

**AN INQUIRY INTO THE CATHOLIC  
TRUTHS HIDDEN UNDER CERTAIN  
ARTICLES OF THE CREED OF THE  
CHURCH OF ROME. PART II.  
ORIGINAL SIN AND JUSTIFICATION**

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An Inquiry into the Catholic Truths Hidden under Certain Articles of the Creed of the Church of Rome. Part II. Original Sin and Justification by Charles Smith

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**CHARLES SMITH**

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AN INQUIRY  
INTO  
THE CATHOLIC TRUTHS  
HIDDEN  
UNDER CERTAIN ARTICLES  
OF  
THE CREED  
OF  
THE CHURCH OF ROME.

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PART II.  
ORIGINAL SIN AND JUSTIFICATION.

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M.DCCC.L.

## PREFACE.

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IN preparing the Second Part of this work for the Press, the Author feels assured that all who discern the signs of the times must be convinced that the controversy with Rome requires more than ever a direct and systematic examination of the Decrees of the Council of Trent, and also that the Truths hidden under those Decrees should be sought out and duly honoured; so that Protestantism may appear in its true character of witnessing for Truth as well as protesting against its perversion. In this conviction he has been confirmed by those writers who reviewed the former part of this work, and also by less public notices, with which he has been favoured.

NEWTON RECTORY,  
*June, 1850.*

ARTICLES  
IN  
POPE PIUS'S CREED  
PECULIAR TO  
THE CHURCH OF ROME.

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FOURTH ROMISH ARTICLE.

ORIGINAL SIN AND JUSTIFICATION.

*"I embrace and receive all things and each one of them, which have been defined and declared in the Holy Council of Trent concerning Original Sin and Justification." \**

As the doctrine of Justification necessarily involves that of Original Sin, it seems more convenient to consider the former in the first place; and as the Tridentine Decrees on these subjects are prolix and much confused, especially in the metaphysical statements, it seems also desirable to prefix to their investigation the Scriptural doctrine of Justification, and then review each section of the Decrees. The Immaculate Conception of the Virgin Mary, involved in the Decree on Original Sin,

\* Omnia et singula, quæ de Peccato Originali et de Justificatione in Sacro-sanctâ Tridentinâ Synodo definita et declarata fuerunt, amplector et recipio.

supplies a *Trentism*, which will be treated, as well as the remaining Articles peculiar to Rome, upon the plan of the first part of this work.

#### PRELIMINARY DISSERTATION ON JUSTIFICATION.

1. It is necessary to attend to the derivatives of  $\Delta\iota\kappa\eta$  used in the Greek Testament, and thus to correct their undistinguished use in Latin and English translations.  $\Delta\iota\kappa\eta$  is Right, which, as Christians, we know must be the will of God, in whatever way revealed.  $\Delta\iota\kappa\eta$  is used in four passages of the New Testament; and though we cannot expect that any language of fallen man can do more than approximate to absolute truth, and can only by accommodation interpret abstract Theology, yet we shall find in these four instances sufficient traces of that simple meaning of  $\Delta\iota\kappa\eta$  given above, which it is necessary to keep in mind in order to see the doctrinal distinctions of its derivatives.\* In Acts, xxv. 15, Festus tells King Agrippa that the Jews desired *judgment* ( $\delta\iota\kappa\eta\eta$ ) against St. Paul. Here we may trace the primary meaning, by interpreting that the Jews charged St. Paul with transgressing what they conceived to be *right*, or the will of God revealed in their dispensation. In Acts, xxviii. 4, the barbarous people of Melita considered that the

\* It is interesting to trace in the progress of language how the sanction of the Divine will was superseded by human custom; it is well marked in Liddell and Scott's Lexicon, where they give the primary meaning of " $\Delta\iota\kappa\eta$ , Right," but add, "as in early times right was thought to rest upon *usage*, the original signification of  $\Delta\iota\kappa\eta$  was *custom*, usage; 2. Good custom or law; 3. Judgment or sentence.



