

THE VULGATE: THE SOURCE OF THE FALSE DOCTRINES

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The Vulgate: the source of the false doctrines by G. Henslow

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THE VULGATE

THE SOURCE OF FALSE
DOCTRINES

BY

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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 Bezae; impressa Cantabrigiæ. A.D. 1642. (1876.)

