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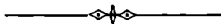
In the visions of the Apocalypse the "iron rod" is still the usual symbol of Christ's power :

"I saw heaven opened, and behold! a white horse, and He that sat on him was called Faithful and True, and in righteousness He doth judge and make war"; but we all know the picture of that majestic, awful presence, the eyes as a flame of fire, the head with many crowns, the vesture dipped in blood, the sharp sword going out of His mouth wherewith He shall smite the nations, "and He shall rule them with a rod of iron," when He treadeth "the winepress of the fierceness and wrath of Almighty God."

Can any man still say this is not "the Christian idea of the Messiah"? True, it is an aspect of His countenance which none need ever behold. For mark how even on the Psalmist's lips the warning of destruction is followed quickly by the pleading voice of Mercy: "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son"—or if any choose a different rendering—"lay hold on instruction," or "offer pure worship, lest He be angry, and ye perish in the way—for His anger may soon be kindled.

"Blessed are all they that put their trust in Him."

E. H. GIFFORD.



## ART. II.—CHRIST ALONE "IMMACULATE" IN HIS CONCEPTION, AND IN HIS LIFE.<sup>1</sup>

THE controversy on the Immaculate Conception of the Blessed Virgin Mary, which, after raging for two centuries with the greatest virulence between the Dominican and Franciscan orders, was suspended by the prohibitory constitution of Sixtus IV. (*Grave nimis*) in 1483, reached its acutest stage just two years before, when the former General of the Dominicans, Vincentius de Bandelis à Castronovo, produced his exhaustive treatise "*De Singulari Puritate et Prærogativâ Conceptionis Salvatoris nostri Jesu Christi*," in which he claims the prerogative of a conception without sin, as belonging distinctively and exclusively to Christ.

In this treatise, which represents a disputation held before the Duke Hercules of Este at Ferrara, the author adduces the testimonies of 260 of the greatest divines of the Western Church in every age, in defence of the unique and exclusive prerogative of the Saviour, who alone, as "conceived by the

<sup>1</sup> A review of the rare treatise of Vincentius de Bandelis à Castronovo on the "Singular Purity and Prerogative of the Conception of our Saviour Jesus Christ."

Holy Ghost" could be holy in His conception as well as in His birth. In his preface, Bandelis declares to us the fact that multitudes, led away by the teaching of the Immaculists, had preached far and wide that the Virgin was conceived by the Holy Ghost, and needed not to be redeemed by Christ—a belief which calls for the exclamation, "O scelus inauditum—O! facinus detestandum!"

And yet this is the logical outcome of the doctrine their teachers asserted; for there can be no need of release to those who were never in captivity, nor redemption to those who were never "sold under sin." Hence the statement of Pope Benedict XIV., "Sanctissimam Virginem etsi nunquam peccati mancipium fuerit, Jesus Christus redemit," is a contradiction in terms, and clearly refutes itself. The work of Bandelis is a masterly refutation of the historical falsehoods, and doctrinal contradictions of the Bull "Ineffabilis," which (according to parliamentary phrase) applied the guillotine to the whole controversy, and peremptorily enforced the acceptance of a doctrine which strikes Christianity at its very root.

The confusion which the publication of Bandelis' treatise occasioned in the camp of the Immaculists is indescribable. As the original edition, published at Bologna in 1481, had become so extremely rare that two centuries afterwards it was scarcely possible to find a copy of it, it appears to have been largely circulated in MS. For Antonius à Treio, titular Bishop of Carthage, who acted as orator from Spain to promote the cause of the Immaculists with Pope Paul V., and was afterwards created a Cardinal, tells us that it was "spread abroad over Spain and Italy in MSS., and propagated in sermons" (in cathedrâ et manuscriptis quasi codices undique commendatos). He entreats the Pope, therefore, to decree that Bandelis should be "removed from the midst" (ut tolleretur de medio Bandellus), a demand suggestive of that gloss of the Roman commentator "Haereticum devita" "supple tolle." Fortunately, though Bandelis had been taken away from the evil of the world and the sins of the Church, he lived still in the great work which he completed of vindicating the Western Church from the guilt of transferring to the Mother of our Lord the distinctive attribute which separated Him from every merely human being—that of a miraculous conception. About two centuries after Bandelis had made this good confession, and apparently as a protest against the attempt of the Court of Spain to establish the doctrine authoritatively, a reprint of the treatise without place or date, in small octavo, came forth; and this is now almost as rare as the original edition had

<sup>1</sup> Preface to the reprint of Bandelis' treatise (sm. 8vo).

become at the period of this reproduction of it. An indication of this appears in the fact that the learned Pope Benedict XIV. mentions having seen only this reprint in the celebrated library of Cardinal Passionei.<sup>1</sup> Of this I possess a copy, the value of which is enhanced by the autograph of the celebrated Stephen Baluzius, whose profound learning and solid judgment well enabled him to appreciate the clearness and force of its reasoning. Another reprint of it of a later date, but of similar obscurity of origin, in a small quarto form, I have also possessed. This I gave to the late Bishop Harold Browne.

