

# **THE LOST GOSPEL AND ITS CONTENTS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649639687

The Lost Gospel and Its Contents by M. F. Sadler

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**M. F. SADLER**

**THE LOST GOSPEL  
AND ITS CONTENTS**



**THE LOST GOSPEL.**

THE LOST GOSPEL AND ITS  
CONTENTS;

OR,

THE AUTHOR OF "SUPERNATURAL RELIGION"  
REFUTED BY HIMSELF.

BY THE REV. M. F. SADLER, M.A.,  
RECTOR OF HONITON.



LONDON:  
GEORGE BELL AND SONS, YORK STREET,  
COVENT GARDEN.

1876.

ms

## PREFACE.

THIS book is entitled "The Lost Gospel," because the book to which it is an answer is an attempt to discredit the Supernatural element of Christianity by undermining the authority of our present Gospels in favour of an earlier form of the narrative which has perished.

It seemed to me that, if the author of "Supernatural Religion" proved his point, and demonstrated that the Fathers of the Second Century quoted Gospels earlier than those which we now possess, then the evidence for the Supernatural itself, considered as apart from the particular books in which the records of it are contained, would be strengthened; if, that is, it could be shown that this earlier form of the narrative contained the same Supernatural Story.

The author of "Supernatural Religion," whilst he has utterly failed to show that the Fathers in question have used earlier Gospels, has, to my mind, proved to demonstration that, if they have quoted earlier narratives, those accounts contain, not only substantially, but in detail, the same Gospel which we now possess, and in a form rather more suggestive of the Supernatural. So that, if he has been successful, the author has only succeeded in proving that the Gospel narrative itself, in a written

form, is at least fifty or sixty years older than the books which he attempts to discredit.

With respect to Justin Martyr, to the bearing of whose writings on this subject I have devoted the greater part of my book, I can only say that, in my examination of his works, my bias was with the author of "Supernatural Religion." I had hitherto believed that this Father, being a native of Palestine, and living so near to the time of the Apostles, was acquainted with views of certain great truths which he had derived from traditions of the oral teaching of the Apostles, and the possession of which made him in some measure an independent witness for the views in question; but I confess that, on a closer examination of his writings, I was somewhat disappointed, for I found that he had no knowledge of our Lord and of His teaching worth speaking of, except what he might be fairly assumed to have derived from our present New Testament.

I have to acknowledge my obligations to Messrs. Clark, of Edinburgh, for allowing me to make somewhat copious extracts from the writings of Justin in their ante-Nicene Library. This has saved a Parish Priest like myself much time and trouble. I believe that in all cases of importance in which I have altered the translation, or felt that there was a doubt, I have given the original from Otto's edition (Jena, 1842).



## CONTENTS.

	PAGE
SECTION I.—Introductory . . . . .	1
SECTION II.—The Way Cleared . . . . .	5
SECTION III.—The Principal Witness—His Religious Views . . . . .	9
SECTION IV.—The Principal Witness—The Sources of his Knowledge respecting the Birth of Christ . . . . .	19
SECTION V.—The Principal Witness—His Testimony respecting the Baptism of Christ . . . . .	29
SECTION VI.—The Principal Witness—His Testimony respecting the Death of Christ . . . . .	38
SECTION VII.—The Principal Witness—His Testimony respecting the Moral Teaching of our Lord . . . . .	40
SECTION VIII.—The Principal Witness—His Testi- mony to St. John . . . . .	45
SECTION IX.—The Principal Witness—His Further Testimony to St. John . . . . .	53
SECTION X.—The Principal Witness—His Testimony summed up . . . . .	60
SECTION XI.—The Principal Witness on our Lord's Godhead . . . . .	65
SECTION XII.—The Principal Witness on the Doctrine of the Logos . . . . .	73
SECTION XIII.—The Principal Witness on our Lord as King, Priest, and Angel . . . . .	80

	PAGE
SECTION XIV.—The Principal Witness on the Doctrine of the Trinity . . . . .	85
SECTION XV.—Justin and St. John on the Incarnation . . . . .	88
SECTION XVI.—Justin and St. John on the Subordination of the Son . . . . .	93
SECTION XVII.—Justin and Philo . . . . .	98
SECTION XVIII.—Discrepancies between St. John and the Synoptics . . . . .	104
SECTION XIX.—External Proofs of the Authenticity of our Four Gospels . . . . .	118
Note on Section XIX.—Testimonies of Irenæus, Clement of Alexandria, and Tertullian to the use of the Four Gospels in their day . . . . .	136
SECTION XX.—The Evidence for Miracles . . . . .	149
SECTION XXI.—Objections to Miracles . . . . .	162
SECTION XXII.—Jewish Credulity . . . . .	167
SECTION XXIII.—Demoniacal Possession . . . . .	173
SECTION XXIV.—Competent Witnesses . . . . .	179
SECTION XXV.—Date of Testimony . . . . .	185



## THE LOST GOSPEL.

### SECTION I.

#### INTRODUCTORY.

**I**N the following pages I have examined the conclusions at which the author of a book entitled "Supernatural Religion" has assumed to have arrived.

The method and contents of the work in question may be thus described.

The work is entitled "Supernatural Religion, an Inquiry into the Reality of Divine Revelation." Its contents occupy two volumes of about 500 pages each, so that we have in it an elaborate attack upon Christianity of very considerable length. The first 200 pages of the first volume are filled with arguments to prove that a Revelation, such as the one we profess to believe in, supernatural in its origin and nature and attested by miracles, is simply incredible, and so, on no account, no matter how evidenced, to be received.

But, inasmuch as the author has to face the fact, that the Christian Religion professes to be attested by miracles performed at a very late period in the history of the