

Cambridge University Press

978-1-108-00459-6 - *Lux Mundi*: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

CAMBRIDGE LIBRARY COLLECTION

Books of enduring scholarly value

Religion

For centuries, scripture and theology were the focus of prodigious amounts of scholarship and publishing, dominated in the English-speaking world by the work of Protestant Christians. Enlightenment philosophy and science, anthropology, ethnology and the colonial experience all brought new perspectives, lively debates and heated controversies to the study of religion and its role in the world, many of which continue to this day. This series explores the editing and interpretation of religious texts, the history of religious ideas and institutions, and not least the encounter between religion and science.

Lux Mundi

Charles Gore (1853-1932), the future Bishop of Oxford and a passionate campaigner for social justice, compiled and edited these twelve theological essays published in 1891. The eleven contributors, all Oxford scholars at some time, shared the conviction that theology must engage with advances in scientific and historical knowledge, including evolutionary theory and Biblical criticism, learn from them, and use them in interpreting Christian doctrine. In their case, this meant recognising God at work in the material world, in evolution, and in society, not merely at the spiritual level. 'If the true meaning of the faith is to be made sufficiently conspicuous,' Gore wrote in his introduction, 'it needs disencumbering, reinterpreting, explaining'. The essays focus on the Incarnation, as the central doctrine for the whole of theology, which may be applied very differently in different contexts. The book, regarded by some as too progressive, was a great success and sold ten editions in its first year.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

Cambridge University Press has long been a pioneer in the reissuing of out-of-print titles from its own backlist, producing digital reprints of books that are still sought after by scholars and students but could not be reprinted economically using traditional technology. The Cambridge Library Collection extends this activity to a wider range of books which are still of importance to researchers and professionals, either for the source material they contain, or as landmarks in the history of their academic discipline.

Drawing from the world-renowned collections in the Cambridge University Library, and guided by the advice of experts in each subject area, Cambridge University Press is using state-of-the-art scanning machines in its own Printing House to capture the content of each book selected for inclusion. The files are processed to give a consistently clear, crisp image, and the books finished to the high quality standard for which the Press is recognised around the world. The latest print-on-demand technology ensures that the books will remain available indefinitely, and that orders for single or multiple copies can quickly be supplied.

The Cambridge Library Collection will bring back to life books of enduring scholarly value (including out-of-copyright works originally issued by other publishers) across a wide range of disciplines in the humanities and social sciences and in science and technology.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

Lux Mundi

*A Series of Studies in the Religion of the
Incarnation*

EDITED BY CHARLES GORE



CAMBRIDGE
UNIVERSITY PRESS

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

CAMBRIDGE UNIVERSITY PRESS

Cambridge New York Melbourne Madrid Cape Town Singapore São Paulo Delhi

Published in the United States of America by Cambridge University Press, New York

www.cambridge.org

Information on this title: www.cambridge.org/9781108004596

© in this compilation Cambridge University Press 2009

This edition first published 1889

This digitally printed version 2009

ISBN 978-1-108-00459-6

This book reproduces the text of the original edition. The content and language reflect the beliefs, practices and terminology of their time, and have not been updated.

Cambridge University Press wishes to make clear that the reissue of out-of-copyright books not originally published by Cambridge does not imply any knowledge or advocacy of the reissue project on the part of the original publisher.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

LUX MUNDI

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

LUX MUNDI

A SERIES OF STUDIES

IN

THE RELIGION OF THE INCARNATION

EDITED

BY CHARLES GORE, M.A.

PRINCIPAL OF PUSEY HOUSE

FELLOW OF TRINITY COLLEGE, OXFORD

TWELFTH EDITION

A quella Luce cotal si diventa,
Che volgersi da lei per altro aspetto
È impossibil che mai si consenta.

LONDON

JOHN MURRAY, ALBEMARLE STREET

1891

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

ESSAYS
AND
CONTRIBUTORS.



1. *Faith.*

Rev. H. S. HOLLAND, M.A., Canon of S. Paul's, sometime Senior Student of Christ Church.

2. *The Christian Doctrine of God.*

Rev. AUBREY MOORE, M.A., Hon. Canon of Christ Church, Tutor of Magdalen and Keble Colleges.

3. *The Problem of Pain: its bearing on faith in God.*

Rev. J. R. ILLINGWORTH, M.A., Rector of Longworth, sometime Fellow of Jesus and Tutor of Keble Colleges.

4. *The Preparation in History for Christ.*

Rev. E. S. TALBOT, D.D., Vicar of Leeds, sometime Warden of Keble College.

5. *The Incarnation in relation to Development.*

Rev. J. R. ILLINGWORTH.

6. *The Incarnation as the Basis of Dogma.*

Rev. R. C. MOBERLY, M.A., Vicar of Great Budworth, sometime Senior Student of Christ Church.

7. *The Atonement.*

Rev. and Hon. ARTHUR LYTTTELTON, M.A., Master of Selwyn College, Cambridge, sometime Tutor of Keble College.

8. *The Holy Spirit and Inspiration.*

Rev. C. GORE, M.A., Principal of Pusey House, Fellow of Trinity College.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

vi

Essays and Contributors.

9. *The Church.*

Rev. W. LOCK, M.A., Sub-Warden of Keble and Fellow of
Magdalen Colleges.

10. *Sacraments.*

Rev. F. PAGET, D.D., Canon of Christ Church, and Regius
Professor of Pastoral Theology.

11. *Christianity and Politics.*

Rev. W. J. H. CAMPION, M.A., Tutor of Keble College.

12. *Christian Ethics.*

Rev. R. L. OTTLEY, M.A., Vice-Principal of Cuddesdon,
late Senior Student of Christ Church.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

PREFACE.



1. THIS volume is primarily due to a set of circumstances which exists no longer. The writers found themselves at Oxford together between the years 1875–1885, engaged in the common work of University education ; and compelled for their own sake, no less than that of others, to attempt to put the Catholic faith into its right relation to modern intellectual and moral problems. Such common necessity and effort led to not infrequent meetings, in which a common body of thought and sentiment, and a common method of commending the faith to the acceptance of others, tended to form itself. We, who once enjoyed this happy companionship, are now for the most part separated. But at least some result of our temporary association remains, which it is hoped may justify and explain the present volume.

2. For this collection of essays represents an attempt on behalf of the Christian Creed in the way of explanation. We are sure that Jesus Christ is still and will continue to be the ‘Light of the world.’ We are sure that if men can rid themselves of prejudices and mistakes (for which, it must be said, the Church is often as responsible as they), and will look afresh at what the Christian faith really means, they will find that it is as adequate as ever to interpret life and knowledge in its several departments, and to impart not less intellectual than moral freedom. But we are conscious also that if the true meaning of the faith is to be made sufficiently conspicuous it needs disencumbering, reinterpreting, explaining. We can but quote in this sense a distinguished French writer who has often acted as an inspiration to many of us. Père Gratry felt painfully that the dogmas of the Church were but as an ‘unknown tongue’ to many of the best of his compatriots. ‘It is not enough,’ he said, ‘to utter the mysteries of the Spirit, the great mysteries of Christianity, in formulas, true before God, but not understood of the people. The apostle and the prophet are precisely those who have the gift of interpreting these obscure and profound formulas for each man and each age. To translate into the common tongue the

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

viii

Preface.

mysterious and sacred language . . . to speak the word of God afresh in each age, in accordance with both the novelty of the age and the eternal antiquity of the truth, this is what S. Paul means by interpreting the unknown tongue. But to do this, the first condition is that a man should appreciate the times he lives in. “Hoc autem tempus quare non probatis¹?”

