

Septuagint which was to all intents and purposes "the authorized version" among the Jews. Such words as Repentance, (μετάνοια) Faith (πίστις) Justification, (δικαιοσύνη) Redemption, (ἀπολύτρωσις) Atonement, (καταλλαγή) Propitiation (ἱλασμός) Church, (ἐκκλησία) and many such like are common to both, and when rightly understood, mean in each the same thing. Had Christianity been wholly independent of Judaism, in the sense popularly entertained, it would have needed a new terminology. But no such terminology was needed or invented. On the contrary, the science of salvation, through Christ, was preached and recorded in the old technical terms, which, for nearly three hundred years before the Incarnation, had been familiar to the Jews.

It is also worth observing that the common phraseology of the present day, *The Church of Christ*, nowhere occurs in the New Testament. Why, but to teach us that there was still in existence *The Church of God* of the Old Testament? It is true that we have *once* (Rom. xvi. 16.) "*The Churches of Christ* ; but the usual designation of the Christian community is the same as that of the Jewish, viz., (ἐκκλησία τοῦ θεοῦ) the Church of God ; and if the true reading, in Acts xx. 28, preferred by the best authorities, be (κυρίου) (Kuriou) we have the identical designation applied by the Septuagint to the Jewish, used by St. Paul to express the Christian Church. If, indeed, the phrase