The finished work of Bandelis, which is represented in the treatise "De Singulari Puritate," had been preceded by another published at Brescia in 1475, and dedicated to Count Peter Gambara, entitled "Libellus de veritate Conceptionis gloriosæ Virginis Mariæ." In connection with this earlier work, a very curious question presents itself. In 1494, from the press of Johannes Rubeus Vercellensis, there came out at Venice, in the form of an appendix to the "Catena Aurea" of Aquinas, a tract of the same title, the author of which is described to be a certain Petrus de Vincentiâ, also of the order of Friars Preachers. This enumerates 216 authorities, instead of the 260 of the later work of Bandelis, and is evidently the germ of that more developed argument. Of this rare edition I have a copy, given me by my friend the late J. B. Inglis, Esq., to whose almost unique library it belonged. The introductory chapters of the two tractates are word for word identical. These chapters describe the entire doctrine of original righteousness and original sin, and are obviously not derived from any other sources. Is it possible, then, that our Vincentius and this Vincentiâ are the same person, the one name being his name "in religion" as a simple friar, the other representing him as the head of his order, and setting forth his name and origin? If this suggestion, the evidence for which appears to me to be conclusive, is correct, it would appear that the tract of 1494 represents the earlier work of Bandelis, which, for obvious reasons, had a less controversial title, while its production under the same title in 1494, under the shield of the great name of Aquinas, was renewed, in order to save it from the penalty decreed by the Constitution *Grave nimis* against any assertion of either doctrine, or any discussion of the subject. It appears, from a careful comparison of the treatise of 1494 (which we may regard as representing the earlier work of Bandelis) and the larger work of 1481, that the re-arrangement of the treatise as a connected argument was necessitated by the exigences of a public dis-

<sup>1</sup> Bened. XIV. de Festis, Pars II., c. 192.

putation. In the "Libellus de Veritate," etc., the authorities are arranged according to their rank as popes, cardinals, heads of religious orders, divines, etc.; while in the finished work of 1481 the authorities follow the course of the argument, which is carried on in a series of syllogisms.

We now proceed to give the reader a succinct account of a work whose solid theological learning has rendered it an irrefragable protest against the idolatrous Bull "Ineffabilis," and whose great rarity disables too many from taking advantage of its testimony.

The treatise begins by laying down three propositions and three corollaries from them :

I. The Blessed Virgin Mary was, like the rest of mankind, conceived in original sin.

II. To affirm that she was not thus conceived is not pious.

III. The opinion which asserts that the Blessed Virgin contracted original sin in her conception is most agreeable to the piety of faith.

He proceeds (chaps. iii., vi.) to lay down the entire doctrine of "original righteousness" and "original sin," as held from the first in the Western Churches. The state in which man was created, in which the body was governed by the soul, and the soul under the supreme direction of God, he describes as the state of original righteousness—a Divine gift bestowed on Adam, not personally, but as the first principle and origin of all the human race. He then shows that the fall of man was caused by his failure to carry out this Divine law of subordination, and that the consequent withdrawal of the gift extended itself to all who belong to the race of Adam, and inherited its appointed penalty; and that hence even infants were born in original sin, which he defines as equivalent to the "loss of original righteousness" ("*carentia originalis justitiæ*"). He vindicates the justice of God in this dispensation by showing that He rather withdraws a gift than ordains a punishment herein, and compares it to the course of an earthly king who bestows a great feudal privilege on a subject which is transmissible to all his heirs, but which his heirs forfeit as well as himself, if he should be guilty of treason or rebellion. He then shows that the Virgin Mary, as deriving her nature from Adam, fell under the disqualification which extended to all his descendants, and was therefore conceived in original sin. "By which we mean that when the reasonable soul was infused into her, she was destitute of that original righteousness which would have been hers had Adam not sinned."

He proceeds from this to enumerate the 260 authorities who have borne witness to this doctrine in every age and place. As even the mere catalogue of these would take us far beyond

our present limited scope, we will pass on at once to the series of syllogisms with which he completes his argument.

He first proves that as redemption can only be from bondage, and in the case of man's redemption, from bondage to sin, the Virgin, as redeemed by Christ, must have been sometime under sin. Here he demolishes the figment of a "preservative redemption," that favourite refuge of the Immaculists, "which proceeds," he writes, "from an ignorance of the meaning of the term. For he who is *preserved* from all stain cannot be said to be *cleansed* from it, nor he who is preserved from every illness to be *healed* of it, nor he who is preserved from death to have *risen again*, nor he who is preserved from captivity to be *redeemed*, but rather guarded and protected." He then proves that the penalty of death in all mankind, not excluding the Virgin, proves the presence of sin in all, illustrating this by the words of Augustine, "Adam mortuus est propter peccatum. Maria, ex Adam, mortua est propter peccatum. Caro autem Domini ex Mariâ mortua est propter delenda peccata" (in Ps. xxxiv.).

His first syllogism takes this form :

"All men who are redeemed by Christ have had in themselves some sin, or were in bondage under some guilt or servitude.

"But the Blessed Virgin was redeemed by Christ.

"Therefore she was sometime under sin."

His second argument is derived from the fact of concupiscence, which involves original sin.

