

**THE DOGMATIC FAITH, AN INQUIRY  
INTO THE RELATION SUBSISTING  
BETWEEN REVELATION AND  
DOGMA, IN EIGHT LECTURES PREACHED  
BEFORE THE UNIVERSITY OF OXFORD, IN  
THE YEAR 1867**

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The Dogmatic Faith, an Inquiry into the Relation Subsisting Between Revelation and Dogma, in Eight Lectures Preached Before the University of Oxford, in the Year 1867 by Edward Garbett

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**EDWARD GARBETT**

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## THE DOGMATIC FAITH



# THE DOGMATIC FAITH

An Inquiry into the Relation subsisting between  
Revelation and Dogma

IN EIGHT LECTURES PREACHED BEFORE THE UNIVERSITY OF OXFORD  
IN THE YEAR 1867, ON THE FOUNDATION OF THE  
LATE REV. JOHN HAMPTON, M.A.  
CANON OF SALISBURY

By EDWARD GARBETT, M.A.  
INCUMBENT OF CHRIST CHURCH, SURBITON

RIVINGTONS  
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1869  
*[New Edition]*

## EXTRACT

FROM THE LAST WILL AND TESTAMENT

OF THE LATE

REV. JOHN BAMPTON,

CANON OF SALISBURY.

—“I give and bequeath my Lands and Estates to the Chancellor, Masters, and Scholars of the University of Oxford for ever, to have and to hold all and singular the said Lands or Estates upon trust, and to the intents and purposes hereinafter mentioned; that is to say, I will and appoint that the Vice-Chancellor of the University of Oxford for the time being shall take and receive all the rents, issues, and profits thereof, and (after all taxes, reparations, and necessary deductions made) that he pay all the remainder to the endowment of eight Divinity Lecture Sermons, to be established for ever in the said University, and to be performed in the manner following:

“I direct and appoint, that, upon the first Tuesday in Easter Term, a Lecturer be yearly chosen by the Heads of Colleges only, and by no others, in the room adjoining to the Printing-House, between the hours of ten in the morning and two in the afternoon, to preach eight Divinity Lecture Sermons, the year following, at St. Mary's in Oxford, between the commencement of the last month in Lent Term, and the end of the third week in Act Term.

“Also I direct and appoint, that the eight Divinity Lecture Sermons shall be preached upon either of the following Subjects—to confirm and establish the Christian Faith, and to confute all heretics and schismatics—upon the Divine authority of the holy Scriptures—upon



“the authority of the writings of the primitive Fathers, as to the faith  
“and practice of the primitive Church—upon the Divinity of our Lord  
“and Saviour Jesus Christ—upon the Divinity of the Holy Ghost—  
“upon the Articles of the Christian Faith, as comprehended in the  
“Apostles' and Nicene Creeds.

“Also I direct, that thirty copies of the eight Divinity Lecture  
“Sermons shall be always printed, within two months after they are  
“preached; and one copy shall be given to the Chancellor of the  
“University, and one copy to the Head of every College, and one copy  
“to the Mayor of the City of Oxford, and one copy to be put into the  
“Bodleian Library; and the expense of printing them shall be paid  
“out of the revenue of the Land or Estates given for establishing the  
“Divinity Lecture Sermons; and the Preacher shall not be paid, nor  
“be entitled to the revenue, before they are printed.

“Also I direct and appoint, that no person shall be qualified to  
“preach the Divinity Lecture Sermons, unless he hath taken the degree  
“of Master of Arts at least, in one of the two Universities of Oxford or  
“Cambridge; and that the same person shall never preach the Divinity  
“Lecture Sermons twice.”

## PREFACE

IN preparing these Lectures for the press, it has been my object to reduce the notes to as narrow a compass as possible. I have therefore abstained from the use of matter simply illustrative, and have only given references where the facts relied upon in the body of the Lectures or the arguments advanced were likely to be called into question, and therefore needed to be strengthened by corroborative testimony. I am conscious of many faults in execution and defects of detail throughout the volume. But I appeal for an indulgent criticism on the ground that the last twenty-seven years of my life have been incessantly occupied by the duties of a laborious ministry, and that these Lectures have been prepared under the pressure of deep domestic affliction, and amid the constant distractions of parochial work.

CHRIST CHURCH PARSONAGE, SURBITON,

*October 8th, 1867.*

# ANALYSIS

## LECTURE I

THE Christian life is a warfare, and demands the exercise of the manly virtues.

The sphere is spiritual :—

1. The conflict against violence without the Church.
2. The conflict against error within the Church.

The order of the two Providentially arranged.

The second is described by St. Jude.

“The Faith once delivered to the saints” involves four particulars :—

1. An organized and formal body of truth.

Scriptural usage of *πίστις*.

- (a) Subjective.
- (b) Objective.
- (c) Subjective and objective.

Relation between the Person of Christ and His teaching.

2. The rule of faith admits neither of addition nor diminution.
3. It is an authoritative trust.
4. It is committed to the trusteeship of the Church.

“A Faith” of this character must necessarily be dogmatic.

Definition of “dogma.”

“Dogma” distinguished from “dogmatism.”

Modern objections against dogma, not based upon asserted inaccuracy in the statement of revealed truth.

But directed against the existence of definite positive truth.

The theology of the nineteenth century irreconcilable with Scripture.

The alternatives presented.

Object and order of the Lectures :—

Lect. II. The Historical Faith.

III. The Religious Sentiment.

IV. The Faith and the Intuitions.