3. We have written then in this volume not as ‘guessers at truth,’ but as servants of the Catholic Creed and Church, aiming only at interpreting the faith we have received. On the other hand, we have written with the conviction that the epoch in which we live is one of profound transformation, intellectual and social, abounding in new needs, new points of view, new questions; and certain therefore to involve great changes in the outlying departments of theology, where it is linked on to other sciences, and to necessitate some general restatement of its claim and meaning.

This is to say that theology must take a new development. We grudge the name development, on the one hand, to anything which fails to preserve the type of the Christian Creed and the Christian Church; for development is not innovation, it is not heresy: on the other hand, we cannot recognise as the true ‘development of Christian doctrine,’ a movement which means merely an intensification of a current tendency from within, a narrowing and hardening of theology by simply giving it greater definiteness or multiplying its dogmas.

The real development of theology is rather the process in which the Church, standing firm in her old truths, enters into the apprehension of the new social and intellectual movements of each age: and because ‘the truth makes her free’ is able to assimilate all new material, to welcome and give its place to all new knowledge, to throw herself into the sanctification of each new social order, bringing forth out of her treasures things new and old, and shewing again and again her power of witnessing under changed conditions to the catholic capacity of her faith and life.

4. To such a development these studies attempt to be a contribution. They will be seen to cover, more or less, the area of the Christian faith in its natural order and sequence of parts, but the intention is not to offer complete theological treatises, or controversial defences of religious truths: it is rather to present positively the central ideas and principles of religion, in the light of contemporary thought and current problems. The only one of the essays in fact which has any degree of formal completeness, is that on Christian Ethics, a subject on which the absence

¹ Gratry, *Henri Perreye*, Paris 1880, p. 162.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)*Preface.*

ix

of systematic books of a genuine English growth seems to justify a more detailed treatment.

5. The main omissions of which we are conscious are due to want of space. For instance, we should have been very glad to attempt a separate treatment of the subject of sin; though we hope the line that would be taken about it has been sufficiently indicated by more than one writer¹. Again, we have left aside any detailed discussion of historical evidences; but it will be seen that our attempt has been so to present the principles of the Christian faith as to suggest the point of view from which evidences are intelligible, and from which they will, it is firmly believed, be found satisfactory. Once more, if we have not found room for a treatment of miracles, at least we hope that the Church's conception of God, as He manifests Himself in nature and in grace, which we have endeavoured to express, will at once acquit us of any belief in capricious 'violations of law;' and will also suggest a view of the world as disordered by sin and crying out for redemption, which will make it intelligible that 'miracles' should appear, not as violating law, but as a necessary element in its restoration as well as its completer exhibition; contrary, not to the fundamental order of the Divine working, but only to a superficial or mechanical view of it, or to a view which sin has distorted or preoccupation with physical science has unduly narrowed.

6. It only remains to explain that we have written not as mere individuals, but as ministers, under common conditions, of a common faith. This unity of conviction has enabled us freely to offer and accept mutual criticism and suggestion; so that without each of us professing such responsibility for work other than his own, as would have involved undue interference with individual method, we do desire this volume to be the expression of a common mind and a common hope.

C. G.

PUSEY HOUSE,
Michaelmas, 1889.

PREFACE TO THE FIFTH EDITION.

The author of the Essay *The Holy Spirit and Inspiration* has endeavoured to obviate further misunderstanding of his meaning on one important point by rewriting some sentences on pp. 359-60 of the original edition (pp. 264-5 of this), in accordance with the *Corrigenda* inserted in the Fourth Edition.

¹ See pp. 153-4, 214-5, 232-4, 346-7.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

PREFACE TO THE TENTH EDITION.

I.

THERE are two things which may fairly be regretted in regard to the criticisms—often the very kind and encouraging criticisms—which this book has received. There is, first, the disproportionate attention which has been given to some twenty pages on the subject of the inspiration of Holy Scripture, an attention so disproportionate as to defeat the object which the writers had in view in assigning to that subject its place in the general treatment of the work of the Holy Spirit—the object, namely, of giving it its proper context in the whole body of Christian truth: and there is, secondly, the fact that we have not generally succeeded in gaining the attention of our critics to the point of view from which these ‘studies’ were written, and the purpose they were intended to serve.

Our purpose was ‘to succour a distressed faith’ by endeavouring to bring the Christian Creed into its right relation to the modern growth of knowledge, scientific, historical, critical; and to the modern problems of politics and ethics¹. We were writing as for Christians, but as for Christians perplexed by new knowledge which they are required to assimilate and new problems with which they are required to deal. What is needed to help men in such perplexity is not compromise, for compromise generally means tampering with principle, but readjustment, or fresh correlation, of the things of faith and the things of knowledge. In detail this will, no doubt, involve concessions, and that on both sides, because both sides have been liable to make mistakes²; but in the main what is to be looked for is a reconciliation which shall at once set the scientific and critical movement, so far as it is simply scientific and critical, free from the peril of irreligion, and the religious movement free from the imputation of hostility to new knowledge—as free as any movement can be, which is intensely concerned to nourish

¹ By the phrase ‘to attempt to put the Catholic faith into its right relation to modern intellectual and moral problems’ (Preface to First Edition) it was not by any means intended to suggest that the modern problems or the modern sciences were the things of the first importance and the faith only secondary. What was intended was

that, as holding the Faith, we needed, as the Church has often needed, to bring that with which we are ourselves identified, into relation to the claims, intellectual and practical, made upon us from outside.

² Cf. Dr. Pusey, *University Sermons*, 1864–1879. ‘Unscience, not science, contrary to faith,’ pp. 18 ff.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)*Preface to the Tenth Edition.*

xi

and develop what is permanent and unchanging in human life. Such a reconciliation has more than once been effected in the past, though never without a preliminary period of antagonism¹: our confidence that it will be effected anew in the future lies partly in the fact that we see it already taking place in some minds which seem to us to represent the best life and thought of our time both scientific and religious. One such at least² we knew and have lost, though only from present intercourse, in Aubrey Moore. Nobody could know him and think of him as 'compromising' either his faith or his science. He lived primarily and with deepest interest in his religious life and theological study, but he lived also with intense reality in the life of science. And the debt we owe to him, over and above the debt under which his personal character lays us for ever, is that of having let us see how the two lives of faith and of science can melt into one. He felt indeed and wrestled with the difficulties of adjustment. He had not, as it seemed to us, nearly finished his work in this respect. But he had done enough for our encouragement: enough to help us to believe that the best minds of the future are to be neither religious minds defying scientific advance, nor scientific minds denying religion, but minds in which religion interprets and is interpreted by science, in which faith and enquiry subsist together and reinforce one another. The reason why he should have been so soon taken from us and from the Church on earth—taken when 'our need was the sorest'—lies in the impenetrable mysteries of God. 'Si dolemus ablatum, non tamen obliviscimur quod datus fuit, et gratias agimus quod habere illum meruimus . . . Pusillus corde eram et confortabat me; piger et negligens, et excitabat me³.'

