

**THE SERMON ON THE MOUNT: AND
OTHER EXTRACTS FROM THE NEW
TESTAMENT; A VERBATIM TRANSLATION
FROM THE GREEK WITH NOTES ON THE
MYSTICAL OR ARCAINE SENSE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649745357

The Sermon on the Mount: and other extracts from the New Testament; a verbatim translation from the Greek with notes on the mystical or arcane sense by James Morgan Pryse

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JAMES MORGAN PRYSE

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Bible. N.T. Selections. English.

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SERMON ON THE MOUNT

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A VERBATIM TRANSLATION FROM THE GREEK, WITH NOTES ON
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BY

JAMES M. PRYSE



NEW YORK
THEOSOPHICAL SOCIETY
PUBLISHING DEPARTMENT
344 LENOX AVENUE
1904

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FOREWORD.

THE cordial reception accorded the first edition of this little volume has led the translator to insert considerable additional matter and to amplify the notes, making the present edition practically a new work. The translation has been carefully revised, and the nomenclature slightly changed, without in any way altering the sense, to make it uniform with a new translation, from the same hand, of *The Evangel according to Iohannés*, now in the press.

That the books of the Old and New Testaments had an esoteric sense was agreed to by all the exegetists of the first three centuries. And not only Philo Judæus but even Augustine held that this inner meaning was the same as that of the Mystery-teachings handed down from time immemorial among the pagans. A large volume could be filled with citations from the patristic and so-called heretical writings to substantiate these state-

ments; but a single quotation from Dr. Mosheim's *Commentaries* is quite conclusive. Speaking of Origen, who "pronounced a great part of the sacred books to be void of meaning if taken literally," he says: "He would have had no enemies if he had merely affirmed, what no one then called in question, that in addition to the sense which the *words* of Scripture convey, another sense latent in the *things* described is to be diligently sought for. This will be manifest, if we consider who were the men that inveighed so bitterly against Origen's allegories after he was dead: I refer to *Eustatius*, *Epiphanius*, *Jerome*, *Augustine*, and many others. All these were themselves *Allegorists*, if I may use that term; and would undoubtedly have condemned any man, as a great errorist, who should have dared to impugn the arcane sense of Scripture." Yet in the received English version, biassed by the dead-letter Theology of the translators, this arcane sense is so obscured, the psychology so misconstrued, and such a materialistic coloring given to it all, that no apology is needed for even the unpretentious little work here submitted.

PREFATORY NOTE.

THE following translation of a few passages from the New Testament writings is not a paraphrase but an attempt at a more literal rendering than the received version done from the Latin *Vulgate* and "diligently compared with the original Greek." Waiving the fact that the oldest Greek manuscripts of the New Testament can not be assigned to an earlier date than the third and fourth centuries, the originals having been lost, the diligence of the learned translators and revisers failed to compensate for their absolute ignorance of all psychic things, not to speak of things spiritual and magical. They have made woeful havoc of the mystical terms employed; all their work is vitiated, even to the extent of *suppressio veri*, by their pious desire to dissociate what they believed to be the unique literary productions of Deity from all pagan sources. As said with unconscious honesty by the lexicographer Parkhurst, when

apologizing for the very unclassical Greek of the New Testament: "Let us suppose that a person whose native language was *Greek*, and who had read some of the best *Greek* authors, but was entirely ignorant of the *eastern* tongues, had met with some or all of the sacred books of the New Testament soon after their publication; the *principal* difficulty, I apprehend, which one thus qualified would have found in understanding their *style*, would have arisen not from the *oriental* idioms occurring therein, . . . but from the peculiar senses in which they apply *single words*; as for instance, *pistis* for *faith*, or *believing in God*; *dikaiousunē* for *imputed righteousness*; *ktisis* for *creation*, or *production from nothing*; and it will be necessary to observe, that in delivering this precious doctrine which was *to the Greeks foolishness*, it was absolutely impossible for the sacred writers to express themselves at all, concerning the *most essential points*, unless they had either coined new words, or used such old ones as they already found in a *new sense*. . . . The writers, therefore, of the New Testament, or rather (with