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THE MEANING OF THE WORD 'Ανάμνησις.

[THE following quotation is taken from an article by the late Prebendary Sadler, published as Essay VII. in "The Church and the Age" (First Series), and as it deals with a subject of the highest importance and of widespread interest, the view therein expressed demands the most serious consideration of all Biblical students. It affects most profoundly all questions involved in that unhappy Eucharistic controversy which causes brethren to strive with one another. Only to the superficial and indifferent can this controversy be called "a strife of words"; for this word, ἀνάμνησις, is made the embodiment of a doctrine, and appealed to as authority for such a doctrine which is firmly accepted by some, and as firmly rejected by others, yet who alike profess strict obedience to the teaching of the Prayer-Book and Articles of the Church of England.]

"The true sacrificial character of the whole act is to be found in the true significance of the word ἀνάμνησις ('Do this in remembrance of Me'), or, rather, 'For My memorial' (τοῦτο ποιεῖτε εἰς τὴν ἔμνην ἀνάμνησιν). This word, ἀνάμνησις, in the language of Scripture, always denotes a solemn public ecclesiastical memorial before God. It is found in the New Testament only four times. Thrice in connection with the Eucharist (St. Luke xxii. 19; 1 Cor. xi. 24, 25), and in the remaining instance (Heb. x. 3) it denotes the annual public recognition before God of the sins of the people of Israel in the most solemn service of their ecclesiastical year. This remembrance of sins (as, in fact, every remembrance by way of burnt-offering must be) being, of course, wholly and solely before God. The particular sacrifices alluded to, viz., those of the great Day of Atonement, being particularly 'before God,' because the blood was then brought into the Holy of Holies—the very presence of God. It is used twice in the LXX, and in each case refers to the solemn ecclesiastical commemoration before God, the reference to the Godward character of the memorial being very express. In Num. x. 10 reference is made to the blowing of the trumpets over the burnt-offerings, 'That they may be to you a memorial before your God' (ἀνάμνησις ἐναντι τοῦ Θεοῦ ὑμῶν). But by far the most remarkable and suggestive of the two cases is that in Lev. xxiv. 7, 8. Translated according to the LXX, we read: 'And ye shall put on the row (of loaves as the shewbread) pure frankincense and salt, and they shall be for loaves for a memorial (ἀνάμνησιν) set before the Lord (ἐναντι Κυρίου) continually in the face of the children of Israel for an everlasting covenant' " (Sadler, on "Liturgies and Ritual").

With reference to this I venture to submit these remarks :

(1) There is no expression in the Old Testament exactly corresponding to the New Testament *εἰς τὴν ἐμὴν ἀνάμνησιν*.

(2) *ἀνάμνησις*, as its form shows, is an abstract noun. Liddell and Scott translate it "a calling to mind, a recollection."

(3) The word for "memorial," *i.e.*, that which reminds (concrete noun), is invariably *μνημόσυνον*. This word is the usual translation both of *זָכָרֹן* and *זִכְרוֹן*. Of these two words the latter is, with one exception, used for the memorial sacrifice, *i.e.*, "Ea fertorum pars, quæ una cum thure in altari comburebatur, cujusque suavis odor in cœlum ascendens ejus, qui sacrum obtulerat, memoriam numini commendare credebatur. Reliqua pars ferti in usum sacerdotum cedebat" (Lev. ii. 2, 9, 16; v. 12; vi. 8—A.V., 15; Num. v. 26). The one exception is Lev. xxiv. 7, where *זָכָרֹן* seems to be equivalent to the more usual *זִכְרוֹן* (see below).

(4) From these considerations, it is clear that the concrete and materialistic meaning which some would give to Christ's words cannot be substantiated, since the proper word would then be not *ἀνάμνησις*, but *μνημόσυνον*.

(5) This view becomes even more certain when we examine the use of *זָכָרֹן* (LXX usually *μνημόσυνον*; once only *ἀναμνησις*, *viz.*, Num. x. 10, for which see below). This is not the "memorial sacrifice," but anything which acted as a reminder to the children of Israel, *e.g.*, the censers of the schismatics, Korah and his company, beaten into plates for a covering of the altar (Num. xvii. 5—A.V., xvi. 40), or the money collected from the captains (Num. xxxi. 54), or the day of the Passover (Exod. xii. 14), or the Sabbath, etc. These things were ordained not that *God* should be put in remembrance, for this He does not require, but that the *Israelites* should.

(6) Num. x. 10. Sadler's inference is that the "they" refers to "the burnt-offerings, and the sacrifices of your peace-offerings." It is very hard to see how the blowing of the trumpets over such could have this effect. But, as a matter of fact, neither the LXX (from which Sadler seems to translate) nor the Hebrew can bear this meaning. The LXX is *καὶ ἔσται ὑμῖν ἀνάμνησις*. "And there shall be a memorial to you (or for you)." In the previous verse the verb is also used (*ἀναμνησθήσεσθε*). Though passive in form, it is active in sense = "to remember," "and ye shall remember."

The Hebrew is *וְהָיָ לָכֶם לְזָכָרוֹן*, "and they shall be to you for a memorial." "They" refers to "the day of your gladness and your solemn days and the beginnings of your months,"

with which the whole verse deals. Without this blowing of trumpets there was the danger lest the Israelites should forget the first purpose of their days of gladness, etc. (cf. the perversion of our "holiday").

(7) Lev. xxiv. 7, 8. The LXX differs considerably from the Hebrew. LXX: *Και ἐπιθήσετε ἐπὶ τὸ θέμα λίβανον καθαρὸν καὶ ἄλα. Καὶ ἔσονται εἰς ἄρτους εἰς ἀνάμνησιν προκείμενα τῷ Κυρίῳ.* Sadler seems to translate this "and they (the loaves) shall be for loaves for a memorial set before the Lord." In which case the *εἰς ἄρτους* is tautological. Another rendering would be "and they (the frankincense and salt) shall be to (i.e., upon, a free rendering of ἔ) (the) loaves for a memorial." But when we turn to the Hebrew the meaning is clear, : וְהָיָה לְבָרֶכֶת לְבָנֵי יִשְׂרָאֵל לְעֹלֹת אֵשׁ לַיהוָה "And thou shalt put pure frankincense upon the row, and it shall be to the bread for a memorial, an offering made by fire to Jehovah." No explanation is given in the Old Testament or New Testament of this ceremony. The twelve loaves clearly represent the twelve tribes, and possibly the incense the prayers of those twelve tribes. But in any case it is not a "sacrifice" but an "offering." The whole passage is involved in obscurity, which is not made clearer by the rendering of the LXX. The intention of the whole ceremony seems to have been to remind the children of Israel that they were ever before the Lord, both in their tribes, i.e., as a nation, and also in their whole religious life, heart, mind, soul. This latter was spread over the whole of the former, and rose up continually before God as the smoke of the burning incense. But the LXX, lest the *λίβανον* and *ἄλα* should be mistaken for the memorial (concrete), used *ἀνάμνησις* in this case instead of the usual *μνημόσυνον*.

It seems clear therefore that our Lord's *εἰς τὴν ἐμὴν ἀνάμνησιν* are best translated by "in remembrance of Me," the *τὴν ἐμὴν* receiving an objective meaning, and that Sadler is wrong when he says that "the true sacrificial character of the whole act is to be found in the true significance of the word *ἀνάμνησις*," and in translating *εἰς τὴν ἐμὴν ἀνάμνησιν* by "for My memorial."

H. I. WARNER.