II.

It seems to us that a due regard to the point of view from which these studies were written would have obviated some of the criticisms upon them. For instance, it would have explained why we forbore to enter upon the questions which may be raised as to the seat and methods of Church authority. It was because these questions do not arise practically till the work has been done to which we were attempting to minister. When a man is once reassured that his faith in Christ is capable of rational justification, he begins naturally to enquire

¹ Cf. the history of the relations of the Church to Aristotelian philosophy: Milman, *Latin Christianity*, ed. 4, vol. ix, pp. 110 ff.; and later the relations of Christianity to the Copernican astronomy: Salmon, *Infallibility of the Church*, p. 230.

² See the tribute to his memory by Mr. G. J. Romanes: *Guardian*, Jan. 29, 1890.

³ From S. Bernard's most touching sermon (*in Cant.* 26) on the death of his brother Gerard.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

xii

Preface to

what exactly the Christian religion involves in this or that detail, and how its manifestly authoritative character, as a Divine Revelation, is to find expression: but these enquiries hardly begin till the preliminary reassurance has been gained.

The *moral* authority of Christianity, of Christian lives and characters, does indeed exercise a determining influence on the promotion and recovery of faith; but men do not often either win a hold on the creed for the first time, or recover it where it has been lost or impaired, because the theological authority of the Church enables them to take it on trust. The very grounds of that authority are for the moment too much in question to admit of the proper amount of deference being given to it. Thus it seemed to us better in this volume to be content with general statements as to the principle of Church authority¹, leaving out its detailed discussion as unsuitable to our present purpose.

Of course, however, we were conscious all the time that we were ourselves amenable to the bar of authority and were bound to feel sure that nothing we were saying was transgressing the laws which the Catholic Church has laid down. We should indeed be unanimous in disclaiming any desire to have 'license to say what we please' in our position as Church teachers. All meaning would be taken out of the effort and hope this book represents if we could not believe that we were speaking as the Church would have us speak. As the essay on Inspiration has been chiefly called in question on the ground of authority, the author of it must be allowed to plead that he did assure himself he was saying nothing which the Church in her past action had not left him free to say, while for the future he does earnestly desire in due course, and after due enquiry, an action of Church authority on the relation of modern critical methods to the doctrine of Inspiration; and further he believes that the Anglican churches, holding as they do so conspicuous a place in traditional reverence for the Scriptures, while they are so free on the other hand from the obscurantist fear of historical enquiry, are more likely than any other part of the Church to arrive at determinations on the subject such as will be of material service to the whole of Christendom. But for the present there can be no doubt the subject is not ripe for any official or formal determinations.

III.

It seems to us also that some of the criticisms on the treatment of Inspiration in Essay VIII, which shall be presently dealt with, have

¹ See Essay VI. pp. 165-6, 183 ff.; Essay VIII. pp. 237-9; and Essay IX. pp. 281-6.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)*the Tenth Edition.*

xiii

been due to the same forgetfulness of the writer's aim, and of the general aim of the whole book. Our traditional belief in the Bible is at the present time confronted with a body of critical literature which claims to overthrow a great many of the accepted opinions about the Old Testament Scriptures. The criticism is at least grave and important enough to claim attention, to necessitate that we should come to a more or less clear understanding of the relation in which our faith stands towards it. The writer of the essay did not write as a biblical critic but as a theological student and teacher, bound to give a candid consideration to a criticism which bears directly upon the sacred books of our religion. His object was not to discuss and determine questions of biblical criticism, but to explain, as it appears to him, the relation which theology is to take up towards them. And he wrote 'in the mind of those who have felt the trouble in the air:' he wrote to succour a faith distressed by the problems criticism is raising. That faith is very widely distressed by them, and that not merely in academic circles, does not admit of question. Nor did it seem to him to admit of question that the best way to deal with this distress was not to attempt to solve problems, which, because of the immense area over which discussion ranges, do not admit of ready solutions; but to attempt to state the main conclusions criticism is claiming to have arrived at, as the critics themselves would have us state them; to show that our Christian faith is not vitally affected by them; and so to divert an anxious mind from problems which it cannot solve, at least at present, and fix it on the central truths of our religion, helping it to feel how, if it be once grounded on these central truths, the issue of the critical discussion can be awaited, with keen interest indeed, but without alarm. But this assurance of mind in face of the critical controversy is only possible if we see that the critical positions are in fact compatible with the real *inspiration* of Holy Scripture. Now the best way to give reassurance on this point seemed to be for the writer to make it plain that he himself felt the great force and appeal of the critical case, and that his conviction that the real Inspiration of the Old Testament was unaffected by it, did not depend upon its being underrated. Had the main purpose of the writer been to help to determine critical positions, he would have been bound to write both at greater length and also with more exactness and discrimination. But on the other hand, the purpose of reassurance would have had less chance of being successfully accomplished—as in some cases we have reason to believe with thankfulness that it has been accomplished or assisted—if the writer had been more reluctant to accept, at least hypothetically, what

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

xiv

Preface to

are claimed as critical results. We all know by experience that freedom and happiness in our attitude as Christians towards problems not easily solved, or even easily brought to crucial tests, are most readily secured if we can feel that our faith is, at the last resort, independent of the exact solution arrived at. Thus our object was to give to anxious enquirers, of whom there are surely an immense number most deserving of any help which can be given them, a freedom in regard to Old Testament problems as wide as the Catholic faith seemed to warrant.

IV.

We cannot but accept the very general suggestion of our critics that we ought to have attempted a separate treatment of the problem of sin. Some such treatment is now offered in the second appendix, and offered in the form of a republication of what has previously seen the light, so that it may be plain that the absence of it from earlier editions was not due to lack of conviction or unwillingness to deal with the subject. The appendix is not in fact more than a drawing out of what is involved in some passages of the essays taken together¹. Thus the fifth essay takes up a very clear position as to the practical aspect which sin bears in human life. The fact is emphasized that sin, as our moral consciousness knows it and Christianity has successfully dealt with it, is a phenomenon unique in the world:—it is what nothing else is, violation of law. Now this is the essence of the Christian doctrine of sin, as S. John states it: ‘Sin is lawlessness².’ Sin and lawlessness are coincident terms. This view of sin is primarily *practical*; it may be represented in fact as a postulate required for successfully dealing with sin, a postulate justified and verified by its results. But because it is thus verified and justified, it passes like any other hypothesis which explains facts, in proportion to the range and thoroughness of the experience which tests it, out of the region of mere working hypotheses into that of accepted truths. Thus it is to the Christian consciousness an accepted truth, that sin, all down the long history of humanity, has been a violation of the divine order, a refusal of obedience, a corruption of man’s true nature. Sin, as such, has always been a source of confusion, not of progress. We can indeed recognise how the movement and development in humanity has frequently³ been in fact conditioned by sin; but we should still contend that it has never been the sin in itself which has been the spring of

¹ See Preface, p. ix, note 1.

