

**NOT TRADITION,  
BUT REVELATION**

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Not Tradition, but Revelation by Philip N. Shuttleworth

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**PHILIP N. SHUTTLEWORTH**

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BUT

# REVELATION



BY

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*Si reputamus quàm lubricus sit humane mentis lapsus in Dei oblivionem; quanta in omne genus erroris proclivitas; quanta ad confingendas identidem novas et fetidas religiones libido; perspicere licebit, quàm necessaria fuerit talis celestis doctrinæ consignatio; ne vel oblivione deperiret, vel errore evanesceret, vel audacâ hominum corrumpetur.*

*CALVINI INSTITUTIO, lib. i. cap. 6.*

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TO  
JOHN SHUTE DUNCAN, Esq.  
AND  
PHILIP BURY DUNCAN, Esq.  
THE FOLLOWING PAGES  
ARE INSCRIBED,  
AS A GRATEFUL AND AFFECTIONATE RECORD  
OF A FRIENDSHIP  
OF THIRTY YEARS' DURATION.





## NOT TRADITION,

BUT

## SCRIPTURE.

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“DOMINUS omnium dedit Apostolis suis potestatem Evangelii, per quos et veritatem, hoc est, Dei Filii doctrinam cognovimus; quibus et dixit Dominus, ‘Qui vos audit, me audit; et qui vos contemnit, me contemnit et eum qui me misit. Non enim per alios dispositionem salutis nostræ cognovimus, quam per eos per quos Evangelium pervenit ad nos; quod quidem *tunc præconiaverunt; postea vero per Dei voluntatem in Scripturis nobis tradiderunt*, fundamentum et columnam fidei nostræ futurum \* \* \*.’ Ita Matthæus in Hebræis ipsorum lingua *scripturam edidit Evangelii*, cum Petrus et Paulus Romæ evangelizarent et fundarent Ecclesiam. Post vero horum

discessum, Marcus, discipulus et interpres Petri, et ipse quæ a Petro annunciata erant, *per scripta nobis tradidit*; et Lucas, sectator Pauli, quod ab illo prædicabatur Evangelium *in libro condidit*. Postea et Joannes, discipulus Domini, qui et supra pectus ejus recubebat, et *ipse edidit evangelium* Ephesi Asiæ commorans." Adversus Hæres. lib. 3. cap. 1.

Such is the testimony of Irenæus, as given in the words of his Latin translator, to the sufficiency and completeness of the *written* works of the first teachers of Christianity as a summary of Christian doctrine. That which they originally taught by word of mouth, says he, the same they afterwards put into writing; and those writings are *the books of the New Testament*. Here is not the slightest intimation that their oral instruction was in any respect wider in extent of doctrine than that written record which has descended to our times. So far is the primitive author now quoted from asserting that the first Apostles entrusted any of their doctrines to the uncertain vehicle of mere tradition, that his expres-

sions are scarcely compatible with such a supposition. Not even the remotest suspicion to that effect appears to have glanced across his mind. The above words, it should be remembered, were directed by him against the Gnostic heretics of his day, with reference to whom he thus continues his argument on the subject of *Tradition*: "Cum enim ex Scripturis arguuntur (Valentiniani videl.) in accusationem vertuntur ipsarum scripturarum; quasi non recte habeant, neque sint ex auctoritate, et quia varie sint dicta, et quia non possit in his inveniri veritas ab his qui nesciant Traditionem<sup>1</sup>." It appears, from the above quotation, that the first appeal to floating tradition, as containing articles of belief in addition or in contradiction to the records of holy writ, was made by the earliest of those numerous classes of heretics who at so early a period of the Church attempted to engraft their own inventions upon the revelation of God's will. And much indeed it were to be wished that

<sup>1</sup> Adversus Hæres. lib. 3. cap. 2.