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ST. MATTHEW'S GOSPEL  
WITH  
PARALLEL PASSAGES







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ST. MATTHEW'S GOSPEL

WITH

PARALLEL PASSAGES.



MURRAY AND GIBB, EDINBURGH,  
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# ST. MATTHEW'S GOSPEL

WITH

## THE PARALLEL PASSAGES IN THE OTHER EVANGELISTS

SHOWING

*THEIR AGREEMENTS AND DIFFERENCES*

With Notes and Comments

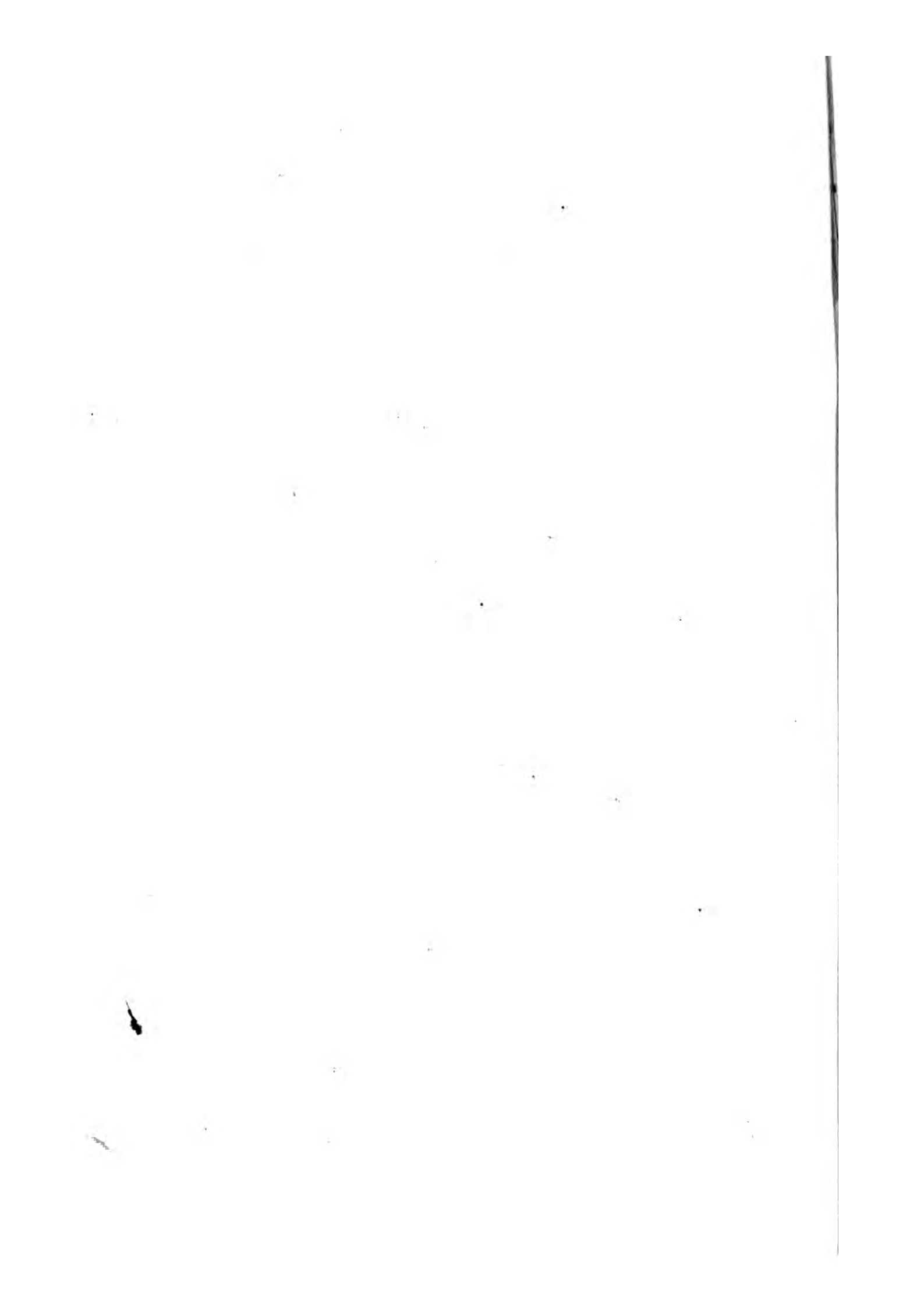
' Strive for the TRUTH unto death, and THE LORD shall fight for thee '

ECCLUS. iv. 28



WILLIAM P. NIMMO  
EDINBURGH AND LONDON  
1878

101. f. 607.



## P R E F A C E.

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It is a melancholy fact, that though this is the eighteen hundred and seventy-ninth year of the Christian era, we have not yet attained to a true knowledge of the doctrines which God revealed to us through His messenger, Jesus the Christ. From not knowing correctly what the scriptures of the New Testament really teach, many of the doctrines taught as Christianity are not founded on Christ's teaching at all, but some are based on the old abolished revelation made known to the Jews ; others are Christianized adaptations from the ancient Greek mythology ; while others are based on misconceptions as to what Christ taught.

It is with the view of showing what doctrines Christ really revealed unto us that the present work has been prepared ; and may the God of our Lord Jesus Christ, the Father of glory, give unto us the spirit of wisdom while endeavouring to point out what are the truths which He has made known to us in the Gospels.

The theological world has been very much distracted by the very free researches of German, Dutch, and French critics and writers, who have apparently succeeded in convincing themselves, however much they may have failed in convincing others, that the Gospels were not written by their reputed authors, and that they are of much younger date than they profess to be,—if they be not the production of compilers during the second century of the Christian era.

These critical researches, being merely speculative assumptions, whose truth can never be proved, need not unsettle the faith of any Christian. As long as the world lasts, the four Gospels—whoever wrote them—will be received by the Church as containing the only authentic accounts of the life, sayings, and doings of Jesus the Christ, the Founder of our faith. Even supposing these foreign writers and critics could prove all that, on very slender grounds, they assume, it would not render these Gospels less valuable to us, nor less worthy of being deeply studied and critically compared together, because it would still leave them as the oldest records we possess of the teachings and doings of the Founder of our faith.

In the following pages, the authorized version of the Gospel by Saint



Matthew is given on the first column of every opening,—the second, third, and fourth columns being devoted to the parallel passages found in the narratives of Mark, Luke, and John, provided these Gospels have parallel passages; and, excepting as afterwards explained, no passage, event, or discourse is given from the other Evangelists but what is illustrative of the text of Matthew's narrative.

Every statement made by the Evangelist Matthew can thus be critically compared, word by word, with the corresponding passages in Mark, Luke, and John's Gospels, and their agreements and differences be easily noted.

Such a critical examination cannot be made by turning over the pages of the New Testament till we come to the parallel passages in the other Gospels, because in such a case only the general accordance of the passages is seen, while all the important minute differences are lost. But by carefully comparing the parallel passages verse by verse and word by word, when brought alongside of each other on one opening, the comparison is not only rendered easy, but the unexpected fact is brought prominently under notice, that the Evangelical narratives, though presenting a general accordance, differ to a greater extent than has ever yet been imagined. Attention is drawn in the Notes to the more important of these differences.

It is well known that each of the Evangelists relates particulars of the life, discourses, and miracles of Christ, not found in the other evangelical narratives. According to our plan, all these would be omitted to be noticed, as not being referred to by Matthew. When we come, however, to the birth, last supper, seizure, trial, condemnation, death, and resurrection of Jesus, a different plan has been forced on us, whereby all that is recorded of these events by any of the Evangelists is given in the supposed order in which they occurred—modified, however, by the order in which they are recorded in Matthew's narrative. In the few cases where Matthew takes no notice of the events mentioned by the other Evangelists, blank spaces are left in his columns. This modification of our plan enables us to give a more perfect conception of the succession of events in the more important periods of Christ's life than could be attained in any other way.

To render the work more complete as a book of reference, the authorized version has been carefully compared with the best versions of the original Greek text, and the correct translation of numerous mistranslated passages given in the Notes. These will be found to be more numerous and more important, doctrinally, than even the latest Biblical critics could believe.

Notes have also been added to show the true meaning of the text where it is either obscure in itself, or where its meaning has been perverted by commentators, or by Churches in their articles of religion and confessions of faith.

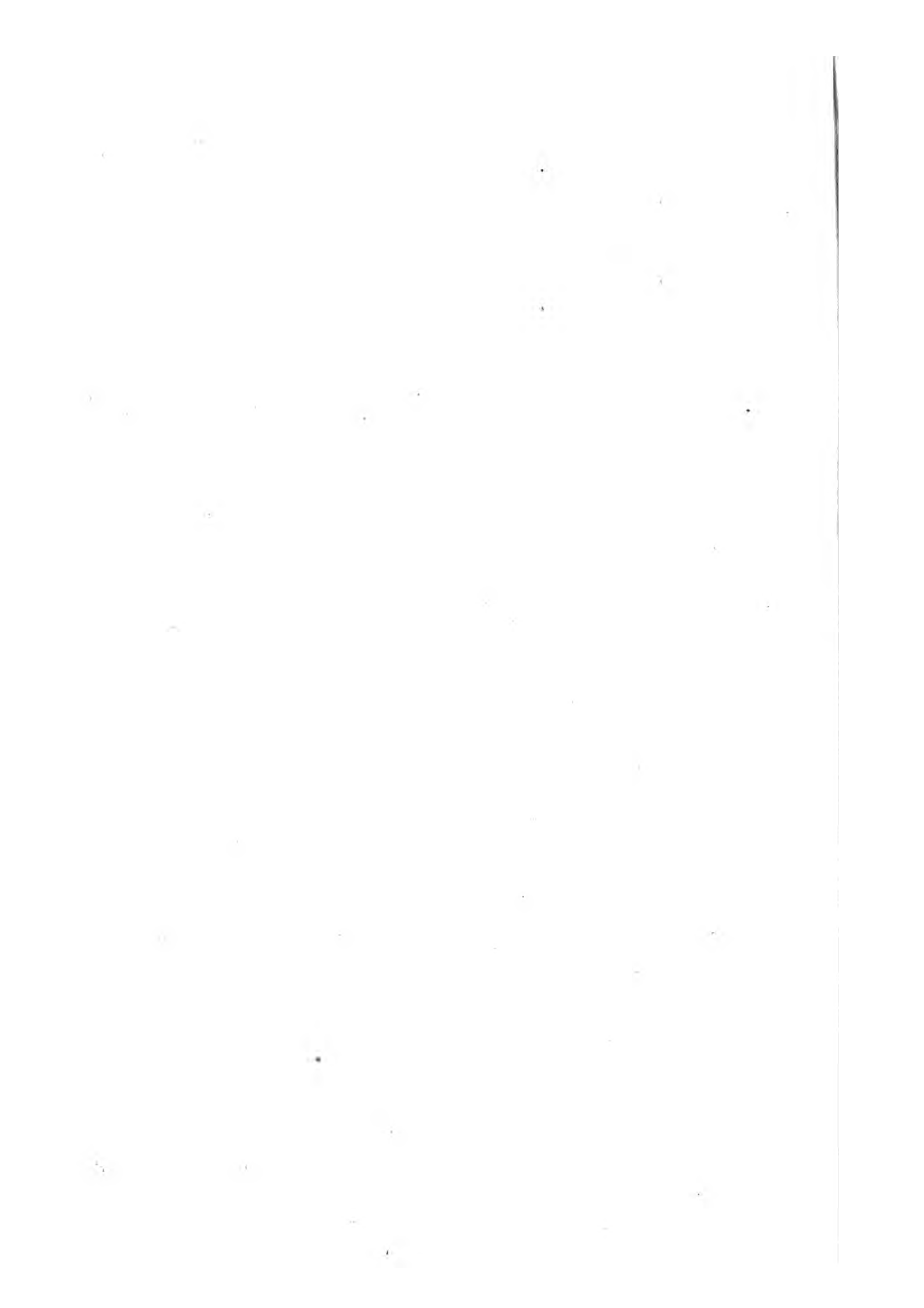
In Notes are also given the passages from the authorized version of the Old Testament which are quoted by the Evangelists in their narratives, in

order that it may be seen whether the quotations are made verbally or otherwise, and whether they have been taken from the Hebrew version or from the Greek Septuagint.

In some of the Notes it has been found impossible to avoid a certain degree of repetition, both because the subject was too large to be concluded in one note, and because each note was as much as possible confined to the one aspect of the inquiry presented by the text. In the most of such cases it will be found, that while such notes present a certain necessary amount of repetition, they view the question from a new standpoint, and generally adduce additional facts which bear strongly on the points under discussion.

The work is concluded with a few remarks strictly deducible from the facts brought under notice in the body of the work, and bear chiefly on two important questions which have been much misunderstood, viz. the inspiration of the Gospels, and the doctrine of the Trinity.

Should this work meet with the requisite encouragement, and the author's life be spared, the Gospels drawn up by the Evangelists Mark, Luke, and John will be published in a similar form. They are in manuscript, and have been several times revised.



MATTHEW, also called LEVI, was a born Jew, the son of ALPHÆUS, and one of Christ's twelve apostles. At the time of his call to the apostleship he was one of the collectors of taxes for the Roman Government, erroneously styled 'a publican' in our authorized translation of the Bible—a post generally lucrative, but held in abhorrence by the Jews, as it reminded them of their subjection to the Romans.

Two of Matthew's brothers were also apostles of Christ, viz. JAMES and JUDAS. In order that they might not be confounded with the other apostles of the same name, James was usually styled 'James the son of Alphæus,' to distinguish him from 'James the son of Zebedee;' while Judas, to distinguish him from Judas Iscariot, was variously termed 'Judas the brother of James,' or 'Lebbeus,' or 'Thaddeus.'

Alphæus was therefore highly honoured in having three sons in the apostleship.



## MATTHEW I.

### CHAPTER I.

THE book of the generation of Jesus Christ, the son (*a*) of David, the son of Abraham.

