senses: to believe with the head, as in saying, "If any man shall say unto you, 'Lo, here is the Christ,' or 'Here'; believe it not"²; but by far the oftener it signifies to "have faith" in the Lord Jesus Christ,³ especially in St John's Gospel. Fortunately πίστις is always represented by *fides*,

¹ As emphasised in the Athanasian Creed.

² Matt. xxiv. 23.

³ Acts xvi. 31.

hence our "faith." The only word which approaches *πιστεύω* is *fido*, a late Latin word derived from, or of the same etymology as, *πίθω*, translated by "believe" in the only three passages where this word occurs.¹ *Fido* has given us "con-fide," or trust, in anyone.

Credo had the following meanings:—"to loan," hence our "creditor" and "credit"; "to entrust"; "to confide" in a person; to give "credence" to an assertion, or to believe; to "admit as true," or to "be of an opinion." Hence *credulitas*, "credulity" and "credulous," etc. The word is thus seen to be quite devoid of all religious significance, and so came to mean the mere believing dogmas to be true.

Faith, on the other hand, is a loyalty to Christ's Person, as He is the Way, the Truth, and the Life, coupled with the determination to live the Christ-life on earth. It involves the emotion of love.

What has been the consequence? The Church has emphasised the importance of accepting or believing whatever has been promulgated as "doctrine," so that we are told whoever does not *believe* the "Catholic faith," by which is meant

¹ Acts xvii. 4, xxvii. 11, xxviii. 24.

“doctrine,” of the Trinity will perish everlastingly. Moreover, all the horrible iniquities of the Inquisition have followed upon the one word—*Credite!*

If the reader will substitute “have faith in” wherever he reads “believe in Jesus,” he will discover not only a new, but the true, meaning of Scripture.

Let us take for an example the words of St Paul to the jailer at Philippi. The words in the Bible are, “Believe on the Lord Jesus, and thou shalt be saved.”¹ We turn to the Vulgate and find it rendered, *Crede in Dominum Jesum, et salvus eris tu et domus tua.*

We see, therefore, that our Bible is a literal translation from the Vulgate, whereas the Greek is Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, κ.τ.λ. What our Lord invariably demanded of His hearers was not “belief,” but *faith*.

The Church, however, constructing its dogmas from the Vulgate, exalted “belief” to a position of all-importance to which it had no sort of title; and by enforcing the acceptance of dogmas, converted “belief” into mere “credulity.” The

¹ Acts xvi. 31.

Protestant Church has similarly suffered; so that the cry of the revivalists of the middle of the last century was, "Believe or be damned!" and they interpreted the above words of St Paul as meaning, "*Believe* in Jesus, that He died *instead of* you, and you will be *safe* for ever." Three errors are here involved: *believe* should be "have faith"; *instead of you* for "on behalf of you"; and *safe* instead of "you must work out your own salvation," *i.e.* *spiritual health*.

If we turn to the Hebrew of the Old Testament, the Hebrew verb *aman*, rendered in English "to believe," primarily means "to support" or "to sustain"; and as "salvation" in the Old Testament was primarily the "rescuing" from an enemy or from afflictions of any kind by Yahweh, thus securing safety and peace, so trust in Yahweh was based upon the *belief* that He would sustain His own people Israel.

This Hebrew word *aman* is specially used for "supporting with the arm," as in carrying a child.¹ Hence, intransitively, it came to be used as signifying "to be stayed up" or "to be firm"; hence, metaphorically, "to be faithful"; and the

¹ Num. xi. 12; Isa. lx. 4.

noun *emunah* is consequently rendered by "faithfulness" (R.V.) as an alternative to "truth" (A.V.).

The first occasion where belief in God is mentioned is where it is said of Abram: "He *believed (aman)* in the Lord; and he counted it to him for righteousness."¹

In the Epistle to the Hebrews, Abraham is said to have had *faith*.² There was no "sign" from God, but simply Abram's heartfelt trust in God.