² Cf. Dr. Westcott’s note on 1 S. John iii. 4, ἡ ἀμαρτία ἐστὶν ἡ ἀνομία.

³ Cf. F. Lenormant, *Les Origines de l’histoire*. Paris, 1880, t. 1, p. 191.

‘C’est dans la race de Qain que la Bible place l’invention des arts et des métiers. “Les fils du siècle sont plus habiles que les enfants de lumière.”’

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)*the Tenth Edition.*

xv

force and progress, but the faculties of will and intellect which sin was using. Always the will and intellect would have worked better and more fruitfully in the result if they had been free from the taint of selfishness and rebellion against God. Always sin, as such, has been a lowering and not a raising of human life : a fall and not a rise. Thus sin at the beginning of human life must have been not merely the awakening of moral consciousness, but the obscuring and tainting of it by lawlessness and disobedience. Sin, as all down its history, so in its origin, is a fall ; a fall, moreover, entailing consequences on those who come after, in virtue of the inviolable solidarity of the human race. To this view of sin original and actual, Christianity appears to be bound ; and it is a view that, as we have now endeavoured to show¹, brings us into no conflict with scientific discovery. For science never attempts to prove that man might not have developed otherwise than as in fact he has, or that the actual development has been the best possible : nor has Christianity ever in its best representatives, certainly not in its patristic representatives, been identified with a denial that human history as a whole has been a development upwards from below². The Old Testament is in fact among ancient literatures, the literature of development, of progress³.

V.

The criticisms on our treatment of Inspiration have been so abundant, and have gone into such detail, that it will be obvious that any attempt to reply to them must be a more individual effort than the attempt to reply to the criticisms on the general aim and spirit of the book. For while the writers in this volume are at one as to the general attitude which they would wish the Church to assume towards the critical treatment of the Old Testament, as they are at one in the general line of treatment adopted throughout this volume, they cannot pretend to be at one on all the details of a complicated subject. The writer of the particular essay alone can be responsible for these : and with reference to them he must be understood to speak simply in his own person.

1. The passage about Inspiration was written under the conviction that recent criticism of the Old Testament represents a real advance in analytical method as applied to literature, and thus a most serious movement of thought. As such it has been estimated by the Bishop

¹ Cf. p. 393.² Cf. p. 393, note 2.³ Cf. F. Lenormant, *Les Origines*, t. I, pp. 63-66. It is a pleasure to refer to this work by a distinguished Catholic

and man of learning. The Preface is an admirable discussion of the relation of scientific enquiry to belief in Inspiration.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

xvi

Preface to

of Oxford in his recent Charge. He says, 'The Holy Scriptures of the Old Testament are now going through a process of analytical criticism which has, as we believe, had no parallel, for acuteness of investigation, carefulness of method, and completeness of apparatus, since the days in which they began to be regarded as a code of inspired literature, and certainly not since the days of our blessed Lord's life on earth; at which period we understand that to all intents and purposes the books which we receive, as the Canonical Old Testament Scriptures, had taken their existing form¹.' But like the scientific movement of our time, the critical movement has been accompanied by all the arbitrariness and tendency to push things to extremes which appears to be an almost inseparable attendant upon living and vigorous movements, ecclesiastical and secular. Further than this, its representatives have been—and here again the conditions of the scientific movement are reproduced—very frequently men personally opposed to the Christian faith, and even thoroughly rationalistic in temper and tone. But it does not follow in the case of criticism, any more than in the case of science, that we are not to learn a great deal from a movement characterized even predominantly by 'extremeness' and unbelief. And in fact, in the past fifty years there appears to have been a solid critical advance, underneath a great deal of controversial arbitrariness and irreligious insolence. Now I thought that I should best serve the purpose with which I was writing, if I went as far as I could in ungrudging recognition of the claims of criticism, and involved myself as little as possible in doubtful discussions; but I did also intend to express, and believed myself to have expressed with sufficient clearness², my own conviction that it was with the more conservative among the recent critics, and not with the more extreme, that the victory would lie. Thus when I said, in a sentence which has been specially criticized (partly because its wording was somewhat ambiguous), that criticism is reaching 'results as sure as scientific enquiry,' what I intended so to characterize was not the extreme conclusions of Wellhausen, but substantially the conclusions shared in common by Wellhausen and Dillmann, by critics theologically more conservative, like König and Riehm, by Delitzsch in his last position, by the French Catholic orientalist, F. Lenormant, as well as by an increasing body of English scholars³. Nor is there a single line of what I wrote which

¹ *Oxford Diocesan Gazette*, July, 1890 (Parker, Oxford), p. 91.

² The summary statements on pp. 258–9 as to the historical character of the Old Testament represent, I believe, a 'conservative' attitude, an attitude

towards the history very unlike that, for instance, of Wellhausen.

³ See Ed. Riehm, *Einleitung in das A. T.* (Halle, 1880), §§ 15–18, 24, 27. F. E. König, *Offenbarungsbegriff des A. T.* (Leipzig, 1882), t. II, pp. 321 ff.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)*the Tenth Edition.*

xvii

would be affected, so far as I see, even if Professor Margoliouth were satisfactorily to make out his case for throwing back the period of the 'Middle Hebrew'.¹ As to the grounds on which we have been asked to date the bulk of the Psalms below the Captivity, and even in the Maccabean period, they may appear indeed quite unconvincing; but it would have been utterly beside my purpose, as it would also have been out of my power, to give them adequate discussion², nor would it seem as if even so improbably late a date as that suggested would really affect their Messianic or spiritual character. Let us affirm then without any hesitation that there is a good deal of arbitrariness and extremeness in current criticism as applied to the Old Testament. But surely we should be the victims of a dangerous delusion if we were to imagine that because there is a good deal that is unsubstantial in recent criticism, therefore there is no substantial force in what really represents the successive labours of many generations of students. I do not think that we can conceal from ourselves that if we are to defend a purely conservative attitude in regard to Old Testament literature, we shall require quite different canons of evidence from those which we are able so successfully to use in vindicating the historical character of the New Testament: or again, in vindicating the claims of the apostolic ministry and the sacramental system to be part of the original fabric of the Christian Church. In other words, the critical principles of historical enquiry which *do* so amply justify us in retaining substantially the traditional position in regard as well to the New Testament documents as to our Church principles, *do not* carry

Cf. also *Hauptprobleme der Altisr.-Religionsgesch.* (Leipzig, 1884). F. Delitzsch, *Genesis*, Clark's trans. (Edinb., 1888), i. 19-38. F. Lenormant, *Les Origines*, Préface. I venture to think that those who want to study the modern criticism of the Old Testament would be less likely to be prejudiced against it if they were to begin their study with the assistance of Riehm and König, rather than of more rationalistic scholars. I ought to add that while the scholars mentioned above agree substantially as to the analysis of the Pentateuch, they differ as to the position assigned to the Priestly Code, which Dillmann and Riehm hold to be prior to Deuteronomy, Wellhausen, König and Delitzsch subsequent to it.