2 Abraham begat Isaac ; and Isaac begat Jacob ; and Jacob begat Judas and his brethren ;

3 And Judas begat Phares and Zara of Thamar ; and Phares begat Esrom ; and Esrom begat Aram ;

4 And Aram begat Aminadab ; and Aminadab begat Naasson ; and Naasson begat Salmon ;

5 And Salmon begat Booz of Rachab ; and Booz begat Obed of Ruth ; and Obed begat Jesse ;

6 And Jesse begat David the king ; and David the king (*b*) begat Solomon of her *that had been the wife* of Urias ;

7 And Solomon begat Roboam ; and Roboam begat Abia ; and Abia begat Asa ;

8 And Asa begat Josaphat ; and Josaphat begat Joram ; and Joram begat Ozias ;

9 And Ozias begat Joatham ; and Joatham begat Achaz ; and Achaz begat Ezekias ;

10 And Ezekias begat Manasses ; and Manasses begat Amon ; and Amon begat Josias ;

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*a.* Those who translated our Bible into English seem to have been in ignorance as to the uses of the definite and indefinite articles, and consequently in our authorized version they have, in hundreds of instances, not followed the Greek at all, but have added, left out, or transposed the articles—apparently to make the passage support their preconceived theories regarding certain doctrines. In many cases this was of little consequence ; but in many others it struck at the very foundation of our faith, by making the English translation teach the very opposite doctrine to what the original Greek text taught. In our Notes, instances will be given of this in their proper place. Meanwhile, see what a vital difference is made on the following phrase by using the definite or the indefinite article:—

## MARK.

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Jesus is a son of a God—or, is a son of the God—or, is the son of a God—or, is the son of the God. The difference in these phrases is so great, that they teach perfectly different doctrines relative to the nature of Jesus. Yet our translators, disregarding the Greek specification, translated all by the phrase, 'the son of God'—a phrase which scarcely occurs once in the Greek!

In this genealogy by Matthew, the translators style Jesus 'the son of David,' 'the son of Abraham.' The Greek only says 'a son,' or simply 'son.' The same fault runs through the whole of Luke's genealogy, which is lengthened out to an enormous extent by introducing words which are not in the Greek at all, viz. 'which was the son.' At the 23d and following verses of Luke, the Greek simply

LUKE.

III. 23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son of Heli*,

24 Which was *the son of Matthat*, which was *the son of Levi*, which was *the son of Melchi*, which was *the son of Janna*, which was *the son of Joseph*,

25 Which was *the son of Matthias*, which was *the son of Amos*, which was *the son of Naum*, which was *the son of Esli*, which was *the son of Nagge*,

26 Which was *the son of Maath*, which was *the son of Mattathias*, which was *the son of Semei*, which was *the son of Joseph*, which was *the son of Juda*,

27 Which was *the son of Joanna*, which was *the son of Rhesa*, which was *the son of Zorobabel*, which was *the son of Salathiel*, which was *the son of Neri*,

28 Which was *the son of Melchi*, which was *the son of Addi*, which was *the son of Cosam*, which was *the son of Elmodam*, which was *the son of Er*,

29 Which was *the son of Jose*, which was *the son of Eliezer*, which was *the son of Jorim*, which was *the*

reads: υἱὸς Ἰωσήφ, τοῦ Ἡλὶ, τοῦ Ματθαίου— a son of Joseph, of Heli, of Matthat, etc.

b. Genealogies more diverse than those of Matthew and Luke could scarcely be conceived. Matthew traces Christ's descent through the reigning kings of Juda; while Luke traces it through collaterals. The list of kings published in the second and third chapters of First Chronicles enables us to check Matthew's genealogy from Abraham to Zorobabel. But we have no means of checking Luke's list, nor yet from Zorobabel to Christ.

The genealogical list from Abraham to David is the same in Matthew and in Chronicles; but Matthew's has great omissions in it from David to Zorobabel, besides other false statements, as a comparison of the following lists will show:—

JOHN.

GENEALOGIES FROM		
	CHRONICLES.	MATTHEW.
1	David.	David.
2	Solomon.	Solomon.
3	Rehoboam.	Roboam.
4	Abia.	Abia.
5	Asa.	Asa.
6	Jehoshaphat.	Josaphat.
7	Joram.	Joram.
8	Ahaziah.	—
9	Joash.	—
10	Amaziah.	—
11	Azariah (Uzziah).	Ozias.
12	Jotham.	Jotham.
13	Ahaz.	Achaz.
14	Hezekiah.	Ezechias.
15	Manasseh.	Manasses.
16	Amon.	Ammon
17	Josiah.	Josias.
18	Jehoiakim.	—
19	Jeckoniah.	Jeckonias.
		Captivity.
20	Assir.	—
21	Pedaiah.	Salathiel.
22	Zerubbabel.	Zorobabel.

## MATTHEW I.

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon :

12 And after they were brought to Babylon, Jechonias begat Salathiel ; and Salathiel begat Zorobabel ;

13 And Zorobabel begat Abiud ; and Abiud begat Eliakim ; and Eliakim begat Azor ;

14 And Azor begat Sadoc ; and Sadoc begat Achim ; and Achim begat Eliud ;

15 And Eliud begat Eleazar ; and Eleazar begat Matthan ; and Matthan begat Jacob ;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations ; and from David until the carrying away into Babylon *are* fourteen generations ; and from the carrying away into Babylon unto Christ *are* fourteen generations.

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The above table proves that Matthew's list is cooked in order to make it correspond with his fanciful idea of fourteen generations between certain persons or events. Thus, from David to the Captivity, Matthew leaves out three generations between Joram and Ozias, calling Ozias the son of Joram, whereas he was his great-great-grandson. He also leaves out one generation between Josias and Jeckonias, viz. Jehoiakim, who was son of Josias and father of Jeckonias. The successive generations, from David to the Captivity, are therefore eighteen, or, if David be included, nineteen. Then Zorobabel was not the son of Salathiel, but his nephew, his father being Pedaiiah, who was the son of Assir, the son of Jeckoniah. But Assir is also omitted from Matthew's list.

These differences are of compara-

## MARK.

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tively little importance to us Christians, excepting in proving that the Holy Spirit of God could have had nothing to do with the composition of this chapter of Matthew's Gospel ; and that when Matthew wrote that chapter he was NOT inspired by the Holy Spirit. But this chapter is not only not inspired, it is not even a faithful transcript from the Jewish registers. It must be remembered that any truthful historian could have made a faithful transcript of the Jewish registers without any aid from the Holy Spirit. Yet Matthew has not even done this. If such be the case with the opening chapter of his Gospel, can we reasonably expect that the others will be better in either of these respects? It certainly does not look well for the antiquated clerical theory that the Gospels are 'inspired

## LUKE.

son of Matthat, which was *the son of Levi*,

III. 30 Which was *the son of Simeon*, which was *the son of Juda*, which was *the son of Joseph*, which was *the son of Jonan*, which was *the son of Eliakim*,

31 Which was *the son of Melea*, which was *the son of Menan*, which was *the son of Mattatha*, which was *the son of Nathan*, which was *the son of David*,

32 Which was *the son of Jesse*, which was *the son of Obed*, which was *the son of Booz*, which was *the son of Salmon*, which was *the son of Naasson*,

33 Which was *the son of Aminadab*, which was *the son of Aram*, which was *the son of Esrom*, which was *the son of Phares*, which was *the son of Juda*,

34 Which was *the son of Jacob*, which was *the son of Isaac*, which was *the son of Abraham*, which was *the son of Thara*, which was *the son of Nachor*,

35 Which was *the son of Saruch*, which was *the son of Ragau*, which was *the son of Phalec*, which was *the*

## JOHN.

narratives,' written, as they aver, at the dictation of the Holy Spirit, to find that the first chapter is not only untruthful, but is not even a faithful transcript of a public register.

The genealogy of Christ is only important to us as proving the general fact that, according to Jewish ideas, Jesus in the flesh, through his reputed father Joseph, was descended from King David and Abraham. Like all Orientals, the Jews traced no descent through females, and there is not the most distant hint in any portion of the New Testament that Mary was of the house of David.

By comparing Matthew's and Luke's lists, we find by both that Joseph's grandfather was called Matthat or Matthan, and that while Matthew calls his father Jacob, Luke calls him Heli. Joseph's father, then, had two names,

Jacob and Heli,—a very common thing among the Jews, where patronymics were not used;—witness Simon Peter, Matthew Levi, Judas Thaddeus, Paul Saul, etc. This fact quite reconciles the genealogies in so far as we Christians are concerned. All we care to know is that Jesus was descended from David, Judah, and Abraham; and both lists agree on this all essential point in so far as Jewish ideas are concerned, which traced the descent from the reputed father, and not from the mother. Our ideas of genealogy are quite different. But the Scriptures are of Eastern origin, and, of course, speak in the language and exhibit the ideas and customs of an Eastern people; and the statements made in these Scriptures must therefore be judged by their standards, and not by ours.



## MATTHEW I.

## MARK.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost (c).

19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost (c).

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c. 'Holy Ghost' is a most objectionable rendering of the Greek words πνεῦμα ἅγιος. A ghost is the spirit of a dead man, and in Greek is always styled a φάντασμα or a ψυχή. On the other hand, the word πνεῦμα always means 'spirit,' and is quite equivalent to our word spirit, but utterly opposed to our word ghost. In fact, it is abhorrent to every right-minded person to talk of the Spirit of God being 'a ghost.' The word ghost should therefore be obliterated from our Bibles and prayers as applied to the Spirit of God.

But the translators of our authorized version did not follow the Greek in the use of the definite article, but inserted it wherever they thought it would make the passage support the

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theological doctrine of the Trinity which they had adopted. We have examples of this at verses 18 and 20, where they introduced the definite article though it does not exist in the Greek text, and style that 'the Holy Ghost' which the Greek just as explicitly calls 'a holy Spirit.' They do the same throughout the New Testament, thus showing a desire to imply a personality to the Spirit; and it was for the same reason that they used the term 'ghost;'—for the double reason, indeed, of implying a personality where none exists in the Greek, and making the unlearned believe that 'the Holy Ghost' and the Spirit were different things—the one a person of the supposed Trinity, the other a quality of God. This was and

LUKE.

son of Heber, which was *the son* of Sala,

III. 36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

I. 26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women (*d*).

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her,

is a base imposture, which every man of principle must condemn.

*d*. From the angel's salutation, 'Blessed art thou among women,' and Mary's words, 'All generations shall call me blessed,' the corrupt Church of Rome concludes that Mary was to be worshipped. These phrases have no such meaning, but only express, as the angel properly interpreted the words, that she was a highly-favoured woman for being chosen to be the mother of the Messiah. Christ Himself proved that this must be alone the meaning of these words, by declaring that every one was more blessed than His mother who heard the word of God and did it.—Luke xi. 28.

The angel's salutation only went the

JOHN.

length of saying that Mary was to be 'blessed AMONG WOMEN,' which words explicitly exclude her from being blessed among men; and this fact of itself shows that the words have no reference to worship. But the fact is, these words do not even put Mary on a level with Jael the wife of Heber the Kenite, of whom it is written: 'Blessed ABOVE WOMEN shall Jael the wife of Heber the Kenite be.'—Judges vi. 24. Scripture thus puts Jael above Mary.

But the epithet 'blessed' in the Scriptures never has the meaning of 'being worshipped.' Christ in His Sermon on the Mount declared nine classes of persons to be 'blessed;' and if that meant that all such were to be worshipped, we should have at least one idol in every family.

## MATTHEW I.

21 And she shall bring forth a son, and thou shalt call his name JESUS : for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child (e), and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24. Then Joseph being raised from sleep did as the angel of the Lord

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Mary in her song of rejoicing fully explained what she understood by the angel's salutation. The great desire of every Jewish woman was that she would become the highly-favoured mother of the Messiah. Hence Mary rejoiced that she was chosen to be that highly-favoured mother. To prove barren, on the other hand, was such a reproach to a Jewess, that when Elisabeth conceived she blessed God for taking away her reproach among men.—Luke i. 25.

e. This quotation is made from the

## MARK.

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version of the Old Testament known as the Greek Septuagint, and not from the Hebrew. It is a remarkable fact that almost all the quotations made by our Saviour or His apostles from the Old Testament are taken from the Greek Septuagint, and not from the Hebrew version. The Hebrew version, which is that in our authorized translation, says: 'Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.'—Isa. vii. 14.

f. Here we have another example of the translators adding the definite

LUKE.

Fear not, Mary ; for thou hast found favour with God.

I. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest (*f*): and the Lord God shall give unto him the throne of his father David :

33 And he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man ?

35 And the angel answered and said unto her, The Holy Ghost (*g*) shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God (*f*).

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age : and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her.

II. 1 And it came to pass in those days, that there went out a decree from

article where there is none in the Greek text, and thus altering the meaning of the passage. The Greek says *υἱὸς ὑψίστου*, 'a son of highest,' not 'the son.' By the Greek there may be many sons, but the faulty English translation makes it appear as if there was but one son.

In like manner, at the end of verse 35, the Greek does not say that Jesus shall be called 'the son of God,' but it distinctly says, 'a son of God,' *υἱὸς Θεοῦ*.

*g*. Here is yet another example of the translators introducing the definite

JOHN.

article where none exists in the Greek, and by this indefensible addition making the passage to imply a personality in the Holy Spirit. The Greek says *πνεῦμα ἅγιον*—'a holy Spirit' shall come upon thee. This has a very different meaning from 'the Holy Ghost ;' and yet it is on these apparently minute differences that the most opposite theological doctrines often rest. Indeed, the doctrine of the Trinity, and the Personality of the Holy Spirit, are bolstered up by these false renderings of the original Greek text.

## MATTHEW I.

had bidden him, and took unto him his wife :

25 And knew her not till she had brought forth her firstborn son (*h*) ; and he called his name JESUS.

### CHAPTER II.

NOW when Jesus was born in Bethlehem of Judea in the days of Herod

## MARK.

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*h.* 'Her firstborn son' does not fully express the meaning of the Greek words *τὸν υἱὸν αὐτῆς τὸν πρῶτόγονον*, which literally mean 'her son, the firstborn.'

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This phrase necessarily implies that she had other sons afterwards. Mary, therefore, though a virgin before she was espoused to Joseph, proved after-

## LUKE.

Cesar Augustus, that all the world should be taxed.

II. 2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem ; (because he was of the house and lineage of David :)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger ; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them ; and they were sore afraid.

10 And the angel said unto them, Fear not : for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

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wards a fruitful mother, inasmuch as she had four sons besides Jesus, and several daughters.—Matt. xiii. 55 ; Mark vi. 3. She has therefore no

## JOHN.

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claim to the title of the Virgin Mary ; and her perpetual virginity is one of the delusions of the Romanists, alike opposed to reason and the Scriptures.

MATTHEW II.

MARK.

the king, behold, there came wise men (*k*) from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou Bethlehem (*l*) in the

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*i.* The Greek text says: Δόξα ἐν ὑψίστοις Θεῷ, 'Glory to the most high God.' It is a curious fact that the word ὑψίστος is never used by the Evangelists but as a title of God; and Jesus Himself is called by them 'a son of the Highest.' It was, besides, quite a common thing with Greeks, as it is with us, to associate a plural pronoun or adjective with a singular noun when they wished to express power: 'We, the King, delegate our authority.'