On the other hand, the children of Israel are said to have "*believed* the Lord and his servant Moses" because of the signs.³

Similarly, the Lord said unto Moses, "Lo, I come unto thee in a *thick cloud*, that the people may *hear* when I speak with thee, and may also *believe* thee for ever."⁴

So our Lord said to the nobleman, "Unless ye see signs and wonders, ye will not believe."⁵

Whereas he said of Abraham that he "rejoiced to see my day."⁶ May not this mean that Abraham's faith was based on a firm conviction in the truth of Yahweh's *character*, and not based on merely outward proof by signs, etc.? For this

¹ Gen. xv. 6.

² Heb. xi. 8.

³ Ex. xiv. 31.

⁴ Ex. xix. 9.

⁵ John iv. 48.

⁶ John viii. 56.

is exactly what our Lord insisted upon as proof that He Himself was one with God, namely, His Personality, that He was the Way, the Truth, and the Life.

Christ elsewhere said the God of Abraham was not the God of the dead but of the "living"; hence he could see or know that Christ had come into the world, and advocating that kind of faith of which he had been so conspicuous an example.¹

But the word "faith" is not prominent in the Old Testament, and is replaced by its more appropriate meaning of "faithfulness." This is rendered by *πίστις* in the LXX, as in the expression, "The just shall live by his faithfulness"; such is better than "by his faith" (A.V.).²

In the Apocrypha *πίστις* generally means "faithfulness," but is sometimes translated by other words, as: "Whoso discovereth secrets loseth his *credit*";³ "A wise man shall inherit *glory* among his people";⁴ "*True dealing* shall endure for ever."⁵

If we turn to ancient Greek writers, *πιστεύειν* first meant simply "to believe" anything, as a

¹ St Paul declares a Christian's faith is the same as that of Abraham (Rom. iv. 16).

² Hab. ii. 4.

³ Ecclus. xxvii. 16.

⁴ Ecclus. xxxvii. 26.

⁵ Ecclus. xl. 12.

man's word, etc. So we read, "It is hard to believe" so and so.¹ Euripides has "Believe my word"; he uses the verb in the sense "to feel sure" or "confident" that anything is, was, or will be. Herodotus, as far as is known, was the first writer to use the verb as *relying* on a *person*.² It is thus equivalent to the Hebrew *aman*.

The primary meaning of πιστεύω is "to believe a thing to be true," "to place confidence in one's words"; but this verb acquired a special moral and religious sense in Christianity. It is an absolute *trust* in Jesus, seen in perfect loyalty to Him as our great Master, first seen in a firm faith in His miraculous powers, as by the woman in the crowd, who touched the hem of His garment.

But most especially is the faith in Jesus as the Messiah, the author of the means of salvation in the kingdom of heaven. This conception was not that of the Jews in general, but the elevated type of religious faith depicted in the Old Testament, of the servant of Yahweh, the true Israelite, which found its ideal in Jesus Christ alone. Πίστις in the New Testament carries this same meaning as πιστεύειν. And as faith in Jesus holds possession

¹ Thuc., i. 20.

² Herod., i. 24, etc.

of the soul it necessarily leads to obedience; hence a man with pure faith in Christ is said ὑπακούειν τῇ πίστει. And so "faith without works is dead." Faith and works together constitute Christian righteousness,¹ or "faith working through love"²; and, as Paul said to the Thessalonians: "Remembering without ceasing your work of faith and labour of love."³

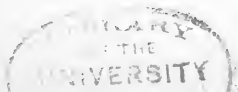
In St James's epistle we see the effort to distinguish "faith" from "belief." As faith with works is true faith, faith without works is false faith, or, as now, distinguished as belief. "The devils," he says, "*believe* and tremble"; but we could not now say that they have *faith*. St James has only πίστις and πιστεύειν for both.

CONCLUSION.—As stated at the commencement, several dogmas of the Church are not referred to, as being later "developments," for which it would be hard to find any support, either from the Greek or Latin versions of the New Testament. But those I have dealt with seem to me to be the most important as far as our own Protestant Church is concerned.