¹ *Essay on the place of Ecclesiasticus in Semitic Literature*. Oxford: Clarendon Press, 1890, pp. 20, 21. I allude to this essay because it has excited considerable interest, but it has

not received favourable notice from critics either English or German. For a review by a very competent critic, see Prof. Nöldeke in the *Lit. Centralblatt*, July 12, 1890.

² I may say that the motive for what is said about Ps. cx on p. 359 was simply the conviction that our Lord in the passage there in question cannot fairly be taken as giving instruction on a critical question of authorship, not the difficulty of assigning the particular Psalm to the age of David. The solution which I propose, p. 359, as to our Lord's words is however only one of several which are possible even for those who agree with me in the conviction expressed above. See, for instance, Edersheim, *Life and Times of Jesus the Messiah* (London, 1884), ii. p. 406, and Bp. Thirlwall as quoted in Dean Perowne's *Commentary on the Psalms* (London, 1871), ii. pp. 302 ff.

b

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

xviii

Preface to

us to the same point in the field of the Old Testament. No doubt there the vastness of the field is a permanent obstacle to uniformly certain results. A great deal must remain, and probably for ever, more or less an open question. But this necessary uncertainty, if it imposes on critics an obligation of caution, imposes also on us churchmen an obligation of reserve in dogmatic requirement. We do not wish to run the risk of making a claim on men's minds for the acceptance of positions for which we have only this to urge, that they cannot be absolutely disproved.

2. The changed view of the development of Old Testament literature, such as can be truly said to be proposed for our acceptance by modern critics with a great deal of unanimity, *if it be granted for the moment that it is compatible with the real inspiration of the books*, involves no important change in our spiritual use of the Old Testament; in the use of it for the purposes of 'faith and morals.' This latter use of Scripture depends simply on our rightly interpreting the meaning of the books as they exist.

There is a great principle enunciated by S. Augustine in regard to the Old Testament which requires to be kept constantly in view. It is that as the Old Testament is manifested in the New, so the New Testament is latent in the Old¹. In order to recognize this there is no discussion necessary of the method by which our 'Old Testament' received its present shape. The evidence of it lies in the Old Testament considered as a finished product. As such, we cannot study that 'divine library' without being struck both by its unity, so far greater than belongs to any other literature², and by the fact that like no other literature it looks forward to an end not yet attained, a divine event in which is to be its justification and its interpretation. The Old Testament demands the New to bring out its true meaning: the New appeals back to the Old to bear witness to the continuity of the divine purpose of which it is the outcome. It is from this point of view that we understand the appeal which, in the New Testament, is so constantly made to the older Scriptures. Whether they are appealed to, as in the Sermon on the Mount, as containing the record of a moral education, divine though imperfect, which the Christ was to

¹ S. Augustine, *Quaest. 73 in Exod.*: 'Quamquam et in vetere [Testamento] novum lateat, et in novo vetus pateat.' Quoted by Dr. Liddon, *The worth of the Old Testament*, p. 28.

² Cf. Didymus in *Psalm. xxi. 19*, where he interprets Christ's 'seamless robe,' of the Holy Scriptures which they 'part' who accept one and reject

another. 'This robe of Jesus is also indivisible, for it is seamless. Its unity is not enforced but natural [οὐ γὰρ βεβιασμένην ἔνωσιν ἀλλὰ συμφυῆ ἔχει]: it is 'from above' [from the top, A. V.] because it is inspired; it is 'woven throughout,' because in its whole force it is from above.'

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)*the Tenth Edition.*

xix

complete¹; or as by S. Paul, as the record of a preparatory and temporary discipline by means of external enactments of God, calculated to awaken the dull conscience of men to the reality and holiness of the divine will, and so to make men conscious of sin against God, and ready to welcome the dispensation of pardon and grace²; or, as in the Epistle to the Hebrews, as a system of ritual and ceremonial observances, in which were shadowed forth by the inspiring Spirit³ the deep truths of the still-needed sacrifice, and the access to God not yet won for man; or finally, as by almost all the New Testament writers, as a prophetic dispensation in which the Messianic hope found gradual expression in fuller and exacter lineaments, and produced an anticipation which Christ only could satisfy⁴:—from any of these points of view, or from all taken together, we are concerned only with the Old Testament as it finally appears, not with the method by which it came into being. It cannot be too strongly emphasized that when we seek reassurance in regard to the inspiration of those books of the Old Testament, to which our Lord and His Church refer us, we find it primarily in the substance of the books as they are given to us, not in any considerations of the manner in which they came into existence⁵.

And if this is so, it needs to be borne in mind that the responsibility for bringing it home to the consciences of men, the responsibility for thus preventing that breach in religious continuity which the change in critical and literary conceptions of the Old Testament might otherwise occasion, lies in a preeminent degree upon those of us who are most impressed with the valid elements of the recent criticism. It belongs to us to see to it that, so far as lies with us, the Bible shall not be less prized by the generations that are coming, as the divine, the inspired volume, than it has been by the generations that are

¹ S. Matt. v. 17–48, cf. xix. 8: 'Moses, because of the hardness of your hearts,' etc.

² After S. Paul, S. Augustine is the great exponent of this principle in early days; see esp. *de spiritu et littera*, xix. (34): *Lex ergo data est ut gratia quaereretur; gratia data est ut lex impleretur.*

³ See esp. Heb. ix. 8, 'The Holy Spirit this signifying;' and cf. Dr. Westcott on this Epistle, pp. 233 ff.

⁴ I would venture to recommend Riehm's *Messianic Prophecy* (Clark's trans.), as a summary account of prophecy both reverent and critical.

⁵ Cf. Hooker's account of our grounds for believing that 'Scripture . . . is

divine and sacred.' 'By experience,' he says, 'we all know, that the first outward motive leading men so to esteem of the Scripture is the authority of God's Church. . . . Afterwards the more we bestow our labour in reading or hearing the mysteries thereof, the more we find that the thing itself doth answer our received opinion concerning it.' Later again, as against 'infidels or atheists,' we must 'maintain the authority of the books of God . . . by such kind of proofs . . . that no man living shall be able to deny it, without denying some apparent principle such as all men acknowledge to be true.' *E.P.* III. viii. 14.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

xx

Preface to

gone. It belongs to us to attend to the double admonition of the *De Imitatione*: 'Every scripture must be read in the same spirit in which it was written:' and 'Do not enquire who said this, but pay heed to what is said.'