Some divines who are getting rabid for Romanism wish to translate the latter portion of this verse as it stands

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in the Douay Romish version: 'On earth peace among men of good pleasure.' If we are to follow the Greek, which is the only way to arrive at the truth, such a rendering is impossible without violating all the rules of grammar. The Greek text says: εἰς γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκία. As the words εἰρήνη and εὐδοκία are both in the nominative, the passage can only be translated as it is in our version, 'Peace on earth; good will to men.'

*k.* 'Wise men' is a bad translation of the Greek word μάγοι. The



LUKE.

II. 14 Glory to God (*i*) in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days (*m*) were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished (*n*), they brought him to Jerusalem, to present *him* to the Lord ;

Magi, whence we derive our word magician, were the priests, diviners, astronomers, and astrologers of the Medes and Persians, and at this time had their headquarters at Babylon, four months' journey from Jerusalem.

*l.* Micah v. 2: 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Juda, yet out of thee shall he come forth that is to be ruler in Israel.'

*m.* By the Law of God, given to the Jew, 'He that is eight days old shall be circumcised among you, every man-

JOHN.

child in your generations.' — Gen. xvii. 12; Lev. xii. 3.

*n.* By Leviticus xii. 2-8, we learn that the mother remained ceremonially unclean for forty days after the birth of a son, but eighty days after the birth of a daughter. During all that time she could not enter the temple; but on the expiry of these periods, she was bound to present herself in the temple and offer for her cleansing the sacrifices prescribed by the Law, viz. a lamb and a pigeon, or, if poor, two turtle-doves or two young pigeons ('sparrows' in the Hebrew).



## MATTHEW II.

land of Juda, art not the least among the princes of Juda : for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privately called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem (*p*), and said, Go and search diligently for the young child ; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed ; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him : and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh.

12 And being warned of God in a

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*o.* By verses 22, 23, and 27, Jesus was taken to the temple to be presented to the Lord, and to do for him after the custom of the Law. By the Mosaical law, the firstborn male of both man and beast was holy to the Lord, and was obliged, within certain limitations, to be offered in sacrifice. If the animal was unclean, it was to be exchanged for a clean animal ; but all the firstborn of men were to be redeemed, or bought back, by the parents paying five shekels of silver to the priests when the child was brought to the temple to be presented to the Lord. None but firstborn males were so presented, because none but firstborn males were holy to the Lord. This payment Joseph made for Jesus.—Ex. xiii. 2, xxxiv. 19, 20 ; Num. iii. 13, xviii. 15, 16.

*p.* On Christ's infantile life.—According to Luke's narrative, the infantile life of Jesus was spent at

## MARK.

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Nazareth ; but according to Matthew it was spent in Egypt.

Luke says, that after staying at Bethlehem till the time arrived for Mary and the babe being presented in the temple, and sacrifices offered for her purification, which would be when the child was forty days old, the parents returned to their own city, Nazareth.

Matthew, on the other hand, says that they stayed at Bethlehem till the Magi came from the East. We know from Ezra vii. 9 that it was a four months' journey from Babylon to Jerusalem ; and as some time would be lost in preparing for the journey after they saw the star which announced the birth of Jesus, at least five months would elapse from the birth of Jesus before the Magi could reach Bethlehem.

Matthew further states, that when the Magi left them, Joseph, Mary,

## LUKE.

II. 23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) (σ)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

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and the babe went down to Egypt, and stayed there till after the death of Herod. How long they stayed there will appear from the historical facts which are known; but Matthew assures us that when they returned they found that 'Archelaus did reign in the room of his father Herod.'

At this time, the appointment to the kingdom of Judea was in the hands of the Roman Emperor, so that Archelaus could not succeed his father Herod till he received the crown of Judea at Rome. History tells us that Archelaus did not get to Rome for nine months after his father's death; for, at the Passover which followed that event, he killed three thousand Jews at Jerusalem. We also know that Antipas and Salome opposed his succession before the Roman Emperor, and that Archelaus was detained for eighteen months in Rome before the Emperor

## JOHN.

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could be persuaded to decide in his favour.

If, therefore, we allow five months from the birth of Christ till the Magi saw Him at Bethlehem, and suppose that Herod died within three months after that; that Archelaus was detained for nine months in Judea after the death of his father before he could proceed to Rome; that he was detained in Rome for eighteen months, pleading his cause with the Emperor, and took a month to travel to Rome, and a month to return to Jerusalem, it will be seen that thirty-seven months, being three years and one month, *at least*, would elapse before this statement of Matthew could be fulfilled, that 'Archelaus did reign in the room of his father Herod.'

It is not possible to conceive a greater discrepancy in the statement of facts than occurs in these opposing narratives of Matthew and Luke.

## MATTHEW II.

dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word : for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt :

15 And was there until the death of Herod : that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama (*q*) was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for her children*, and would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel : for they

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Had they been inspired writings, they would have agreed as to facts, because the priestly theory of inspiration assumes that these narratives were in

## MARK.

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reality the work of the Holy Spirit. Every fact, however, known regarding them, when looked into with the light of reason, shows them to be purely

LUKE.

II. 31 Which thou hast prepared before the face of all people ;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against ;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser : she was of a great age, and had lived with an husband seven years from her virginity ;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom : and the grace of God was upon him.

JOHN.

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human productions, with no more inspiration than the writings of ordinary historians.

q. Jer. xxxi. 15.—‘A voice was

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heard in Ramah, lamentation, and bitter weeping ; Rachel weeping for her children refused to be comforted, because they were not.’

## MATTHEW II.

are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth (*r*): that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

### CHAPTER III.

IN those days came John the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye (*s*), for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight (*v*).

*r*. Matthew does not seem to have been aware that Nazareth was Joseph's native city, where he usually resided. Luke, however, gives us the full particulars,—both why he left it, in order to be enrolled and taxed at Bethlehem, and how, little more than forty days after the birth of Jesus, he returned there with his wife and son.

There is no passage in any of the prophets which mentions that Jesus was to be called either a Nazarene or Nazarite.

*s*. The Greek word *μετάνοια* is properly translated in our Bibles by the English word 'repentance,' and the verb *μετανοῶ* by the word 'repent.' The Greek words never mean 'penance,' or 'do penance,' as the Romanists render these words. Penance is to punish the body or the purse, being from the Latin word *pœna*, 'punishment.' But the Greek word does not mean punishment of any kind, but 'a change of heart,' 'a change of opinion,' being composed of the words *μετά*,

## MARK.

I. 1 The beginning of the gospel of Jesus Christ, the Son of God (*t*).

2 As it is written in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee (*u*).

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight (*v*).

with, and *νοῦς*, the mind or opinion. This single word, in fact, and the mode in which each Church translates it, marks the essential difference between Protestants and Romanists. Penance, which is opposed to Christ's teaching, is what the Romish Church inculcates as essential to salvation, and hence her monasteries and her nunneries. Repentance—a change of heart, is what the New Testament and Protestantism teach. Even the old prophet Joel, ii. 13, made the proper distinction, 'Rend your hearts and not your garments.' Rending the heart is repentance; rending the garments is penance. The Old Testament, which Christ abolished by His death, taught penance; the New Testament in Christ's blood alone teaches repentance.

*t*. Here is another marked example of the translators quite altering the meaning of what Mark wrote, by making him teach another doctrine than that which he meant to teach, by



III. 1 Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came

adding the definite article where it does not exist in the Greek, and leaving it out where the Greek puts it in. The Greek says: 'Ἰησοῦ Χριστοῦ υἱοῦ τοῦ Θεοῦ,—'of Jesus Christ, a son of THE GOD.' This is exceedingly specific—as specific as language could make it, for it expressly declares Jesus to be only one of the sons of God—'a son;' and at the same time it just as distinctly teaches that the Father of Jesus Christ is the one only true God—'THE GOD.'

This example shows how easily the meaning of a passage may be perverted by the translators altering such minute parts of speech as the articles; it absolutely makes the passage teach the very opposite doctrine to that which the author intended it should.

See what important bearings such tamperings have on the doctrine of the Trinity. As the passage stands in our authorized version, it is intended to support the doctrine of the Trinity, by making it appear as if Jesus were 'the only Son of God;' whereas Mark

I. 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? and he saith,

most explicitly calls Him only 'a son,' which necessarily implies that there were other sons; and it goes farther by also declaring that the Father of Jesus was the supreme and only God, by styling Him 'THE GOD.'

u. Mal. iii. 1.—'Behold, I will send my messenger, and he shall prepare the way before me.'

v. Isa. xl. 3-5.—'The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together.'

If we compare the above extract from the Hebrew of Isaiah with the words given by the Evangelists, it will at once be seen that they did not quote from the Hebrew version of the Old Testament.

### MATTHEW III.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins ; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism (*w*), he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come ?

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As every one knows, our English version of the Old Testament was made from the Hebrew, under the notion that it was more likely to be correct than the Greek version, called the Septuagint. Our Saviour and His apostles, however, were evidently impressed with the opposite belief, seeing that almost all the passages which they quote from the Old Testament are taken from the Septuagint. The passage here commented on is a notable one in point.

The above fact has most important bearings on the meaning of many of the Old Testament prophecies ; because the Septuagint version not only differs to a great extent from the Hebrew

### MARK.

I. 4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

I. 6 And John was clothed with camel's hair, and with a girdle of a skin about his loins ; and he did eat locusts and wild honey ;

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

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version in its chronology, but, in thousands of passages, gives different readings, and in a few teaches quite different doctrines. In several of these, there can be no doubt whatever that the Septuagint version gives the most probable reading ; whereas the Hebrew version has evidently been tampered with to suit the traditions of the Scribes and Pharisees.

From the circumstance of our Saviour and His apostles usually quoting the Septuagint, that version has an authority which the Hebrew version cannot claim. When, therefore, there is a difference in the reading, and they may almost be counted by the thousand, the Greek version is 'to be

LUKE.

unto John the son of Zacharias in the wilderness.

III. 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins ;

4 As it is written in the book of the words of Esaias the prophet, saying (*v*), The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight, and the rough ways *shall be* made smooth ;

6 And all flesh shall see the salvation of God.

III. 7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come ?

8 Bring forth therefore fruits

preferred as the more correct of the two.

*w.* Baptism with the Jews and all Oriental nations meant 'a ceremonial purification from sin.' When the whole body was to be purified, it was done in one of two ways, either by taking water in the hand and pouring it over the head, or by sprinkling the body with water (or with water mixed with blood), by means of a bunch of hyssop or of wool. It was considered to be more efficacious if the water was running—'living water,' as it was termed—because the running water was supposed to carry away the uncleanness. But the same idea prevailed relative to pouring and sprinkling.

JOHN.

I am not. Art thou that prophet ? and he answered, No.

I. 22 Then said they unto him, Who art thou ? that we may give an answer to them that sent us. What sayest thou of thyself ?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

VIII. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a

The water was rendered living by moving through the air, and the drops which reached the ground were held to carry away the sin or uncleanness, leaving the person ceremonially clean and pure.

When the Jews or other Orientals washed their hands or feet before sitting down to eat,—for this also was a ceremonial baptism (Mark vii. 4 ; Luke xi. 38),—the water was rendered living by being poured from a ewer over the hands or feet, while the soiled or unclean water was received into a basin held below, almost always covered with a wire netting to prevent the hands or feet again contracting pollution by touching the unclean water.



### MATTHEW III.

8 Bring forth therefore fruits meet for repentance :

9 And think not to say within yourselves, We have Abraham to *our* father : for I say unto you, That God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost (*x*), and *with* fire :

12 Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner : but he will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me ?

15 And Jesus answering, said unto him, Suffer *it to be so* now : for thus it becometh us to fulfil all righteousness. Then he suffered him.

Baptism in a font or bath, as practised by some Christian sects in the mistaken belief that it is the more scriptural, is wholly at variance with Jewish and Oriental ideas, because the first person dipped in the font or bath renders the whole water unclean, so that all the persons subsequently immersed contract fresh pollution, sin,

### MARK.

I. 7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water ; but he shall baptize you with the Holy Ghost.

I. 9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

or uncleanness, and are not, in any sense whatever, 'washed from their sins,' as the rite of baptism typifies they should be.

*x*. 'He shall baptize you with the Holy Ghost and with fire,' is both a faulty and a misleading translation of the Greek, αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρὶ, 'He shall baptize you in

LUKE.

worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

III. 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

III. 15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire:

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

III. 21 Now, when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened,

holy spirit and fire.' By the use of the phrase, 'the Holy Ghost,' the translators wished to imply a personality in the Spirit which is nowhere seen in the New Testament, and for the same reason they inserted the definite article 'the' where none exists in the Greek. It was disgraceful in the translators to allow their pre-

JOHN.

man that hath told you the truth, which I have heard of God: this did not Abraham.

I. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara, beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

judices in favour of the doctrine of a Trinity to interfere with the truth by translating the passage so as to deceive.

If there is a passage in the New Testament which ought to have opened the eyes of men to the fallacy and absurdity of the doctrine of the Trinity, this passage ought to have done so. Here it states that Jesus

### MATTHEW III.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit (*y*) of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

was to baptize men with the supposed third Person in that Trinity; and yet Trinitarians profess to believe that all the Persons in their assumed Trinity are equal in power and glory.

This passage is quite fatal to such a doctrine, for two reasons:—*First*, because it proves that what is termed Holy Spirit is not a personality, but an undefined essence or quality. And, *secondly*, because it is an improbability, not to say an impossibility, that the second supposed Person of this assumed Trinity should have power to take the supposed third Person and use him as if he were a created thing, like blood or water, to baptize men with.

This subject will be again treated of, from a different point of view, in the next note.

*y*. Here again we have an example of the confusion produced by translating the one Greek word πνεῦμα sometimes by the term 'spirit,' at other times by the term 'ghost.' In Matthew's 16th verse, Mark's 10th, in the 32d and middle of 33d verses of John, it is properly rendered 'spirit,' Matthew calling it 'the Spirit of the God,' τὸ Πνεῦμα τοῦ Θεοῦ; while Luke, in verse 22, calls it 'the Spirit, the holy,' τὸ Πνεῦμα τὸ ἅγιον; while John, at the end of the 33d verse, says of Christ: 'who baptizeth in holy spirit,' ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ. In not one of these passages is personality applied to the Spirit, though the translators wished it to appear that such was the case, by twice erroneously translating the Greek into the English phrase, 'the Holy Ghost.'

The baptizing or anointing with the

### MARK.

I. 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit (*y*), like a dove, descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

Holy Spirit of God was 'that which gave Jesus the title of 'The Christ,' which means 'the anointed.' It was this anointing which gave Jesus power to reveal the will of God to man, and to work miracles. Peter bears direct evidence to this: 'How the God anointed Jesus of Nazareth with Holy Spirit and power,' Ἰησοῦν τὸν ἀπὸ Ναζαρέτ ὡς ἔχεισαν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει.—Acts x. 38.

