

**THE LIFE AND TEACHINGS OF  
JESUS; A CRITICAL ANALYSIS OF  
THE SOURCES OF THE GOSPELS,  
TOGETHER WITH A STUDY OF THE  
SAYINGS OF JESUS**

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The Life and Teachings of Jesus; A Critical Analysis of the Sources of the Gospels, Together with a Study of the Sayings of Jesus by Arthur Kenyon Rogers

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**ARTHUR KENYON ROGERS**

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# THE LIFE AND TEACHINGS OF JESUS



A CRITICAL ANALYSIS OF THE SOURCES  
OF THE GOSPELS, TOGETHER WITH A  
STUDY OF THE SAYINGS OF JESUS

BY

ARTHUR KENYON ✓ ROGERS

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TO  
MY FATHER AND MOTHER





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# THE LIFE AND TEACHINGS OF JESUS.

## INTRODUCTION.

THE discussions about religion which we have been familiar with in recent years have had one thing about them which, if it is not new, is at any rate sufficiently striking to deserve that a particular emphasis should be put upon it, and that is the way in which the discussion has been taken out of the hands of a small circle of professed champions, and has become a topic of public interest, familiar even to readers of magazines and newspapers. This perhaps has not been without its disadvantages, for the controversies have not always been marked by soberness or by very great wisdom; and yet one hardly can regret a fact which shows what a hold religion has over the minds of men, and in how real a manner they are concerned about it. But whatever we may think about the fact, it has shown in a very unmistakable way, what religious teachers are still sometimes disposed to ignore, that there are a very great number of persons who are no longer content to take their religious creeds upon

authority, but who are demanding a reason for what they have been taught, and who want a faith which shall harmonize with what in other ways they are beginning to learn about the universe.

And also, to one who is willing to recognize the facts, popular Christianity, the forms of Christianity which our churches and our religious newspapers predominately represent, has so far failed to satisfy this demand, and it does not seem likely that it will be able to satisfy it. The Church has insisted upon it that it had a religion which was perfect, a religion where no changes could be allowed; and it therefore cannot be surprised if other things have been changing and have left it behind. For that it has been left behind, that no longer it is in sympathy with what is most characteristic in modern ways of thinking, is the plainest of facts, whether or not we may regret that this is so. The break between science and religion we long ago were told of, aggressively enough on both sides; and every day it seems to be growing harder for men to read and think, and still to hold to beliefs which a hundred years ago men found little difficulty in holding to. Popular religion, it is true, in its more outspoken representatives, has its own explanation for this, an explanation not flattering to science and culture; but explainable or not, for all eyes the fact is there, and it is not well for any one to pass too lightly by it. For while truth of course may be doubted, and for all that may be none the less true, yet we must not forget that the proper business of truth is to approve itself to us, to satisfy us; and whatever steadily and inevitably gives rise to doubt, to doubt which is the greater as knowledge becomes greater, and which often men cannot get rid of unless they refuse to think