¹ Rom. ix. 30; Phil. iii. 9, etc.

² Gal. v. 6.

³ 1 Thess. i. 3.



I trust these descriptions of the doctrinal terms will have made it clear to any minds, in which the mediæval and erroneous ideas are still retained unconsciously, that their want is Scriptural authority. By clearing the mind of these false influences, the true *teaching* (not doctrine or dogma) of Jesus Christ and His Apostles will be found to be all one requires, viz. faith and works, *i.e.* loyalty to His person and teaching proved by living His life. Such only is salvation.

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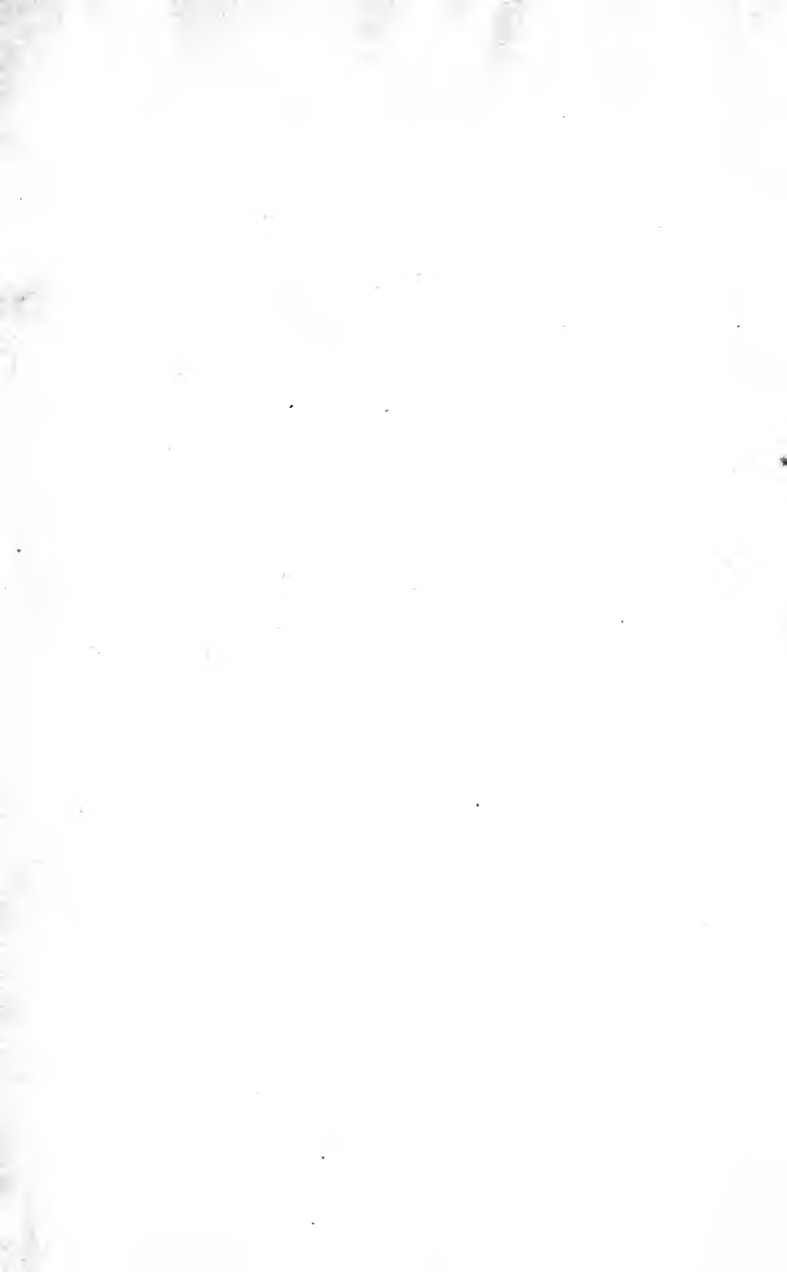
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