Now, in the eye of reason, such an anointing is utterly subversive of the doctrine of a Trinity, because, in order to enable the second Person of the Trinity to perform the task imposed on Him by the God and Father of all, the first Person of this supposed Trinity has to take the supposed third Person, and with Him baptize or anoint the supposed second Person.

Had Jesus been the second Person in a real Trinity, where all are supposed to be of equal power and glory, He would have had, in and of Himself, all the power and knowledge which the others had, or could impart to Him. But, contrary to all this, Christ's whole life on earth was spent in teaching men that He could do nothing of Himself, that all His knowledge and all His power came from His God and Father, and that even the doctrines He taught and the words He uttered were not His own, but God's.

No one can reconcile such acknowledged facts with the doctrine of a Trinity, which, indeed, is nowhere taught in the Scriptures when they are properly looked into. That doctrine was an adaptation and adoption of the trinity of gods taught by the ancient

## LUKE.

III. 22 And the Holy Ghost (*y*) descended in a bodily shape, like a dove, upon him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

heathen Greeks. But the ancient debased Christian Church, not content with the adoption of a trinity of male gods, shortly afterwards adopted the Greek goddess also, so that the corrupt Christian Church had then in her Pantheon the whole FOUR DEI MAJORES of the heathen Greeks, viz. the three male gods, Zeus, Poseidon, and Aidoneus, and the female goddess Heré; but all, to suit Christian ideas, re-baptized, so that Zeus became God the Father, Poseidon the Son, and Aidoneus the Holy Ghost, while Heré appeared as the Virgin Mary.

Once the first downward step was taken, the reversion of Christianity to Polytheism was rapid, for the ancient Church soon embodied all the inferior heathen gods and goddesses under the Christianized names of the saints and martyrs of her own Church; and we see the debasing effects of such worship on all the nations who follow the teaching of the Romish Church, for she has now no right to be called a Church of Christ, being truly the Church of Mary.

In the eye of reason, the doctrine of a Trinity, qualify it how men may, is neither more nor less than teaching a plurality of gods—teaching POLYTHEISM. A trinity of chief gods was taught by several nations before God revealed Himself to the Jews as JEHOVAH, THE ONE ONLY TRUE GOD; and it was for the purpose of putting an end to TRITHEISM and POLYTHEISM that MONOTHEISM was taught as the leading thread of the whole Old Testament revelations. God made no change on this fundamental doctrine of religion when He sent His messenger, Jesus

## JOHN.

I. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost (*y*).

34 And I saw, and bare record that this is the Son of God.

Christ, to make a further revelation of His will to man; but, on the other hand, it may be said that one of the special objects for which Christ was sent into this world was that He might re-affirm, in the most solemn manner, the UNITY of the one only true God. Thus it was the very last doctrine which He taught with His dying breath on the cross, and the very first which He taught when He rose from the grave, that the supreme God and Father of all was HIS GOD: 'MY GOD, MY GOD, why hast Thou forsaken me?'—Matt. xxvii. 46. 'Go to my brethren, and say unto them, I ascend unto MY FATHER AND YOUR FATHER; AND TO MY GOD AND YOUR GOD.'—John xx. 17.

If God the Father be the God of Jesus Christ, as these passages unmistakably teach, there can be NO Trinity.

Leaving out of sight the direct teaching that 'TO US THERE IS BUT ONE GOD, THE FATHER,' 1 Cor. viii. 6, it may be remarked that the above teaching of Christ is fully corroborated by the apostolic writings, in which occur at least seven passages which directly teach that GOD THE FATHER IS THE GOD OF OUR LORD JESUS CHRIST: 'Blessed be THE GOD AND FATHER OF OUR LORD JESUS CHRIST.'—Eph. i. 3. 'THAT THE GOD OF OUR LORD JESUS CHRIST, THE FATHER OF GLORY, may give unto you the Spirit of wisdom.'—Eph. i. 17; etc.

It ought also to be borne in remembrance that the ancient prophets all represent the Messiah as speaking of Jehovah as HIS GOD: 'My judgment is with Jehovah, and my work with



## MATTHEW.

### CHAPTER IV.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil (z).

2 And when he had fasted forty days and forty nights, he was afterward an hungered.

3 And when the tempter came to him, he said, If thou be the Son of God (a), command that these stones be made bread.

4 But he answered and said, It is written (b), Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God (a), cast thyself down: for it is written, He shall give his angels charge concerning thee (c), and in *their* hands they shall bear thee

MY GOD;’ and again: ‘MY GOD shall be my strength.’—Isa. xlix. 4, 5; etc. Then Jesus, even when in heaven, and seated at God’s right hand, still speaks of God as HIS GOD: ‘Him that overcometh will I make a pillar in the temple of MY GOD . . . and I will write upon him the name of MY GOD,’ etc.—Rev. iii. 12.

All such teaching is quite incompatible with the doctrine of a Trinity. This subject will often again be referred to, as passages bearing on it turn up in the evangelical narratives.

2. It is a remarkable fact that John says nothing about the Temptation. Matthew, Mark, and Luke agree that immediately after Jesus was baptized He was led by the Spirit into the wilderness, to be tempted of the devil. John, on the other hand, says that immediately after His baptism Jesus commenced His ministry, and he even particularizes what Jesus did each day after His baptism. Thus, John mentions that the day after Christ’s baptism, Andrew and his brother Simon spent the day with Jesus; that the next day Jesus called Philip and Nathanael of Galilee to the apostle-

## MARK.

I. 12 And immediately the Spirit driveth him to the wilderness.

13 And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

ship; and that the third day thereafter He attended the marriage in Cana, where He performed His first miracle by turning water into wine.

All this is quite incompatible with the narratives of the other Evangelists, who speak of forty days’ temptation in the wilderness immediately after His baptism (which was, without doubt, in the wilderness of Sinai), and which implies an equal time to return to Galilee. The above facts seem to have been hitherto overlooked, but they deserve the most serious consideration.

a. What a calamity it was to our version of the New Testament that the translators paid no attention to the definite and indefinite articles, but put in one or other, just as it pleased themselves, without any reference to the original Greek! These passages in Matthew and Luke’s narratives are instances in point. In both, the Evangelists make the devil twice say, *Εἰ υἱὸς εἶ τοῦ Θεοῦ*, ‘If thou art A Son of The God.’ It quite alters the sense of the devil’s query to render it, ‘If thou art The Son of God.’ The devil’s query implies that there were other

IV. 1 And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God (*a*), command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is de-

sons besides Jesus; and for aught we know, there may be many sons of God. The mere circumstance that John calls Jesus 'the only-begotten Son,' does not imply that Jesus was 'the only son,' but only that He was the only one of the sons of God who was 'begotten,' or 'born of a woman.' In Job we read that 'the sons of God came to present themselves before the Lord,' i. 6; and that 'all the sons of God shouted aloud for joy.' Paul, also, in Heb. i. 9, quoting from the Psalms, talks of Jesus having 'fellows:' 'THE GOD, THY GOD, hath anointed thee with the oil of gladness ABOVE THY FELLOWS.' We may also be quite sure, that when Satan tempted Jesus he would know well whether to call him 'A Son of God,' or 'The Son of God.' Had there been but one Son, Satan would have said, 'If thou art The Son of The God;' but the fact that both Evangelists agree that the devil twice asked, 'If thou art A Son of The God,' necessarily implies that there were other sons. Besides, let us note how particularly the devil specifies the existence of one only Supreme God, by calling Jesus A Son of THE GOD.

Some people may be apt to think that too much is made of the translators' inattention to definite and indefinite articles; but, in reality, our whole faith rests on such small matters, seeing that the meaning of a sentence is quite changed by substituting the definite for the indefinite article, or *vice versa*. It ought to be remembered that we cannot know what the Evangelists wrote unless we follow to the minutest particular the version they have given us; and we see in the above instance what a very different conclusion is deducible from the words which the Evangelists wrote from that which is deducible from the faulty translation given in our authorized version. In fact, they teach opposite doctrines.

b. Deut. viii. 3.—'Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live.'

c. Psalm xci. 11, 12.—'For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.'

## MATTHEW IV.

up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again (*d*), Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them ;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written (*e*), Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him; and, behold, angels came and ministered unto him.

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee ;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim :

14 That it might be fulfilled which was spoken by Esaias the prophet, saying (*f*),

15 The land of Zabulon, and the

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*d.* Deut. vi. 16.—‘Thou shalt not tempt the Lord thy God.’

It may be remarked that Christ’s answer does not mean that He was God, and that Satan was not to tempt him; but it means that neither Jesus nor any one was rashly to tempt God, by rushing into unnecessary danger in the vain expectation that angels would be sent miraculously to deliver him from it.

## MARK.

1. 14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.

I. 21 And they went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.

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*e.* Deut. vi. 13.—‘Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.’

Here, also, Christ’s reply to the devil does not mean that Jesus was God, and that Satan was bound to worship Him; but it means that Jesus, Satan, and the whole creation were alike bound to worship the one Supreme Ruler of all, Jehovah their God.

## LUKE.

livered unto me ; and to whomsoever I will I give it.

IV. 7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God (*a*), cast thyself down from hence :

10 For it is written, He shall give his angels charge over thee, to keep thee ;

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

IV. 14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

IV. 31 And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.

32 And they were astonished at his doctrine : for his word was with power.

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It may be remarked that our Saviour and the apostles usually quote the Old Testament Scriptures from the Greek version, termed the Septuagint. The quotation in the 10th verse of Matthew is from the Septuagint, and not from the Hebrew. The other quotations which Christ made in His Temptation are the same both in the Hebrew and the Greek versions ; so, as the last was

## JOHN.

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undoubtedly taken from the Greek, the probability is that all were taken from the Septuagint. This circumstance gives it an authority not possessed by the Hebrew version.

*f.* Isa. ix. 1, 2.—‘Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulon and the land of Naphtali, and after-



MATTHEW IV.

land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven (*g*) is at hand.

18 And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men (*h*).

ward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.'

We here see that Matthew does not quote from the Hebrew version of Isaiah, but from the Greek Septuagint, which, as will be seen by the above quotation, differs widely from the Hebrew.

*g*. In the evangelical narratives, 'the gospel' is almost invariably styled 'the kingdom of God,' or 'the kingdom of heaven.' We have here examples at the 17th verse of Matthew and 15th of Mark. But Mark, at verse 14, calls it more fully by its name of 'the gospel of the kingdom of God,' and at verse 15 'the gospel.'

According to Oriental phraseology, the gospel, or gospel dispensation, was most appropriately named 'the kingdom of heaven,' because the New Testament, brought into operation by Christ's death, conveyed to mankind AN INHERITANCE IN GOD'S HEAVENLY KINGDOM, even as the first Testament given to the Jews (erroneously styled

MARK.

I. 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the Sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men (*h*).

a covenant) gave to the Jews an inheritance in the land of Canaan.

It was a lamentable mistake which the translators of our Bible made when they rendered the Greek word *διαθήκη* by the English word 'covenant.' The Greek word means 'a will,' 'a testament,' 'a mortuary deed,' which only comes into operation on the death of the testator,—literally, *διά*, through, *θήκη*, a tomb. It therefore never has the meaning of the word 'covenant,' which is a simple agreement between parties, which may be altered at any time, which never can be confirmed so as to be rendered binding at all times, and which never conveys any inheritance. But the whole allusions to a *διαθήκη* by the sacred writers prove that its sole meaning is testament. Thus a testament alone is confirmed by the death of the testator, so that no man has power to add to it or alter it, as Paul so ably points out; and the references to both the first Testament (which was given to the Jews), and the New Testament in Christ's blood, conveying an inheritance, are so numerous that it is quite surprising they have been so much overlooked:—Deut. iv. 20, 21, xx. 16; 1 Chron. xvi. 18; Ps. cv. 11; Heb.

V. 1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake : but the fishermen were gone out of them, and were washing *their* nets.

ix. 15 ; Eph. i. 11 and 14 ; 1 Pet. i. 4, etc.

Wherever the word 'covenant,' therefore, occurs in the New Testament, it ought invariably to be altered to the word 'testament.' In the Old Testament both common agreements and testaments are mentioned ; but we have only to do with the first testament originally made with Abraham, but renewed in full, and first reduced to writing, in the days of Moses ; and, according to the Mosaic account, its words actually first written on the stone tablets by the finger of God Himself : Ex. xxxiv. 28 ; Deut. iv. 13, v. 22, ix. 10, 11.

It is worthy of remark that Jesus in all His discourses only says, as here, that the kingdom of God IS AT HAND. He never said it had come till He uttered the cry on the cross, 'It is finished ;' and this for the substantial reason that THE NEW TESTAMENT IN HIS BLOOD was only brought into operation by His death : 'For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead ; otherwise it is of no strength at all while the testator liveth.'—Heb. ix. 16, 17.

I. 35 Again, the next day after, John stood, and two of his disciples ;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God !

37 And the two disciples heard him speak, and they followed Jesus.

*h.* There can be no doubt that each of these four narratives was intended to be an account of the call to the apostleship of these disciples ; yet the narratives of Luke and of John differ so much from those of Matthew and Mark, and from one another, that they look as if they referred to different events.

John's narrative, in addition to the call, evidently relates the first acquaintance of Jesus with Andrew and his brother, Simon Peter, with Philip and Nathanael.

Matthew's, Mark's, and Luke's narratives, on the other hand, evidently mean to refer to the same event ; but while Matthew and Mark's accounts are so similar that the one might be only a copy of the other, Luke's narrative is so different that it cannot be reconciled with them in any one particular, excepting in the allusion to them becoming fishers of men.

Of the three accounts, Luke's seems to be the most truthful, as it certainly is the most circumstantial, and as it also gives a reason for Andrew, Simon, James, and John being called at the same time, seeing they were partners, and all assisted in bring-

**MATTHEW IV.**

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

**MARK.**

I. 18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James *the son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

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ing to land the miraculous draught of fishes. His account also shows the character of Christ in a more favourable light, as it makes Him provide an immense supply of food for these disciples' families, when He

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called away the bread-winners to be His followers.

These irreconcilable discrepancies prove that the evangelical narrators never could have written under divine inspiration.

LUKE.

V. 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they enclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men (*h*).

11 And when they had brought their ships to land, they forsook all, and followed him.

JOHN.

I. 38 Then Jesus turned and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael (*i*), and saith unto him, We have found him of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

*i.* There can be no doubt whatever that Nathanael was one of Christ's twelve apostles. John's statement of the meeting of the apostles with Jesus at the Sea of Galilee, after His resurrection, proves this point. John

always calls him Nathanael, or Nathanael of Cana in Galilee, while the other Evangelists call him Simon; but in order that he may not be confounded with Simon Peter, they either call him Simon the Canaanite, or Simon Zelotes.