viper fastened on St. Paul's hand in retribution for some murder which he had committed, and that  $\Delta\iota\kappa\eta$  permitted him not again to escape. It matters little whether the creed of this people was to personify  $\Delta\iota\kappa\eta$  into a goddess of justice; such titles are merely the formulas of a corrupted tradition, kept from utter corruption by the suggestions of the moral sense.  $\Delta\iota\kappa\eta$  was their sacred law of Right fortified by power. In the two remaining passages  $\Delta\iota\kappa\eta$  is used as *satisfaction* or *penalty*. In 2 Thess. i. 9, the transgression of Right, by rejecting and disobeying the Gospel, is measured by a *penalty* of "everlasting destruction." In St. Jude, 7, the transgression of Right by Sodom and Gomorrha is measured by a judgment of fire, whether it be called "eternal" from the duration of its effects throughout the whole age or generations of men, or to show its miraculous and unearthly origin, and its similarity to that fire, which shall never be extinguished.

2. Before we proceed to the derivatives from  $\Delta\iota\kappa\eta$ , we may observe, whatever witness, internal or external, God has given of His will to mankind, whether to Adam or his descendants, to Jews or Christians,—whatever He has written on the heart of man, or morally revealed to their senses of hearing and seeing, may all be comprehended under  $\Delta\iota\kappa\eta$ . The  $\Delta\iota\kappa\eta$  known to the Jew is the letter and spirit of the law of Moses, in addition to the patriarchal witness of Right; the  $\Delta\iota\kappa\eta$  known to the Christian is this whole Jewish revelation perfected in Christ, with the addition of whatever is revealed to the higher

spiritual creation of the manhood in Christ. To the Christian the moral sense is so enlightened, so spiritual, so "partaking of the Divine nature,"\* that to him any transgression of 'Αγάπη or Love is a transgression of Right. His moral sense is that of the Mystical Body, of which the Lord Jesus Christ is the Head, whose union with the members is by One Spirit. The dispensations from Adam to Christ, the last Adam, the Lord from Heaven, are progressive developments of Δίκη, until at last in Christ it becomes 'Αγάπη, Love, loving the *will* of God as perfect happiness. Between the commandment, "Thou shalt not eat of the tree of the knowledge of good and evil," and the constraining love of Christ, the life of the Spirit, is a varied discipleship, of which we all of us are in one class or other;—few, perhaps, attain unto the highest class,† where perfect love casts out the fear, which Δίκη, in its lower sense of punitive retribution against the sinner, has so universally instilled.

3. The unrighteous person (ἀδίκος) has transgressed Right, and is not *at one* with it. In Holy Writ the Apostle is permitted to declare that "God is not un-

\* 2 Pet. i. 4.

† "Serene will be our days and bright,  
And happy will our nature be,  
When Love is an unerring light,  
And Joy its own security.  
And they a blissful course may hold  
Even now, who, not unwisely bold,  
Live in the spirit of this creed;

Yet find that other strength, according to their need."

WORDSWORTH'S *Ode to Duty*.

righteous." In Heb. vi. 10, the Apostle urges Christians to persevere in acts of love, by reminding them that God, the unchangeable fountain of Right, cannot fail to reward them, having pledged Himself in the covenant of grace and by the word of His Incarnate Son, that no Christian, ministering to the saints even a cup of cold water, shall lose his reward; that if God were not to reward them, He would supersede His own revealed will by another will opposed to it, and thus destroy the standard of Right, which is impossible. In the other passage,\* the Apostle argues the impossibility of God's acting unrighteously, from the truth that He will judge the world; which judgment would be impossible, if by any unrighteousness God set up a new standard of Right. They, who do not now understand in detail some of the ways of God, are thus directed to let their faith rest in the clear general truth "that God is true, and that there cannot possibly be unrighteousness in Him." In another passage,† the Apostle declares the impossibility of there being unrighteousness with God, and that whatever He does by way of election must be essentially and necessarily right. In the 22nd and following verses he suggests a train of argument, by which our clouded understandings may apprehend the perfect righteousness of God in all His dealings: not, however, that the truth itself is to be dependent on our apprehension of it.

Men, as children of Adam, are all unrighteous (*ἀδικοί*), "unjust,"‡ in a state of "unrighteousness" (*ἀδικία*),§

\* Rom. iii. 5. † Rom. ix. 14. ‡ 1 Pet. iii. 18. § Rom. i. 18