3. There is one appeal which the New Testament makes to the Old which was not alluded to above, as it does not in fact fall naturally under S. Augustine's principle of the New Testament lying hid in the Old—namely the appeal to it as to a historical record of God's actual dealings with His people: a record of things which actually 'happened unto them for ensamples, and are written for our admonition.' But this appeal again would not be invalidated unless it were shown—not merely that there is an ideal element mixed with the history in the Old Testament record, but—that the element which is not mere narrative of events as they happened, the element of idealism, reaches to the point of obscuring the real significance of the facts and distorting their divine meaning. Whereas the truth is that the ideal element in the narrative comes from the real divine meaning in the facts being brought into emphatic prominence rather than overlooked; and we may depend upon it that no results of criticism have tended to weaken our belief that the chroniclers of Israel's history, whether prophetic or priestly, were inspired to see its true meaning and tendency, and from their different points of view to bring it out in its completeness. And it is important to remember in this connection that the Jewish idea of 'history' was never our modern critical idea of a mere record. They ranked their history from Joshua to the books of Kings under the head of 'prophecy,' and intimate to us by this very classification that they see in the historian one who not only records but interprets facts¹.

4. The changed view of the Old Testament books which modern criticism asks of us, concerns, then, not so much their contents, as the circumstances of their composition and the method by which they reached their present form. When we pass to this latter class of considerations we are prepared for any information which criticism or tradition can give us, while at the same time our indestructible

¹ The Chronicles and the later historical books, as is well known, were included in the third class of 'Hagiographa' with the Psalmists and Moralists.

The truth of this paragraph depends upon (1) the character, (2) the extent of the idealism of Old Testament facts. On this something more is said later on. Here I am only concerned to distinguish

an idealism which truly interprets facts, even if it throws their spiritual meaning into high relief, from a merely imaginative treatment which perverts and distorts them. Thus if the Chronicler idealizes, it is by emphasizing, beyond the point of actual fact, the priestly element in the history which at the same time did both really exist and really represent the divine purpose.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)*the Tenth Edition.*

xxi

conviction, fortified by the strongest internal testimony of the books, that here is the Holy Spirit's work, gives us an antecedent expectation that the mode of composition in the case of each book will be such as God in His condescension can have sanctioned and used. God, I say, in His condescension--because undoubtedly the whole Old Testament does represent a condescension of God to a low stage of human development. Here then we need the recognition of a second great principle which S. Augustine lays down, viz. that 'as wrong is done to the Old Testament if it be denied to come from the just and good God, so wrong is done to the New if it be put on a level with the Old¹.'

For all the reality of its inspiration the Old Testament is on a lower level than the New. Thus it is now almost universally recognised that God in the Old Testament is seen appealing to the human conscience at a low stage of its development, tolerating what was not according to His original will or His ultimate purpose², as in the case of divorce, and even, as in the case of Abraham's sacrifice, appealing to men to do things which in a more fully developed state of the conscience could not be even conceived of as commanded by God, in order that through their very obedience to the appeal they might be led higher into the knowledge of what God could, and could not, enjoin. How fully this principle in God's dealings was recognised and justified by the early Christian authorities has been already brought out in this volume³.

Again, the same method of condescending to what was not in itself perfect, but was susceptible of a gradual education, appears in the institutions of the Old Testament law of worship. Modern enquirers are pressing upon us the fact that the ritual law of Israel is closely akin to the common ritual customs of Semite races. 'What I may call the natural basis of Israel's worship,' says Prof. Robertson Smith, 'was very closely akin to that of the neighbouring cults⁴.' The peculiarity of Israel's religion lay in fact not in the ritual itself, but in the moral and theological turn given to the ritual. According to this view God in the law appears as diverting to good uses, by an act of condescension, ritual customs which it would have been premature to abolish. Such a view of the ritual is somewhat strange to the ears of modern Churchmen, but it was undoubtedly the prevalent view of the

¹ *De Gestis Pelag.* v. (15), 'Sicut veteri Testamento si esse ex Deo bono et summo negetur, ita et novo fit injuria si veteri aequetur.' S. Augustine does not perhaps carry out the recognition of this principle as fully as some

other of the Fathers: for refs. see pp. 167 ff.

² S. Matt. xix. 8.

³ See pp. 241 ff.

⁴ *Religion of the Semites.* Edinburgh, 1889, p. 4.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

xxii

Preface to

law among the great writers of Christian antiquity. References to illustrate this have been given in the eighth essay¹.

But I may add to the passages there referred to another of very striking force. S. Chrysostom is explaining why God should have appealed to the astrological notions of the wise men and led them by no other leading than that of a star. It is because 'in exceeding condescension He calls them through what is familiar. . . In imitation of this Paul too reasons with the Greeks from an altar, and adduces testimony from the poets, while he harangues the Jews with circumcision, and makes from the sacrifices a beginning of instruction for those who are living under the law. For since to every one familiar things are dear, therefore both God Himself and the men who were sent from God, with a view to the salvation of the world, manage things on this principle. Think it not then unworthy of Him to have called them by a star; for by the same rule thou wilt find fault with all the Jewish rites also—both the sacrifices and the purifications and the new moons, and the ark, and the temple itself. For all these things had their origin from Gentile grossness. Yet God, on account of the salvation of those in error, endured to be worshipped by means of the very things through which those outside were worshipping demons, only giving them a slight alteration, that little by little he might draw them away from their customs and lead them up to the high philosophy.'

Now if we recognise that God in the Old Testament can condescend for the purposes of His revelation to a low stage of conscience, and a low stage of worship, what possible ground have we for denying that He can use for purposes of His inspiration literary methods also which belong to a rude and undeveloped state of intelligence? If He can 'inspire' with true teaching the native Semite customs of ritual, why can He not do the same with their traditions of old time? How can we reasonably deny that the earlier portions of Genesis *may* contain the simple record of primitive prehistoric tradition of the Semites², moulded and used by the Holy Spirit, as on all showing the record manifestly has been moulded and used, to convey the fundamental principles of all true religion? Or again, granted that, on the 'dramatic' hypothesis, Deuteronomy written not by

¹ p. 241, note 1. The passage here added is from S. Chrysost. *in Matt.* vi. 3. The same idea is discerned by Bp. Lightfoot in S. Paul; see on Gal. iv. 11.

² I use the word 'myth' for those primitive stories on p. 262. The legitimacy of this use may be disputed, see

e.g. Riehm, *Einleitung*, p. 342. But I endeavour to explain exactly the sense in which the word is used. On Strauss's application of the myth theory to the Gospel narratives, I should quite assent to the remarks of Dr. Mill, *Mythical Interpretation of the Gospels* (Cambridge, 1861), pp. 97, 98.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)*the Tenth Edition.*

xxiii

Moses, but in Moses' name, to incorporate the Mosaic tradition, represents a literary method greatly inferior, in sense of exactitude, to the method of personal testimony as we have it in S. John¹, or of careful investigation and use of original testimony, as we have it in S. Luke²; granted this—how can we, in view of the manifest facts of God's condescension, find ourselves in a position to deny that He can have used such a method as a vehicle of His inspiration³? There is, it must be emphasized, no critical reason why we should assign the composition of any book of the Old Testament to the motive of fraud. No doubt hostile critics have sometimes suggested, for example, that the 'discovery' of the book of the law in the Temple in the days of Josiah was a 'got up' proceeding, the book having really been written and hidden at the very time in order to be 'discovered'; but there is no positive evidence at all to support such a view, while all the evidence is satisfied by the hypothesis that an earlier prophet, some hundred years previously⁴, working upon an actual and possibly written tradition of Moses' last speech, had cast this tradition into the dramatic form and promulgated, as from Moses' lips, the law which he knew to represent ultimately Moses' authority or the authority of God in Moses. That such a method should have been adopted surprises us surely no more than that Hosea should have been led to use such extraordinary means, as he seems in fact to have been enjoined to use, of revealing God's mind of love towards His people. It involves no intention to deceive, and the discovery of this 'book of the law,' lost in the careless period which intervened, was a genuine discovery unattended by any element of fraud.