## MATTHEW IV.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy ; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

### CHAPTER V.

AND seeing the multitudes, he went up into a mountain : and when he was set, his disciples came unto him :

## MARK.

I. 38 And he said unto them, Let us go into the next towns, that I may preach there also : for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

III. 7 But Jesus withdrew himself with his disciples to the sea : and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan ; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him :

10 For he had healed many ; inso-much that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

III. 13 And he goeth up into a mountain, and called *unto him* whom he would : and they came unto him.



LUKE.

JOHN.

VI. 17 . . . and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases ;

18 And they that were vexed with unclean spirits : and they were healed.

19 And the whole multitude sought to touch him : for there went virtue out of him, and healed *them* all.

I. 49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God ; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou ? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

VI. 12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

MATTHEW V.

2 And he opened his mouth, and taught them, saying (*k*),

3 Blessed *are* the poor in spirit (*l*): for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye when *men* shall revile you, and persecute *you*, and

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*k*. It is a remarkable fact that neither Mark nor John take any notice of this very notable discourse, known as Christ's Sermon on the Mount. By Matthew's account, this sermon was spoken in its entirety while Jesus sat on a hill. But by Luke's account, only a small portion of it was spoken by Jesus at this time; while the greater portion was preached on divers other occasions during His whole ministry, so that to find the parallel passages of what is related as one discourse by Matthew, we have to wade through Luke's whole narrative, when we discover that chapters iii., vi., viii., ix., xii., xiii., xiv., and xvi. contain portions of this one discourse.

MARK.

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No such discrepancies could have existed had the narratives been written under divine inspiration; indeed, this single fact is of itself more than sufficient to refute that unprovable clerical theory.

*l*. Nothing can be conceived more different—ay, more opposed—than the doctrines which Matthew and Luke make Jesus to teach in the opening sentences of this discourse. Matthew makes Jesus to affirm that nine classes of persons are 'blessed.' Hence these are spoken of as the 'nine Beatitudes,' because in the Vulgate each sentence commences with the word 'beatus.' Of these nine beatitudes, only four are noticed by Luke, and two of these teach

## LUKE.

VI. 13 And when it was day, he called *unto him* his disciples :

17 And he came down with them, and stood in the plain, and the company of his disciples.

20 And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor (*l*): for yours is the kingdom of God.

21 Blessed *are ye* that hunger now : for ye shall be filled. Blessed *are ye* that weep now : for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall

## JOHN.

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opposite doctrines to the corresponding two narrated by Matthew.

Thus Luke reports Jesus as saying : 'Blessed be ye poor : for yours is the kingdom of God.' While Matthew says the words which Christ used were : 'Blessed are the poor in spirit : for theirs is the kingdom of heaven.' Greater differences in words and doctrine could not be taught.

Again, Luke makes Christ say : 'Blessed are ye that hunger now : for ye shall be filled ;' whereas Matthew says the words were : 'Blessed are they which do hunger and thirst after righteousness : for they shall be filled.'

If we look at the spiritual character of Christ's teaching, we cannot for a moment doubt that Matthew gives

the truthful version of Christ's discourse. It deserves notice, however, that Luke's account is consistent with itself, inasmuch as in verses 24, 25, and 26, he makes Jesus give the antitheses to the four beatitudes he alone notices, by pronouncing woes on the rich, the full, the laughing, and the well-spoken of.

Matthew and Luke's accounts, therefore, of what Christ taught relative to these beatitudes, are totally irreconcilable, and blow to the winds all ideas of the evangelical narratives being inspired writings. Had they been inspired, they would have agreed in the doctrine taught, even though they differed in the words, but here they both differ in words and doctrines.



MATTHEW V.

shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad ; for great is your reward in heaven : for so persecuted they the prophets which were before you.

13 Ye are the salt (*m*) of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle (*n*), and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house.

MARK.

IX. 49 For every one shall be salted with fire, and every sacrifice shall be salted with salt (*m*).

50 Salt is good ; but if the salt have lost his saltness, wherewith will ye season it ? Have salt in yourselves, and have peace one with another.

IV. 21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed ? and not to be set on a candlestick ?

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*m.* There is as much discrepancy in the words which each Evangelist puts in Christ's mouth relative to salt, as in the circumstances under which each

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says the remarks regarding it were introduced. Salt loses its taste when it is thrown into the fire, or was burnt on the altar with the meat sacrifices

LUKE.

separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

VI. 23 Rejoice ye in that day, and leap for joy : for, behold, your reward *is* great in heaven : for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich ! for ye have received your consolation.

25 Woe unto you that are full ! for ye shall hunger. Woe unto you that laugh now ! for ye shall mourn and weep.

26 Woe unto you when all men shall speak well of you ! for so did their fathers to the false prophets.

XIV. 32 Salt (*m*) *is* good : but if the salt have lost his savour, wherewith shall it be seasoned ?

35 It is neither fit for the land, nor yet for the dunghill ; *but* men cast it out. He that hath ears to hear, let him hear.

VIII. 16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed ; but setteth *it* on a candlestick, that they which enter in may see the light.

*Also*

XI. 33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

in the temple. The heat drove off the chlorine, and left the insipid soda as an ash. This was what Christ alluded to as salt losing its savour.

JOHN.

*n.* There is no correspondence in the words which each Evangelist ascribes to Jesus regarding the candle, even though the sense agrees.

## MATTHEW V.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the Law, or the Prophets (*o*). I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment :

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell-fire (*p*).

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*o*. Jesus Christ came into this world to fulfil all the predictions which the prophets made regarding Him ; and all were fulfilled, in so far as His life on earth was concerned, when He uttered on the cross the words, 'It is finished.' This clearly shows, as Luke puts it, that the old Jewish dispensation, bound up in the Law and the Prophets, was only to continue in force till the Gospel — the New Testament in Christ's blood — superseded it.

## MARK.

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Those who drew up the creeds and confessions of the Reformed Churches seem not to have been aware of this, though taught so clearly in Paul's Epistles and in the above passage, so that the doctrines taught in these confessions are not pure Christianity, but a mongrel Christianized Judaism, founded as much on the abolished Law and Prophets, as on the New Testament, which is the only sacred book whose laws are binding on the Christian.

LUKE.

JOHN.

XVI. 16 The Law and the Prophets (*o*) were until John : since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the Law to fail.

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*p.* The translators of our Bible, either through ignorance of the Greek, or through the desire to oppose Romish superstitions, translated two Greek words, which have very different meanings, by the one English word 'Hell.' These words are Γέεννα and Ἅδης. The first of these, Gehenna, is the word which occurs in these passages, and is properly rendered 'Hell.' This word in the New Testament invariably means the place of everlasting fire, the lake of fire, the

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bottomless pit. The other word, 'Hades,' which our translators sometimes rendered 'Hell' (Acts ii. 27-31 ; Rev. xx. 13, 14, etc.), but sometimes 'the grave' (1 Cor. xv. 55), invariably means 'the place where the souls of men are kept till the great day of judgment.' Wherever, therefore, this Greek word Hades occurs, it ought to have been left untranslated as Hades, because we have no equivalent word for it in our language.

That Hades has no such meaning as

## MATTHEW V.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee ;

24 Leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery :

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell (*p*).

30 And if thy right hand offend thee, cut it off, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell (*p*).

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'Hell,' even the Bible teaches ; for in Rev. xx. 13, 14, we are informed that when 'DEATH AND HADES' shall give up the dead that are in them, in order that they may be judged at the great day of judgment, as there will be no further use for them, 'DEATH AND HADES WERE CAST INTO THE LAKE OF FIRE'—that is, into Hell. This

## MARK.

IX. 47 And if thine eye offend thee, pluck it out : it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire ;

48 Where their worm dieth not, and the fire is not quenched.

43 And if thy hand offend thee, cut it off : it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched ;

44 Where their worm dieth not, and the fire is not quenched.

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lake of fire is described by Christ Himself as τὴν γέενναν, τὸ πῦρ, τὸ ἀσβέστον, 'The Hell, the fire, the unquenchable.'—Mark ix. 43. Matthew, in narrating the same discourse, makes Jesus call it τὴν γέενναν τοῦ πυρός, 'The Hell of fire,' and in another place, τὸ πῦρ τὸ αἰώνιον, 'The fire, the everlasting.'—xviii. 9, 8. HADES and

XII. 58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

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**HELL** are therefore two very different places.

Besides all this, Hell is a place of punishment, but **HAI**DES is not. It is a place of rest or of sleep. Peter, in his speech to the Jews on the day of Pentecost, told them that though righteous King David had been in Hades since his death, some eleven

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hundred years before, he had not yet ascended to heaven.—Acts ii. 34. And Peter afterwards informs us in his Epistle, that when Christ died on the cross, His spirit went down to Hades to preach the gospel to the spirits of men who lived on the world before the flood. From these two passages it is apparent that, up to the days when



## MATTHEW V.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement (*q*):

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery (*r*), and whosoever shall marry her that is divorced committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all: neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also (*s*).

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Peter wrote and spake, the souls of all men who had ever lived on the earth were still in Hades; and from the other parts of Scripture, we learn that up to the day when this world is to be burnt up, and the final judgment to take place, the souls of all men will be kept in Hades. This is corroborated by Christ's own words, and by Peter and Paul teaching that no one ascends to heaven till after the second coming of Christ, till after the great day of judgment: 'Christ the first-fruits;

## MARK.

X. 10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

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afterwards they that are Christ's AT HIS COMING.'—1 Cor. xv. 23.

From this it will be seen how erroneous are the doctrines on this subject which are taught by the Romish, the Episcopalian, and the Presbyterian Churches, all whose teachings on this subject are founded on priestly superstitions and doctrines of men, and not on the teaching of Christ and His apostles.

*q*. Deut. xxiv. 1. — 'When a man hath taken a wife, and married her,

LUKE.

XVI. 18 Whosoever putteth away his wife, and marrieth another, committeth adultery : and whosoever marrieth her that is put away from *her* husband committeth adultery.

VI. 29 And unto him that smiteth thee on the *one* cheek offer also the other ; and him that taketh away thy cloak forbid not *to take thy* coat also (*s*).

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and it come to pass that she find no favour in his eyes, . . . then let him write her a bill of divorcement, and give it into her hands, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife.'

r. For the note on divorce, see Matt. xix. 9. But it may here be remarked that there is no correspondence between either the words or doctrines which each Evangelist says Christ taught relative to divorce and

JOHN.

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adultery. It is quite impossible that He could have used the words or taught the doctrine which Luke says He taught, because we know He allowed the necessity of divorce ; and Matthew's and Mark's reports teach totally different doctrines.

s. We are again and again informed by the Evangelists that both the apostles and the people 'understood none of those things.' It is therefore not at all surprising to find the Evangelists attributing to Jesus words hav-

## MATTHEW V.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away (*s*).

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy :

44 But I say unto you (*t*), Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ;

45 That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

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ing such different meanings as in these verses. Here Matthew says, that if a man sue thee at the law, and take away thy coat, let him have thy cloak also. But Luke makes Jesus speak of a man stealing the coat. Again, Matthew says that Christ recommended a man not to turn away from a borrower; whereas Luke's version is, that if a man steals away your goods, you are not to ask them back again.

z. There can be no doubt whatever that in these verses Matthew and Luke are reporting the very same discourse of Jesus; yet be it observed, that not in a single instance do they agree as to the words which He used, nor even as to the manner of introducing the subject of loving our enemies. It is quite apparent that Jesus in uttering that discourse could only have used one set of words; so that if He used those reported by Matthew, He could not have used those put in His mouth by Luke, and *vice versa*.

This discordance in the narratives of the Evangelists proves that we have

## MARK.

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no certainty as to the words which Christ used; and thus proves, beyond the possibility of dispute, that no inspiration resides in the words. This, however, does not to the same extent affect the doctrines which are taught, for the same doctrine may be taught in various words. Nay, the very circumstance that each Evangelist, while teaching the same doctrine, puts different words in Christ's mouth, proves that it is the doctrine which is alone 'inspired,' that it is the doctrine which is alone 'revealed,' and has any claim to be called the 'revealed word of God.'

The doctrine which Christ taught in these verses is that which specially distinguishes the Christian from the Jew and all heathen nations,—'Love your enemies,' 'Love one another.'

The English Church, apparently forgetting that Christianity abolished Judaism, and forgetting the above special command of Christ, has not only a cursing service in Lent, but admits to her daily worship the whole of the Jewish Psalms, with all their

LUKE.

VI. 30 Give to every man that asketh of thee ; and of him that taketh away thy goods ask *them* not again (*s*).

27 But I say unto you which hear (*t*), Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to *them* of whom ye hope to receive, what thank have

imprecations on the personal and national enemies of the Jewish people. She thus shows her ignorance of what Christianity is, and also the lamentable ignorance of her priests as to the reasons why all the curses of the Jewish law were embodied in the Jewish psalms. As the use of these cursing Jewish psalms in Christian worship has lately been defended in a Christian magazine, in a series of papers, it is necessary to explain the true state of matters, as the English expositors have evidently not the most distant glimmerings of the truth.

The Psalms, having been composed for the Jews, were drawn up in agreement with the laws under which the Jews lived, and of course embodied all the curses contained in that law. In order to keep the Jew true to the worship of one God, the Mosaical law taught them to regard all the idolatrous nations around them as enemies to God and to themselves, with whom they were to have no intercourse, but were to hate, to curse, and to destroy.

JOHN.

XIII. 34 A new commandment I give unto you (*t*), That ye love one another ; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

XV. 12 This is my commandment, That ye love one another, as I have loved you.

17 These things I command you, that ye love one another.

Now the experience of all nations has shown that the surest way to get a people to obey commandments, or remember events in the nation's history, is to embody them in the national songs. Accordingly, the Psalms, the national songs of the Jews, are full of passages containing horrible imprecations on their enemies, calling on God to confound and to curse them, to bring every possible evil upon them, to make their wives widows, their children fatherless and beggars, to prevent any from having compassion on them, and finally, to wipe them from the face of the earth. Nay, these psalms even pronounce the man blessed who shall dash their little ones against the stones. Now these imprecations are not confined to a few of these psalms, but, out of the one hundred and fifty psalms, at least fifty embody one or more of such imprecations, and perhaps thirty more breathe the same spirit.

Christianity abolished Judaism, with all its laws of retaliation, hatred, re-

## MATTHEW V.

## MARK.

48 Be ye therefore perfect (*u*), even as your Father which is in heaven is perfect.

### CHAPTER VI.

TAKE heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.

