

**THE SERMON ON THE  
MOUNT: AND  
OTHER EXTRACTS FROM  
THE NEW TESTAMENT**

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The Sermon on the Mount: And Other Extracts from the New Testament by James M. Pryse

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**JAMES M. PRYSE**

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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 ARCAIC SENSE

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 Iohannis*, 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