## 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

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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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BY

JAMES M. PRYSE



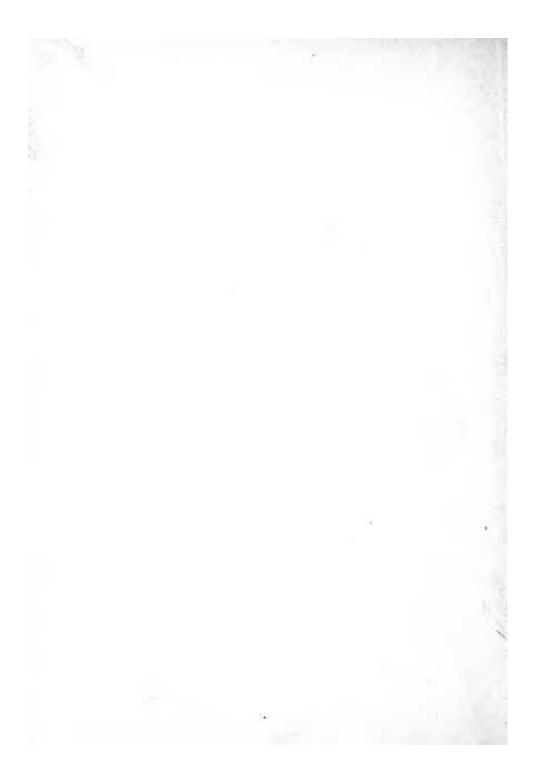
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### FOREWORD.

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 Ibannés*, 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-

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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

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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; dikaiosune 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