Once again, if the book of Chronicles contains not pure history but the priestly view of the history, granted that this priestly point of view was *morally* part of the divinely intended education of the chosen people, even though its intellectual method was as imperfect as ordinarily is the case with the treatment of traditions in 'schools' or religious orders, in nations or churches or families, is there any *à priori* reason why God, who used so much that was imperfect, should not have inspired the record of this tradition? Here again we must

¹ S. John i. 14, xix. 35, xxi. 24; i S. John i. 1-3.

² S. Luke i. 1-4.

³ I would call attention in this connection to Dr. Salmon's remarks on S. Jude's use, even in the New Testament canon, of the traditions contained in the Assumption of Moses, and his quotation of the book of Enoch: see at the end of

his lecture on S. Jude's Epistle in the *Introduction to the New Testament*.

⁴ Cf. Riehm, *Einleitung*, i. p. 246: 'Das Gesetzbuch kann nicht erst unter Josia geschrieben sein, sondern es muss spätestens zur Zeit des Hiskia entstanden sein, und zwar bevor dieser König seine Reformation ganz durchgeführt hatte.'

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

xxiv

Preface to

emphasize that all that *criticism* requires of us is to recognise in the book of Chronicles the record of the history as it became coloured in the priestly schools; there is nothing here of a morally unworthy sort from the point of view of the contemporary conscience, but only the same features as are noticeable in the record of tradition all the world over¹. Fraudulent dealing, forgery in literature, always involves the conscious and deliberate use of methods calculated to impose on others, *methods other than those sanctioned by the literary conscience of the time*².

No doubt a particular writer, like Wellhausen, may make a bias hostile to the supernatural apparent in his use of the critical method, and may give in consequence an antitheological turn to his reconstruction of history; just as many a scientific writer has done with scientific facts and scientific method. In view of this we must 'try the spirits' and not attribute too much force to the point of view of a particular individual. But this will not be at all the same thing as rejecting the modern method of criticism or repudiating those results which are certainly accepted by many critics who are as far as possible from rejecting the supernatural³.

5. No serious attempt has, I think, been made to show that the view of the development of the Old Testament literature which the modern critical schools, with great unanimity, demand of us, is contrary to any determination of Church authority. By this it is not meant that the theology of the Church suggests this view: it is not the function of the Church to advance literary knowledge, except indirectly; and thus the Church has not had the power to anticipate the critical, any more than it had to anticipate the scientific movement. The advance of knowledge comes in all departments through the natural processes of intellectual enquiry. It is only now, in fact, that the critical problem is before the Church; but now that it is before the Church it does not

¹ A common feature in all traditions is what Wellhausen describes as the main characteristic of the Chronicler, 'the timeless manner of looking at things which is natural to him.' He 'figures the old Hebrew people as in exact conformity with the pattern of the later Jewish community.' *Proleg. to Hist. of Israel* (Edinburgh, 1885), pp. 190-193. In tradition what *is* authoritative tends to be represented as what *always has been* authoritative.

² Thus the Pseudo-Isidorian Decretals are properly called forgeries; and the evidence of this would lie in the fact that the author could not have afforded to

disclose the method and circumstances of their production.

³ Thus Riehm, whose position is described above on p. xix, has a noble section (*Einleit.* pp. 349 ff.) on the Pentateuch considered as the record of a Revelation. The conviction of the revelation of God is ascribed in part to 'the immediate impression which the Pentateuch makes. Anyone who reads it, so as to allow its contents to work upon his spirit, must receive the impression that a consciousness of God, such as is here expressed, cannot be derived from flesh and blood.'

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)*the Tenth Edition.*

xxv

seem that the Church ought to have any *more* difficulty in welcoming it and assimilating it, than it has had in welcoming and assimilating the legitimate claims of science.

With reference to the bearing of Church authority on the present discussion, there are three points which I should wish to urge. First, that the undivided Church never took action on the matter, in spite of an extravagant tendency to allegorism in Origen and those who were influenced by him.

Secondly, that as a result of this the patristic theology leaves a wide opening at least for what we may call the modern way of regarding the opening chapters of Genesis. Thus a Latin writer, of the fifth or sixth century, who gives an interesting summary of the Catholic faith, and is clearly nothing else but a recorder of accepted beliefs, after speaking of the origin and fall of man and woman, continues thus: 'These things are known through God's revelation to His servant Moses, whom He willed to be aware of the state and origin of man, as the books which he produced testify. For all the divine authority (i.e. the scriptural revelation) appears to exist under such a mode as is either the mode of history which narrates only what happened, or the mode of allegory in such sense that it cannot represent the course of history, or a mode made up of these two so as to remain both historical and allegorical¹. A great deal more in the same sense as this might be produced.

Thirdly, it must be urged that since the division of Christendom no part of the Church appears really to have tightened the bond of dogmatic obligation. Our own formularies are of course markedly free from definition on the subject, and the refusal of the Roman Church to define the scope of inspiration, beyond the region of faith and morals, has been remarkable².

6. But does the authority of our Lord bind us to repudiate, in loyalty to Him, the modern views of the origin of the Old Testament books? On this subject I wish to express my sincere regret that I should have written so briefly in my essay as to lay myself open to be misunderstood to suggest our Lord's fallibility as a teacher. I trust that the passage, as it has stood since the fourth edition³, will be at least recognised as plain in its meaning and theologically innocent. I must ask leave to defer to another occasion the fuller discussion of this important subject in connection with the doctrine of the Person of Christ.

¹ *De fide Catholica*. The treatise is ascribed to Boethius: see Boetii, *Opuscula Sacra* (Teubner Series), p. 178. On the fresh evidence of the authorship of those treatises supplied by the *Anecdota Holderi*, see Hodgkin's *Letters of*

Cassiodorus, London, 1886, pp. 80-1.

² See the account in Manning's *Temperal Mission of the Holy Ghost*, London, 1877, pp. 156-160, and p. 166. Cf. also Newman's words below, p. 257.