2 Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth;

4 That *thine* alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet; and when thou

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venge, and cursing, and substituted a higher, a holier, a purer religion of love. If, therefore, the Jewish psalms are to be used in Christian worship, they must be purged of all their Judaism, purged of all those elements which Christ abolished by His death, truly called by Paul 'a ministration of condemnation,' 'a ministration of death.'—2 Cor. iii. 7, 9.

The Christian law is:

'But I say unto you, Love your

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enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.'—Matt. v. 44.

'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.'—John xiii. 34, 35.



LUKE.

ye? for sinners also lend to sinners, to receive as much again.

VI. 35 But (*t*) love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful (*u*), as your Father also is merciful.

JOHN.

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'As ye would that men should do unto you, do ye also to them likewise.'—Luke vi. 31.

'Forgive us our debts, as we forgive our debtors.'—Matt. vi. 12.

'Bless them which persecute you, bless and curse not.'—Rom. xii. 14.

'Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.'—1 John iii. 15.

'Dearly beloved, avenge not your-

selves. . . . Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.'—Rom. xii. 19-21.

*u.* Here we have another discrepancy as to what Christ said, and nothing to guide us as to which of these very different phrases He used—whether He said: 'Be ye perfect,' or, 'Be ye merciful.'



MATTHEW VI.

hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.

9 After this manner therefore pray ye (*w*): Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread (*x*).

12 And forgive us our debts, as we forgive our debtors (*y*).

13 And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen (*z*).

14 For if ye forgive men their

MARK.

XI. 25 And when ye stand (*a*) pray-

*w.* If, without question, we assume the truth of Matthew's and Luke's narratives as to the manner in which our Lord's Prayer was introduced to the notice of His disciples, He must have spoken it on two several occasions,—*first*, in His Sermon on the Mount; *secondly*, on His disciples asking Him to teach them a prayer.

Much useless discussion has arisen as to whether this was designed to be a liturgical prayer, or as a mere form or framework for the order in which our petitions should be arranged. It may undoubtedly be used for both such purposes; but there seems to be just as little doubt that it was intended to be a liturgical prayer, from whose words there was to be no deviation. Luke's account of how the prayer was introduced leads to this conclusion. The disciples asked a prayer, not a form; and Jesus in giving it said distinctly: 'When ye pray, say, Our Father,' etc. This allowed no variation from the words

which He gave. But Matthew's account of the manner in which the prayer was introduced is, if possible, stronger still as to the conclusion that it was a liturgical prayer. Christ was condemning the lengthened prayers of the Pharisees and their frequent repetitions. How could giving a form of prayer cure either the one or the other?

But there is an argument, if possible, stronger than either, though quite overlooked by the Presbyterian clergy, partly from their prejudice against fixed prayers, partly through their ignorance of the Greek version. If we consult the Greek, we shall see that Matthew does not represent Christ as saying, 'After this manner therefore pray ye;' but he makes Jesus say, 'THUS, therefore, say ye.' The Greek of Luke is more specific still, and cannot be misunderstood. It is not simply, 'When ye pray,' but it is, 'WHENEVER ye pray,' — *Οταν*. Christ's directions to us, therefore, are not only that we are to use His very

XI. 1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins : for we also forgive every one that is indebted to us. And lead us not into temptation ; but deliver us from evil.

words, but that EVERY TIME WE PRAY WE ARE TO REPEAT HIS PRAYER. Yet hundreds of the Presbyterian churches never make use of this prayer in any part of their religious services !

*x.* This petition is badly rendered, not giving the meaning of the Greek text. Matthew says : τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον, 'Our bread, the needful, give us this day ;' Luke uses the like phrase. The word means the needful, or sufficient quantity to keep us alive. Luke, however, instead of σήμερον, uses the phrase, καθ' ἡμέραν, which means 'daily,' or, 'day by day,' so that Luke's version is, 'Give us daily our needful bread.'

*y.* In this petition there is no correspondence between Matthew's and Luke's version, so the English Church has adopted a version of her own differing from both, viz. : 'Forgive us our trespasses as we forgive them that trespass against us.' This proves that that Church, whatever her priests may say, has no belief in verbal inspiration.

*z.* There is no authority for introducing the words, 'For thine is the kingdom, and the power, and the glory, for ever. Amen.' There is not the least likelihood that Jesus would have introduced such words in His Sermon on the Mount ; and accordingly, no such words are to be found in the best Greek manuscripts. They should therefore be struck out as a monkish interpolation. They are, besides, not in Luke's version, where the prayer was given in answer to a request for a prayer.

*a.* Mark here alludes to the Jews' usual posture at prayer in the temple, by saying, 'When ye stand praying.' In the temple-worship, the people were only admitted to the large open court, where stood the altar for burnt-offerings, and which was in front of the tabernacle. None but the officiating priest entered the tabernacle. When the Jew, therefore, was worshipping in the temple, he was forced to stand in the open court, where there were no seats, so that he could

## MATTHEW VI.

trespasses, your heavenly Father will also forgive you :

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover, when ye fast, be not as the hypocrites, of a sad countenance : For they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face ;

18 That thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father, which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal :

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal :

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness !

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only rest himself by kneeling on the pavement, or on a square of carpet, if he brought one. In consequence of its being an open court, where the sun's rays were so powerful as easily to produce a *coup-de-soleil* unless the head were well defended by a turban, both priests and people worshipped

## MARK.

ing, forgive, if ye have aught against any ; that your Father also which is in heaven may forgive you your trespasses.

XI. 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

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with their heads covered ; but to show that they were worshippers, and stood on holy ground, they cast their shoes off, and stood barefoot.

As our public worship is entirely different from that of the Jews,—as we offer no burnt-offerings, and consequently do not require to worship in

XII. 33 Sell that ye have, and give alms ; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

XI. 34 The light of the body is the eye : therefore when thine eye is single, thy whole body also is full of light ; but when *thine eye* is evil, thy body also is full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

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the open air ; as our worship admits all the people to the very sanctuary of God, because all are a holy priesthood ; as, consequently, we worship under cover, and the climate is too intemperate to worship barefooted, our religious services and ceremonies are entirely different from those of the

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Jews, and may be altered in any manner to suit the taste, or the prejudices, or the fanaticism, or superstition of the worshippers,—all such truly trifling matters being left free in the New Testament, with the sole advice : ‘ Let all things be done decently and in order.’—1 Cor. xiv. 40.

MATTHEW VI.

MARK.

24 No man can serve two masters (*b*): for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you, by taking thought, can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

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*b.* It ought to be noted that Luke, instead of narrating all these topics, from the 24th to the 34th verses of Matthew, as part of Christ's Sermon

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on the Mount, narrates them as having been spoken towards the close of His ministry. This single fact, taken in connection with the circumstance that

LUKE.

XI. 36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

XVI. 13 No servant can serve two masters (*b*): for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

XII. 22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls?

25 And which of you, with taking thought, can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

JOHN.

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the Evangelists, while giving the general meaning, do not agree in the words which they ascribe to Jesus, proves that all Christ's discourses are

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handed down to us on purely human testimony, and that 'the inspiration' or 'revelation' does not reside in the words, but in the things which the



## MATTHEW VI.

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof (c).

## CHAPTER VII.

JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to

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words teach. It proves, also, that the only part of the evangelical writings which can be 'inspired,'—that is, 'which are revelations from God,'—are the words which Christ spake, which, by Christ's own confession, 'were not His own, but God's.' It must be remembered that these revelations

## MARK.

IV. 24 And he saith unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

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were not made known by God direct to the Evangelists, but they were made known by Jesus to the whole Jewish people; and the evangelical narratives are simply the records of events and discourses which the Evangelists, in common with the Jewish people, saw with their own

LUKE.

XII. 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after : and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God ; and all these things shall be added unto you.

XII. 32 Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom (c).

VI. 37 Judge not, and ye shall not be judged : condemn not, and ye shall not be condemned : forgive, and ye shall be forgiven :

38 Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye ?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye ? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou

JOHN.

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eyes and heard with their own ears. They are, consequently, no more inspired than are the writings of any historian who chronicles the events of his own day. They CONTAIN the words of revelation ; but that does not make them to be 'inspired writings,' any more than quoting

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Christ's words in a sermon would entitle it to be called 'inspired.'

c. It is here seen that Matthew gives a very different conclusion to this part of Christ's discourse to that which Luke gives. Both are good conclusions, but utterly at variance the one with the other.

MATTHEW VII.

cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things (*d*) to them that ask him!

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.

MARK.

XI. 24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

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*d.* Whether did Christ say, 'give good things,' or 'give the Holy Spirit'? for it must be apparent to every one that He could only have made use of

LUKE.

see clearly to pull out the mote that is in thy brother's eye.

XI. 9 And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.

10 For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone ? or if *he ask* a fish, will he for a fish give him a serpent ?

12 Or if he shall ask an egg, will he offer him a scorpion ?

13 If ye then, being evil, know how to give good gifts unto your children ; how much more shall *your* heavenly Father give the Holy Spirit (*d*) to them that ask him ?

VI. 31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye ? for sinners also love those that love them.

JOHN.

XIV. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask anything in my name, I will do *it*.

*Also*

XV. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

*Also*

XVI. 23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name : ask, and ye shall receive, that your joy may be full.

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one of these phrases. But the Greek does not say, 'give the Holy Spirit,'

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but it says, 'give a holy spirit,' which has a very different meaning indeed.

13 Enter ye in at the strait gate : for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat :

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles ?

17 Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ?

LUKE.

VI. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

XIII. 23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

VI. 43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

III. 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

VI. 46 And why call ye me, Lord, Lord, and do not the things which I say?

*Also*

XIII. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto

JOHN.



MATTHEW VII.

23 And then will I profess unto them, I never knew you : depart from me, ye that work iniquity.

24 Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock (e) :

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand :

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine :

29 For he taught them as *one* having authority, and not as the scribes.

CHAPTER VIII.

WHEN he was come down from the mountain, great multitudes followed him.

e. In this parable, just as in every other reported by more than one Evangelist, Matthew puts different

MARK.

I. 22 And they were astonished at his doctrine : for he taught them as one that had authority, and not as the scribes.

I. 40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him,

words in Christ's mouth from what Luke does. This clearly demonstrates that the inspiration (that is, the

LUKE.

you, I know you not whence ye are :

XIII. 26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are : depart from me, all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

VI. 47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like :

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock : and when the flood arose, the stream beat vehemently upon that house, and could not shake it ; for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth ; against which the stream did beat vehemently, and immediately it fell ; and the ruin of that house was great.

IV. 32 And they were astonished at his doctrine : for his word was with power.

V. 12 And it came to pass, when he was in a certain city, behold a man full of leprosy ; who, seeing Jesus,

revelation) resides not in the words, but in the things taught, or doctrines revealed ;—in other words, there is

JOHN.

no such thing as 'verbal inspiration.'

## MATTHEW VIII.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will ; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man ; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when Jesus was entered into Capernaum, there came unto him a centurion (*f*), beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof : but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me : and I say to this *man*, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that fol-

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*f.* Matthew relates this incident as a personal interview between Jesus and the centurion. Luke, on the other hand, makes it a much more effective story, by narrating incidents

## MARK.

If thou wilt, thou canst make me clean.

I. 41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will ; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away ;

44 And saith unto him, See thou say nothing to any man : but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places : and they came to him from every quarter.

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which show that the centurion did not see Jesus at all, but sent all his requests to Jesus through his friends. Both accounts cannot be true ; and if we had to make a choice as to which

## LUKE.

fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

V. 13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

VII. 1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not

was the most probable, we should give the preference to Luke's account.

This terrible discrepancy as to facts in the evangelical narratives demonstrates to every mind capable of being

## JOHN.

swayed by reason, that the Evangelists wrote their narratives as ordinary historians, with no more aid from the Holy Spirit than ordinary historical writers.

## MATTHEW VIII.

lowed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven :

12 But the children of the kingdom (*g*) shall be cast out into outer darkness : there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way ; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand (*h*), and the fever left her : and she arose, and ministered unto them.

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*g.* 'The children of the kingdom' are the persons styled in the Scriptures 'the elect,' and 'the chosen people of God.' Notwithstanding of their being this, it is here declared that their election would not ensure their ad-

## MARK.

I. 29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up ; and immediately the fever left her, and she ministered unto them.

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mission to heaven. It is therefore false doctrine which the Confession of Faith teaches regarding election and predestination, resulting from the circumstance that the Westminster divines had not the most

LUKE.

worthy that thou shouldest enter under my roof :

VII. 7 Wherefore neither thought I myself worthy to come unto thee : but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers ; and I say unto one, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

*Also*

XIII. 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

IV. 38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever ; and they besought him for her.

39 And he stood over her, and rebuked the fever ; and it left her. And immediately she arose and ministered unto them.

JOHN.

distant ideas as to what election and predestination meant in the New Testament.

*h.* The accounts as to what Jesus did, when he cured Peter's wife's mother, vary considerably. Luke

says he stood over her and rebuked the fever, when it left her ; Matthew says he merely touched her hand ; while Mark says he took her by the hand and lifted her up.



MATTHEW VIII.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses (*i*).

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man (*k*) hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

*i*. Isaiah liii. 4.—'Surely he hath borne our griefs and carried our sorrows.'

*k*. The Greek invariably styles Jesus *ὁ υἱὸς τοῦ ἀνθρώπου*—'The Son of the man;' evidently having a special reference to the prophecies which foretold He should be 'the Son of the man David.' 'The Son of man' is, in any case, a mistranslation, both because it does not follow the Greek, and because it makes Jesus appear to be the representative Son of mankind; whereas the appellation has

MARK.

I. 32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

IV. 35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as

an entirely different signification, referring to the fulfilment of prophecies. Ezekiel, in his prophecies, always, and properly, calls himself son of man, *υἱὸς ἀνθρώπου*. But Christ invariably styles Himself 'the Son of the man,' which has an entirely different meaning.

As Jesus, however, came to fulfil all the prophecies regarding Himself, it is more than likely that when He styled Himself 'the Son of the man,' He intended also to direct attention to the fact of His being the son or seed of

LUKE.

IV. 40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him ; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he, rebuking *them*, suffered them not to speak : for they knew that he was Christ.

IX. 57 And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests ; but the Son of man (*k*) hath not where to lay *his* head.

IX. 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead : but go thou and preach the kingdom of God.

VIII. 22 Now it came to pass on a certain day, that he went into a ship with his disciples : and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

Abraham, to whom it was promised, 'In thy seed shall all the nations of the earth be blessed.'—Gen. xxii. 18. This is corroborated by Paul pointedly alluding to this view of the case in his Epistle to the Galatians, iii. 16, where he says: 'He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ.'