His third reason is thus expressed :

"All men, except Christ, who have died since the fall of Adam have had some sin.

"But the Virgin is of man's race and is not Christ.

"Therefore," etc.

The fourth reason, which he deems most effectual, arises out of the death of Christ, and has this form :

"All men for whom Christ died have had, in fact, some sin.

"But Christ died for the Virgin Mary.

"Therefore the Blessed Virgin had, in fact, some sin.

"But as she had not actual sin, she must have had original sin."

The fifth argument runs thus :

"Christ alone was in His conception holy ; and Christ alone, and His soul alone, was without sin ; and Christ alone had no necessity to be born again, and all men except Christ have incurred some sin.

"Therefore the Blessed Virgin, who was human and was not Christ, was not holy in her conception, and needed to be born again, and consequently had original sin."

The sixth argument is thus formed :

"All those to whom remission of sins is necessary have had, in fact, some sin, which is not remitted except to one who is bound thereby, and sin is not remitted except to him in whom it exists in form" (*formaliter existit*).

But the remission of sins was necessary to the Virgin.

"Therefore she had *de facto* some sin."

Our author then proceeds to deal with the argument derived from the *piety* asserted by the Immaculists for their doctrine, and here his first reason is given thus :

"Every assertion which contradicts Scripture is impious."

"But the opinion that the Blessed Virgin was not conceived in original sin contradicts the Scripture.

"Therefore such an opinion is not pious, but impious."

He applies the same argument to the doctrine as in direct opposition to the traditions of the Church, to the teaching of its doctors, and to the determination of the Church.

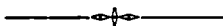
His Scriptural argument rests mainly upon the following passages of Scripture which he expounds and illustrates with great learning and judgment, viz., Rom. iii. 22, 23, and v. 12, 18; 2 Cor. v. 14; Gal. iii. 22; 1 Tim. ii. 5, 6, and i. 15; Matt. ix. 12; Luke xix. 10.

In the second portion of his work he refutes all the arguments of the Immaculists, and vindicates the famous letter of St. Bernard, in which their doctrine is condemned in the strongest possible terms, from the dishonest interpretations by which even the learned Pope Benedict XIV. has not been ashamed to explain it away.

As the late Pope, in the famous, or, rather, infamous, Bull "Ineffabilis," which is as full of historical falsehoods as it is of doctrinal errors, has appealed to his predecessors for their confirmation, it may be well to remind the reader that, among the many Popes whom Bandelis brings forward to witness the contrary doctrine, Eugenius IV., as declaring his opinion synodically, has a conspicuous place. In the definition of the Roman doctrine given to the Armenian delegates in the Council of Florence, the miraculous conception of our Lord is made one of the foundations of His redeeming work. This proves that the prerogative of an Immaculate Conception would carry with it the office and the power of redemption. This I pointed out to my lamented friend, the late Cardinal Wiseman, on the occasion of the Lateran Council in which he took part, in a printed letter. He replied that the Eugenic definition had not been lost sight of in the Council; but that it had been violated in the letter as well as in the spirit must have been evident to any impartial member of that spellbound assembly, gathered together only to accept a foregone conclusion, and to

inaugurate a dogma which displayed as much profane curiosity in its inception as it did fruitlessness in its result. It is, too, possible that the dangerous precedent may lead on to still more fatal developments, and that the next stage in this sad declension from primitive doctrine may be that which was reached by the popular preachers in the time of Bandelis—viz., the conception of the Blessed Virgin by the Holy Ghost—the only conception which can be immaculate—and her consequent exemption from the necessity of redemption. For that this is the necessary and logical conclusion from the doctrine of the Immaculate Conception is proved to demonstration in the work of Bandelis. Nor can we doubt that the mass of the laity in the Roman Church, to whom the distinctions of the schoolmen are unknown, and, if known, would be incomprehensible, regard the doctrine as their predecessors did of old. The "singular purity and prerogative of Christ" will then be no longer singular or exclusive. The Virgin Mary will be associated with the Son of God in the creed as "conceived by the Holy Ghost," and the supreme work of redemption shared by her who claimed no other title than that of "the handmaid of the Lord."

ROBERT C. JENKINS.



### ART. III.—THE AUTHORSHIP OF THE PENTATEUCH.

#### NO. III.—THE NARRATIVE OF CREATION.

AS we have seen, the German critics, and their English following, assign Gen. i. and Gen. ii., down to the words "These are the generations of the heavens and of the earth when they were created," to a priestly writer after the return from captivity. But the German form of the Higher Criticism has been dominated by a foregone conclusion, namely, that the Pentateuch is a compilation of the kind which has already been described. The process of discovering its component parts, and assigning them to their respective writers, has occupied almost a century. When the critics have found that their analysis has failed, they have had to revise their work, and it would be neither an uninteresting nor an unprofitable task to investigate the variations of their analysis, according as one or other theory held the field for a time. The boasted agreement of the critics at the present moment is due to the fact that just now the theory of Wellhausen and Kuenen holds the field, and as long as it does so, its analysis must hold the field also. But this theory may be found as short-lived as its predecessors. We must always carefully