³ pp. 264-5.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

xxvi

Preface to

Meanwhile I would suggest that the longer one thinks of it the more apparent it will become that *any hypothesis as to the origin of any one book of the Old Testament, which is consistent with a belief in its inspiration, must be consistent also with our Lord having given it His authorisation.* If His Spirit could inspire it, He, in that Spirit, could give it His recognition—His recognition, that is to say, in regard to its spiritual function and character. Thus as we scan carefully our Lord's use of the Old Testament books, we are surely struck with the fact that nothing¹ in His use of them depends on questions of authorship or date; He appeals to them in that spiritual aspect which abides through all changes of literary theory—their testimony to the Christ: 'Search the Scriptures . . . they are they which testify of Me.' He would thus lead men to ask about each book of the Old Testament simply the question,—What is the element of teaching preparatory to the Incarnation, what is the testimony to Christ, which it supplies? I do not see how with due regard to the self-limitation which all use of human forms of thought and speech must on all showing have involved to the Eternal Son, it can be a difficulty in the way of accepting the modern hypothesis, that our Lord referred to the inspired books under the only name by which His reference would have been intelligible to His hearers. Unless He had violated the whole principle of the Incarnation, by anticipating the slow development of natural knowledge, He must have spoken of the Deuteronomist as 'Moses²,' as naturally as He spoke of the sun 'rising.' Nor does there seem in fact any greater difficulty in His speaking of one who wrote 'in the spirit and power' of Moses as Moses, than in His speaking of one who, according to the prophecy, came 'in the spirit and power of Elias' as himself, Elias. 'If ye will receive it, this is Elias.' 'Elias is already come³.'

Once more: if the Holy Spirit could use the tradition of the flood to teach men about divine judgments, then our Lord in the same Spirit can refer to the flood, for the same purpose. It has however been recently denied that this can be so, unless the tradition accurately represents history. 'I venture to ask,' Professor Huxley writes⁴,

¹ Nothing—except, on the customary interpretation, His reference to Psalm cx. This does seem to lay stress on David's authorship, unless it be regarded, as it certainly seems to me fair to regard it, as a question, rather than as positive instruction at all—a question simply calculated to lead the Pharisees to examine their own principles. Unless it be so interpreted it does seem to depend, as an argument, on personal authorship, because unless it be by David, it seems

very difficult to suppose it written in David's person. It would naturally be a Psalm in which *the King is addressed.*

² S. John v. 46-47.

³ S. Luke i. 17; S. Matt. xi. 14; xvii. 12.

⁴ *Nineteenth Century*, July, 1890, p. 20. The bulk of his argument is directed against a position different from mine. Here I am only concerned with a single point.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)*the Tenth Edition.*

xxvii

‘what sort of value as an illustration of God’s method of dealing with sin has an account of an event that never happened?’ I should like to meet this question by asking another. Has the story of the rich man and Lazarus any value as an illustration of God’s method of dealing with men? Undoubtedly it has. Now what sort of narrative is this? Not a narrative of events that actually happened, in the sense that there was a particular beggar to whom our Lord was referring. The narrative is a *representative* narrative¹, a narrative of what is constantly occurring under the form of a particular typical incident. Now the narrative of the flood belongs to a quite different class of literature, inasmuch as it is not due to any *deliberate* action of imagination; but it resembles our Lord’s story *at least* in being representative. It is no doubt based on fact. The traditions of the flood in all races must run back to a real occurrence. But the actual occurrence cannot be exactly estimated. What we have in Genesis is a tradition used as a vehicle for spiritual teaching. As the story is told it becomes, like that of Dives and Lazarus, a typical narrative of what is again and again happening. Again and again, as in the destruction of Jerusalem, or in the French Revolution, God’s judgments come on men for their sin: again and again teachers of righteousness are sent to warn of coming judgment and are ridiculed by a world which goes on buying and selling, marrying and giving in marriage, till the flood of God’s judgment breaks out and overwhelms them. Again and again, through these great judgments there emerges a remnant, a faithful stock, to be the fountain head of a new and fresh development. The narrative of the flood is a representative narrative, and our Lord, who used the story of Dives and Lazarus, can use this too².

VI.

Professor Huxley’s article alluded to just now is a somewhat melancholy example of a mode of reasoning which one had hoped had vanished from ‘educated circles’ for ever—that namely which regards Christianity as a ‘religion of a book’ in such sense that it is supposed to propose for men’s acceptance a volume to be received in all its parts as on the same level, and in the same sense, Divine. On the contrary,

¹ The proper name ‘Lazarus’ is presumably used because of its meaning. It should be noticed that the story is not a *parable* proper like that of the Sower or the Prodigal Son.

² It may be remarked that to regard ‘the flood’ as a representative or typical expression of a whole class of divine judgments, helps us in interpreting S. Peter’s use of it in 1 Peter iii. 19–20.

There is no reason for an exceptional treatment of those who perished in one particular flood, but there is every reason why ‘the Gospel should have been preached to those who died’ under God’s physical judgments of old times, supposing these, as we must suppose them, not to represent God’s final moral judgment on individuals: see 1 Peter iv. 6.

Cambridge University Press

978-1-108-00459-6 - Lux Mundi: A Series of Studies in the Religion of the Incarnation

Edited by Charles Gore

Frontmatter

[More information](#)

xxviii

Preface to

Christianity is a religion of a Person. It propounds for our acceptance Jesus Christ, as the revealer of the Father. The test question of the Church to her catechumens has never been: 'Dost thou believe the Bible?' but 'Dost thou believe that Jesus Christ is the Son of God?' If we do believe that, then we shall further believe in the Bible: in the Old Testament as recording how God prepared the way for Christ: in the New Testament as recording how Christ lived and taught, and containing the witness borne to Him by His earthly friends and ministers. The Bible thus 'ought to be viewed as not a revelation itself, but a record of the proclaiming and receiving of a revelation, by a body which is still existent, and which propounds the revelation to us, namely the body of Christians commonly called the Church¹.' The Bible is the record of the proclamation of the revelation, not the revelation itself. The revelation is in the Person of Christ, and the whole stress therefore of *evidential* enquiry should be laid upon the central question whether the Divine claim made for Jesus Christ by the Church is historically justified. The whole evidential battle of Christianity must thus be fought out on the field of the New Testament, not of the Old. If Christ be God, the Son of God, incarnate, as the Creeds assert, Christianity is true. No one in that case will find any permanent difficulty in seeing that in a most real sense the Bible, containing both Old and New Testaments, is an 'inspired volume.'

Now faith in the Godhead of our Lord is very far from being a mere matter of 'evidences.' On this enough is said by more than one writer in this volume². But so far as 'historical evidences' go, we have them in our generation in quite fresh force and power. For our New Testament documents have passed through a critical sifting and analysis of the most trenchant and thorough sort in the fifty years that lie behind us. From such sifting we are learning much about the process through which they took their present shape. But in all that is material we feel that this critical investigation has only reassured us in asserting the historical truth of the records on which our Christian faith rests. This reassurance has been both as to the substance, and as to the quality of the original apostolic testimony to Christ. As to its substance, because the critical investigation justifies us in the confident assertion—more confident as the investigation has been more thorough than ever before—that the Christ of our four Gospels, the Christ with His Divine claim and miraculous life-giving power, the Christ raised

¹ These words are Bishop Steere's: see the *Memoir* of him by R. M. Heanley, London, 1888, p. 404. He admirably characterizes the true function of the Bible in the Church. It is

(1) a criterion, not a teacher; (2) a record of the proclamation of the revelation, not the revelation itself.

² See pp. 20 ff., 167 ff., 247 ff.