As both of these explanations of the phrase illustrate the truth of the prophecies, and direct attention to them, it is extremely probable that

JOHN.

both were intended by Christ when He called Himself 'the Son of the man.' They are quite at variance with the usual meaning given to the phrase, which originated from want of a critical knowledge of the Greek, and from both translators and expositors paying no attention to the insertion of the definite article, which in many cases, as in this, quite alters the meaning of the passage. Wherever in the New Testament, therefore, this phrase is met with, it must be altered to 'the Son of the man.'

MATTHEW VIII.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us : we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils (*l*), coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God (*m*)? art

7. Here is another discrepancy which proves that the Evangelists did not write their narratives under divine inspiration. Matthew says there were 'two possessed with devils' who met

MARK.

he was in the ship. And there were also with him other little ships.

IV. 37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow : and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

V. 1 And they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

V. 6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and

Jesus; while Mark and Luke agree there was only one. It is quite unlikely there would be two such demoniacs in one place.

Matthew also states that the miracle

LUKE.

VIII. 23 But as they sailed he fell asleep : and there came down a storm of wind on the lake ; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, Master, we perish ! Then he arose, and rebuked the wind and the raging of the water : and they ceased, and there was a calm.

25 And he said unto them, Where is your faith ? And they, being afraid, wondered, saying one to another, What manner of man is this ! for he commandeth even the winds and water, and they obey him.

VIII. 26 And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

VIII. 28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I

was wrought in the country of the Gergesenes, while Mark and Luke say it was in the country of the Gadarenes.

*m.* Matthew makes the devils call Jesus 'Son of the God,' *υἱὸς τοῦ Θεοῦ*;

JOHN.

while both Mark and Luke make the devil style him 'Son of the God the most high,' *υἱὸς τοῦ Θεοῦ τοῦ ὑψίστου*. It would be difficult to render a reason for translating these words, 'Son of

MATTHEW VIII.

thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

God most high' in Luke, and 'Son of the most high God' in Mark. Of course the translation in Mark is the more correct, as it inserts the definite article which is in the Greek text, and

MARK.

said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

V. 8 (For he said unto him, Come out of the man, *thou* unclean spirit.)

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

V. 11 Now there was there, nigh unto the mountains, a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were chucked in the sea.

V. 14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

thus characterizes God the Father as THE SUPREME GOD.

These phrases are, of course, quite opposed to the doctrine of a Trinity, and are another strong argument in



LUKE.

to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

VIII. 29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep (*n*).

VIII. 32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

VIII. 34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the

JOHN.

favour of the MONOTHEISM which the Scriptures alone teach.

*n.* 'Deep' is a bad rendering of the Greek word *ἄβυσσος*—called in Revelation 'the bottomless pit,' or what we

call 'Hell,' the place of residence of the devils. Mark, however, only says that the legion of devils asked not to be sent out of the country where they then were.



MATTHEW IX.

CHAPTER IX.

AND he entered into a ship, and passed over, and came into his own city (*o*).

2 And, behold, they brought to him a man sick of the palsy, lying on a bed : and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer ; thy sins be forgiven thee (*p*).

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts ?

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*o*. Matthew states that the cure of the man with the palsy occurred at his own city Nazareth, whereas Mark says it occurred at Capernaum.

*p*. The Jews were taught by their law, that all sicknesses and infirmities were sent by God as a punishment for sins. Every sick or disabled person,

MARK.

V. 17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him : and all *men* did marvel.

II. 1 And again he entered into Capernaum after *some* days ; and it was noised that he was in the house (*o*).

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door : and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was : and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee (*p*).

II. 6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies ? who can forgive sins but God only (*q*) ?

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therefore, was called by the Jews 'a sinner.' Hence, in one case, the Jews asked Jesus the question : 'Who did sin, this man, or his parents, that he was born blind ?' Hence, also, Mary Magdalene was called 'a sinner,' because she had been possessed with devils.

LUKE.

country of the Gadarenes round about besought him to depart from them ; for they were taken with great fear. And he went up into the ship, and returned back again.

VIII. 38 Now the man out of whom the devils were departed besought him that he might be with him : but Jesus sent him away, saying,

39 Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

V. 18 And, behold, men brought in a bed a man which was taken with a palsy : and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee (*ρ*).

V. 21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone (*q*)?

22 But when Jesus perceived their

To cure a person of a bodily distemper proved to the Jew that the healer had also the power to pardon the sins of the sick person. In this case, as Jesus wished to direct attention to His power to forgive sins, He first forgave the sin, and, in proof, restored the man to health.

JOHN.

*q.* This is another faulty rendering of the Greek, in consequence of the definite article being omitted to be inserted by our translators. The Greek text says: *εἰ μὴ εἷς ὁ Θεός*—'Who can forgive sins "but one, The God"?' while Luke says: *εἰ μὴ μόνος ὁ Θεός*—'but The God alone.'

MATTHEW IX.

5 For whether is easier, to say, *Thy* sins be forgiven thee ; or to say, Arise, and walk ?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 And as Jesus passed forth from thence, he saw a man, named Matthew (*r*), sitting at the receipt of custom : and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples (*s*).

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners (*t*) ?

*r.* Writers who support the Popish delusion of the virginity of Mary, in order to support their views are obliged to hold that Cleopas and Alpheus are the same person, utterly forgetful of the fact here stated, that Alpheus had three sons who were apostles, viz. Matthew, James, and Judas. As the Mary whose sons were called 'brothers' of Jesus had no son called either Levi or Matthew, and as

MARK.

II. 8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts ?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee ; or to say, Arise, and take up thy bed, and walk ?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all ; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

II. 13 And he went forth again by the sea-side ; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the *son* of Alpheus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

II. 15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples : for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his dis-

Cleopas was, besides, one of the twelve apostles, while Alpheus was not an apostle at all, but only the father of three of them, these two undoubted facts knock to pieces these false doctrines and teachings of the Romish Church, even though upheld by a Pope who professes to be infallible.

*s.* The word 'publican' is, for modern English, about the worst possible rendering of the Greek word

## LUKE.

thoughts, he, answering, said unto them, What reason ye in your hearts?

V. 23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

V. 27 And after these things he went forth, and saw a publican, named Levi (*r*), sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

V. 29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners (*t*)?

τελώνης, which means 'tax-gatherer,' and has no reference to the mode in which the tax was collected, whether by the Government direct, or by letting the taxes to the highest bidder, as we do with our toll-bars. The Roman taxes were usually let, or farmed, as some people chose to call it. But the principal rarely appeared, but employed subordinates to collect the tax. It was these collectors who were

## JOHN.

obnoxious to the Jews, because they constantly reminded them of their subjection to the Romans. The word 'tax-gatherer' should, therefore, in every case, be substituted for that of 'publican,' which, in our day, is alone applied to a 'retailer of alcoholic drinks.'

ε. It will be seen that the Evangelists differ as to the question which the Pharisees put to the disciples, as to

## MATTHEW IX.

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved (*u*).

## MARK.

ciples, How is it that he eateth and drinketh with publicans and sinners (*t*)?

II. 17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

II. 18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

II. 21 No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

II. 22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

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eating and drinking with publicans and sinners. Luke says the question was why they (the disciples) ate and drank with publicans and sinners; whereas Matthew and Mark agree that the question was why Jesus,

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their Master, ate and drank with them.

Matthew also reports, at verse 13, that Christ made use of words not alluded to by Luke or Mark, viz.: 'But go ye and learn what that mean-



LUKE.

V. 31 And Jesus answering said unto them, They that are whole need not a physician ; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

V. 33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees ; but thine eat and drink ?

34 And he said unto them, Can ye make the children of the bride-chamber fast while the bridegroom is with them ?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

V. 36 And he spake also a parable unto them ; No man putteth a piece of a new garment upon an old : if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

V. 37 And no man putteth new wine into old bottles ; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles ; and both are preserved.

39 No man also, having drunk old *wine*, straightway desireth new ; for he saith, The old is better.

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eth, I will have mercy and not sacrifice' —thus quoting from Hosea vi. 6: 'For I desired mercy, and not sacrifice, and the knowledge of God more than burnt-offerings.'

u. This, and the corresponding verses

JOHN.

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in Mark and Luke, are mistranslated in consequence of the translators' ignorance of Eastern customs. In these countries wine and water are carried about in skin bags, made of the whole skin of kids, camels, and oxen. These



MATTHEW IX.

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live (*w*).

19 And Jesus arose, and followed him, and *so did* his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about; and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

rapidly get worn out, so that a fermentable fluid like wine cannot with safety be put into an old bag, as the slightest fermentation would cause the bag to be torn open, when the wine would be spilled. This is exactly what the Greek says: *ρήγνυται οὐ σακός*, 'the skin bags rend' (or tear). *σακός* is a skin bag, and the verb *ρήγνυμι* means 'I tear,' or 'I rend;' it never means 'I burst.'

*w*. This is another of the miracles in which the narratives so differ in the

MARK.

V. 21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live (*w*).

24 And *Jesus* went with him; and much people followed him, and thronged him.

V. 25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging

facts that every one must be convinced that the Evangelists could have had no divine aid—no inspiration—during their composition, else there would have been a perfect agreement among them as to facts.

Matthew says that the daughter of Jairus was dead before he came to Jesus; but Mark and Luke agree that she was still living, but at the point of death. To show that their statement was the true one, both Mark and Luke

LUKE.

VIII. 40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him (*w*).

VIII. 43 And a woman, having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanchèd.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched

say that a messenger came afterwards to Jairus from his house to tell him that his daughter was dead, and that he had better trouble Jesus no further, the messenger arriving just after Jesus had cured the woman with the issue of blood.

It must be acknowledged that Mark and Luke's version of the story is the most probable, as it is not the least likely that Jairus would have gone to Jesus at all had his daughter been dead

JOHN.

before he left. Knowing, however, that he had left her apparently just at the point of death, when every minute was precious, it was a terrible trial of his faith to see Jesus delayed by the woman with the issue of blood, and Jesus not hastening to his daughter, but delaying to speak to the woman. And yet this very incident was, no doubt, intended to strengthen his faith in the power of Christ to heal; and it seems to have produced this effect.

MATTHEW IX.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place ; for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose (*y*).

26 And the fame hereof went abroad into all that land.

MARK.

thee, and sayest thou, Who touched me ?

V. 32 And he looked round about to see her that had done this thing.

33 But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole ; go in peace, and be whole of thy plague.

V. 35 While he yet spake, there came from the ruler of the synagogue's house *certain* which said, Thy daughter is dead : why troublest thou the Master any further ?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep ? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi ; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked ; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

*y*. It has been objected by some that Jesus cannot with propriety be called 'the first-born from the dead,' as Paul calls Him in Col. i. 18, or 'the first-

begotten of the dead,' as John calls Him in Rev. i. 5, seeing that in this and other instances persons have returned to life after being dead. The answer to

LUKE.

him, and how she was healed immediately.

VIII. 48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

VIII. 49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter and James and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

JOHN.

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this is very simple. All these died again, and are at this moment under the dominion of death, their spirits being asleep in Hades, waiting for the day of judg-

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ment. Jesus alone is risen from the dead to die no more, and is now seated at the right hand of God—'the first fruits of them that slept.'—1 Cor. xv. 20, 23.

## MATTHEW IX.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened: and Jesus straitly charged them, saying, *See that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues (z), and preaching the gospel of the kingdom, and healing every sickness, and every disease, among the people.

36 But when he saw the multi-

## MARK.

V. 43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

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z. The Jews' only place for public worship was 'the temple' at Jerusalem, and previous to its being built, 'the tabernacle;' and no public worship was allowed in the synagogues so long as the Jews were a nation and the temple was in existence. The word synagogue means a school or assembly; and synagogues did not

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exist in Judea till the return from the Captivity. They were then established for the purpose of teaching the people the laws of Moses and the writings of the prophets. The scribes and Pharisees usually explained what was read, but any one was allowed to do this, and strangers were often invited to offer words of comment.

XI. 14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

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The very fact that in a country as large as Scotland, and densely peopled, there was only one place for public worship, proves that the modern ideas of Sabbath observance, founded, as they profess to be, on the Jewish Sabbath law, are entirely erroneous. Only those Jews who lived within the city of Jerusalem could, by any possibility,

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have attended public worship. The whole of the rest of the people could only observe the Sabbath as the law commanded that it should be observed, viz. as a day of rest from their ordinary avocations, and as a day of feasting and of rejoicing.—Ex. xx. 10, xxiii. 12, xxxi. 15, xxxv. 2; Lev. xxiii. 2, 3, 37, 38, etc.; Luke xiv. 1.



## MATTHEW IX.

tudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few ;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

## CHAPTER X.

AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease (*a*).

2 Now the names of the twelve apostles are these ; the first, Simon, who is called Peter, and Andrew his brother ; James *the son* of Zebedee, and John his brother (*b*) ;

3 Philip, and Bartholomew ; Thomas, and Matthew the publican ;

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*a.* Nothing in the life of Christ strikes one with greater astonishment than the power which Jesus possessed to delegate to His apostles the power of working miracles. This striking fact proves to every thinking mind that Jesus possessed powers far beyond human, and that His nature was not that of common humanity. The possession of these powers, however, does not prove that He was God ; because He Himself repeatedly declared that all His powers were given Him by God, and that of Himself He could do nothing : 'The Son can do nothing of himself.'—John v. 19. 'I can of mine own self do nothing.'—John v.

## MARK.

VI. 7 And he called *unto him* the twelve, and began to send them forth by two and two ; and gave them power over unclean spirits.

III. 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils.

III. 16 And Simon he surnamed Peter ;

17 And James *the son* of Zebedee, and John the brother of James, (and he surnamed them Boanerges, which is, the sons of thunder ;)

18 And Andrew, and Philip, and

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30. But it proves to us that the supreme God, in sending His messenger Jesus to man, had fully endowed Him with supernatural powers in order to accredit Him to man as a special messenger from God, and of a higher nature than His former messengers, the prophets. John, no doubt, had this point specially in view when he wrote of Jesus, 'God giveth not the Spirit by measure unto him.'—John iii. 34.

*b.* Several of the apostles were called by the same name ; and to prevent confusion, distinctive appellations had to be given. Thus, of the two named Simon, one was distinguished as Peter, Cephas, or Cleopas, while the other

X. 2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

IX. 1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

VI. 12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

VI. 14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

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was designated Zelotes, or as Simon the Canaanite, or, as John calls him, Nathanael of Cana in Galilee. Of the two named James, one was distinguished as James the son of Zebedee, the other as James the son of Alpheus. Of the two named Judas, one was distinguished as Judas Iscariot, the other as Judas the brother of James, or as Lebbeus or Thaddeus.

It has been carefully kept out of sight by the Romanists, and by the class of writers who favour Romanism, that three sons of Alpheus were apostles, viz. Matthew, James, and Judas, because it destroys their dogma of the perpetual virginity of Mary, and

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proves to be false all the supposed facts by which that dogma is bolstered. (See Note to Matt. xiii. 55.)

A great proportion of the twelve had brothers with them in the apostleship. Thus Peter and Andrew were brothers; James and John, the sons of Zebedee, were brothers; Matthew, James, and Judas, the sons of Alpheus, were brothers; and most probably, Thomas called Didymus, or the twin, was twin brother of Bartholomew, both sons of Tolmai.

When we endeavour to find out from the Scriptures, and not through lying priestly traditions, whether any of the apostles were related to Jesus by blood,

## MATTHEW X.

James *the son* of Alpheus, and Leb-  
beus, whose surname was Thaddeus ;

4 Simon the Canaanite, and Judas  
Iscariot, who also betrayed him.

5 These twelve Jesus sent forth,  
and commanded them, saying, Go  
not into the way of the Gentiles,  
and into *any* city of the Samaritans  
enter ye not (c) :

6 But go rather to the lost sheep of  
the house of Israel.

7 And as ye go, preach, saying,  
The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers,  
raise the dead, cast out devils : freely  
ye have received, freely give.

9 Provide neither gold nor silver,  
nor brass in your purses,

10 Nor scrip for *your* journey,  
neither two coats, neither shoes, nor  
yet staves ; for the workman is  
worthy of his meat.

11 And into whatsoever city or  
town ye shall enter, inquire who in  
it is worthy ; and there abide till ye  
go thence.

12 And when ye come into an  
house, salute it.

13 And if the house be worthy, let  
your peace come upon it : but if it  
be not worthy, let your peace return  
to you.

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we find that two of them were His  
cousins, viz. James and John, the  
sons of Zebedee and Salome, the latter  
being the sister of Mary the mother of  
Jesus. This fact accounts for James  
and John being such favourites with  
Jesus, and accompanying Him in all His  
special trials and miracles. None of  
Christ's brothers by blood were among

## MARK.

Bartholomew, and Matthew, and  
Thomas, and James the *son* of  
Alpheus, and Thaddeus, and Simon  
the Canaanite,

III. 19 And Judas Iscariot, which  
also betrayed him. And they went  
into an house.

VI. 8 And commanded them that  
they should take nothing for *their*  
journey, save a staff only ; no scrip,  
no bread, no money in *their* purse :

9 But *be* shod with sandals ; and  
not put on two coats.

VI. 10 And he said unto them, In  
what place soever ye enter into an  
house, there abide till ye depart from  
that place.

11 And whosoever shall not re-  
ceive you, nor hear you, when ye  
depart thence, shake off the dust  
under your feet for a testimony  
against them. Verily I say unto you,  
It shall be more tolerable for Sodom

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His apostles ; and almost up to the  
close of His ministry His brothers did  
not believe that He was the Messiah :  
'For neither did his brothers believe  
in him.'—John vii. 5.

c. Matthew is the only Evangelist  
who mentions that Jesus limited the  
mission of the apostles to the house of  
Israel, and forbade them to preach to

## LUKE.

VI. 16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

IX. 2 And he sent them to preach the kingdom of God, and to heal the sick.

IX. 3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

*Also*

X. 4 Carry neither purse, nor scrip, nor shoes; and salute no man by the way.

IX. 4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing everywhere.

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Samaritans and Gentiles. In this Jesus acted as a pure Jew, and in strict conformity with the Mosaical laws, which forbade the Jews having any intercourse with the Gentile nations around them. Jesus, being a born Jew, was bound to observe the whole laws of God as revealed to Moses, for He only brought in the New Testament dispensation by His death.

## JOHN.

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Accordingly, Jesus Himself taught: 'I am not sent but unto the lost sheep of the house of Israel.'—Matt. xv. 24. And, in fact, it was not till after Christ's resurrection that even the gospel of salvation was allowed to be preached to the Gentiles—the nations of the world.—Matt. xxviii. 19; Mark xvi. 15; Luke xxiv. 47.

## MATTHEW X.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city (*d*).

16 Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.

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*d.* Matthew, Mark, and Luke agree that Jesus declared that in the day of judgment it would be more tolerable for the inhabitants of Sodom and Gomorrha than for the inhabitants of the cities in Judea and Galilee in which He preached. The inhabitants of these cities were those known as God's own peculiar people, 'His elect.' This statement, therefore, affirms that men will neither escape judgment nor punishment because they are the elect people of God, though the Calvinists falsely declare that they will; but it shows, what the Scriptures everywhere affirm, that no man whatever

## MARK.

and Gomorrha in the day of judgment, than for that city.

VI. 12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

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shall escape judgment, but that all shall receive a righteous judgment 'according to their works,' for 'there is no respect of persons with God.'—Rom. ii. 6, 11. These words of Paul show that the Calvinists completely misunderstood what election meant in the Scriptures. Besides, it is clearly declared in Christ's parable of the servants who knew and who did not know their master's will, that the judgment will be a righteous one, without respect of persons, for in that parable Christ declares that those who knew their master's will, and did it not (*i.e.* Jews and Christians), shall be



LUKE.

*Also*

X. 5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it : if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you ;

9 And heal the sick that are therein ; and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you : notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city.

X. 3 Go your ways : behold, I send you forth as lambs among wolves.

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punished with many stripes ; while those who knew not his will (*i.e.* the heathen), even though they committed things worthy of many stripes, shall be punished with few stripes.

Christ's statements and parables, therefore, teach us, and our reason approves, that punishment in the world to come shall be proportioned to the sins committed in this. Punishment, therefore, in the world to come, cannot be eternal. All, after condign punishment, will be saved for the sake of Christ's sacrifice for sinners. This

JOHN.

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is the glorious doctrine of salvation by Christ. 'As in Adam all die, even so in Christ shall all be made alive.'—1 Cor. xv. 22. 'He died for all.'—2 Cor. v. 15. 'Christ died for the ungodly.'—Rom. v. 6. 'And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.'—1 John ii. 2.

All, therefore, which the Confession of Faith teaches relative to election, predestination, condemnation of the heathen, and eternal punishment, is false, and utterly opposed to the truths taught in the New Testament.



## MATTHEW X.

17 But beware of men ; for they will deliver you up to the councils, and they will scourge you in their synagogues :

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak : for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you (*e*).

21 And the brother shall deliver up the brother to death, and the father the child : and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake : but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another : for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come (*f*).

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*e.* Our translators of the New Testament endeavoured to give a personality to the Spirit, by translating the Greek word *πνεῦμα* into the English word 'ghost,' which is an altogether false rendering. Here it is to be noted that what Mark and Luke term 'the Holy Spirit' (not 'ghost,' as in our translation) is called by Matthew 'the Spirit of your Father.' More than this,

## MARK.

XIII. 9. But take heed to yourselves : for they shall deliver you up to councils ; and in the synagogues ye shall be beaten : and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate ; but whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the Holy Ghost (*e*).

XIII. 12 Now the brother shall betray the brother to death, and the father the son ; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake : but he that shall endure unto the end, the same shall be saved.

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Luke, at xi. 20, styles 'the finger of God' that which Matthew in the corresponding passage, at xii. 28, calls 'the Spirit of God.' All this is opposed to any idea of personality in the Spirit, and equally opposed to the doctrine of a Trinity.

*f.* Divines have done all they can to mystify the Scriptures ; and their practice is to look for hidden meanings,

LUKE.

XII. 11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say :

12 For the Holy Ghost (*e*) shall teach you in the same hour what ye ought to say.

*Also*

XXI. 12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer :

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

XXI. 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends ; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

JOHN.

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when, all the time, the true meaning is floating on the surface. Here there can be no doubt that the phrase, 'till the Son of the man be come,' means, 'till the gospel dispensation be come.' It did not truly 'come' till Christ's death. In this sentence, Jesus fixes the very time when the coming of the Son of the man shall take place. It was to happen before the disciples, whom

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He had sent to preach the advent of the gospel, could have gone over the cities of Judea;—in fact, it was just telling them, in slightly varied language, what He taught them on another occasion, when speaking of His advent and of the destruction of Jerusalem, which, in His Oriental language, He called 'the end of the world,' that they were not to die till they saw

## MATTHEW X.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops (*g*).

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell (*h*).

29 Are not two sparrows sold for a farthing (*i*)? and one of them shall

with their eyes all these predictions fulfilled.

His language had no reference whatever to what is called His 'second coming,' nor to what we Western nations understand by the final destruction of the world.

*g*. Matthew and Luke give the most opposite reports as to the meaning of what Jesus spake regarding the words spoken in darkness. By Matthew's report, the things which Jesus taught the disciples in secret, were to be proclaimed in the most public manner

## MARK.

IV. 22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

before the whole world; but by Luke's report, the words had no reference to Christ's preaching, but to the secret, unholy doings of men. Their most secret words, whispered under cover of the night, and in secret chambers, would be made known to the whole world; so that darkness and secrecy would be no protection from full exposure before their fellow-men.

This striking discrepancy in statement as to what Christ's words were, and as to what doctrine He taught, is

LUKE.

VI. 40 The disciple is not above his master : but every one that is perfect shall be as his master.

VIII. 17 For nothing is secret, that shall not be made manifest ; neither *any thing* hid, that shall not be known and come abroad.

*Also*

XII. 2 For there is nothing covered, that shall not be revealed ; neither hid, that shall not be known.

XII. 3 Therefore, whatsoever ye have spoken in darkness shall be heard in the light ; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.

XII. 4 And I say, unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do :

5 But I will forewarn you whom ye shall fear : Fear him, which after he hath killed, hath power to cast into hell (*h*) ; yea, I say unto you, Fear him.

XII. 6 Are not five sparrows sold for two farthings (*i*), and not

quite fatal to the ecclesiastical assumption that the Gospels are inspired writings.

*h.* The Greek word *γέεννα*, being used both by Matthew and Luke, is here properly translated 'hell,' the place of eternal punishment, and quite a different place from 'Hades,' the place where the souls of men are confined till the great day of judgment, when death and Hades shall both be cast into hell.

*i.* Here is another discrepancy in statement ; the one Evangelist making

JOHN.

XIII. 16 Verily, verily, I say unto you, The servant is not greater than his lord ; neither he that is sent greater than he that sent him.

Jesus say two sparrows were sold for a farthing, the other that five sparrows were sold for two farthings. In His discourse, Jesus could only have made use of one of these statements.

'A farthing' is an ignorant rendering of the Greek word *ἀσάριον*, which represents the Roman coin 'the as,' a copper coin, originally weighing one pound, and in the days of our Saviour nine ounces. Our old British copper penny used to weigh one ounce ; so this coin, the as, in our Saviour's day, would be equal to

## MATTHEW X.

not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth : I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me, is not worthy of me ; and he that loveth son or daughter more than me, is not worthy of me (*k*).

38 And he that taketh not his

nine British copper pennies, or thirty-six farthings ! and is yet here called 'a farthing.' To make things more confusing, our translators, in Mark xii. 42, called 'a farthing' the Roman coin the quadrans, which was the fourth part of an as. It was a great blunder to attempt to give to Roman coins the names of British coins ; the purely Roman name should alone have been given in every case.

## MARK.

VIII. 34 And when he had called

*k*. The parallel passage, as reported by Luke, shows the danger of founding any doctrine on Christ's words as reported by one Evangelist, if they are not corroborated by another. Christ never could have spoken the words which Luke ascribes to Him, which command us to hate father, mother, wife, and children ; because the distinguishing law of Christianity not only commanded him to love all these,

LUKE.

one of them is forgotten before God?

XII. 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

XII. 8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men, shall be denied before the angels of God.

XII. 49 I am come to send fire on the earth; and what will I, if it be already kindled?

*Also*

XII. 51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

XIV. 26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

XIV. 27 And whosoever doth not

but even to love his enemies; and reverence to parents was even enjoined in one of the Jewish ten commandments. There can be no doubt, therefore, that Matthew's version of Christ's words is the correct one, viz. that we are not to love father, mother, wife, or children, more than we love Christ.

This terrible mistake which Luke

JOHN.

made in reporting Christ's words, proves of itself that the Evangelists were not inspired writers, nor received any aid from the Holy Spirit, and that their writings are as imperfect in facts, in statements, and in teaching of the doctrines which Christ taught, as modern historical writers are found to be relative to the subjects of which they write.



## MATTHEW X.

cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it (*l*).

40 He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

## CHAPTER XI.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities (*m*).

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*l*. See in what different words each Evangelist reports the saying of Jesus as to a man saving or losing his life. No two agree as to the words which they put in Christ's mouth; and most erroneous conclusions could be drawn from the words reported by

## MARK.

the people *unto him*, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

VIII. 35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

IX. 41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

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three of the Evangelists. We can see by the context that Jesus meant to say: 'He that loveth his life more than he loves me, shall lose it; and whosoever shall lose his life for my sake and the gospel's, shall keep it unto life eternal.'

LUKE.

bear his cross, and come after me, cannot be my disciple.

XVII. 33 Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.

IX. 47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

*Also*

X. 16 He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

JOHN.

XII. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

XIII. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

*Also*

XII. 44 Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

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*m.* It is worthy of note, that Matthew's long tenth chapter, of which this is in reality the concluding verse, is taken up with the instructions which Jesus gave to His disciples when He sent them to preach in the towns which He afterwards would

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visit. The instructions which Mark and Luke say were given to the twelve, are reported by them very briefly; and it will be observed that the instructions which Matthew distinctly relates were given to the twelve, are the very instructions

MATTHEW XI.

2 Now, when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see :

5 The blind receive their sight, and the lame walk ; the lepers are cleansed, and the deaf hear ; the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee (*n*).

11 Verily I say unto you, Among them that are born of women there

MARK.

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which Luke says were given to the seventy.

As no Evangelist but Luke even hints that seventy were sent out to preach, it is more than a matter of doubt whether seventy were sent. Indeed, it is scarcely conceivable that, early in Christ's ministry, seventy

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men could have been found, not only converts, but preachers of the gospel, when at His death, even including the women and His brethren, who did not believe in Jesus till His death, the whole number of believers in Christ only amounted to one hundred and twenty persons.—Acts i. 15.

VII. 18 And the disciples of John showed him of all these things.

19 And John calling *unto him* two of his disciples, sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

VII. 24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

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Attention ought to be paid to the important fact, that to find the parallel passages for Christ's commission to the twelve apostles, as reported in one consecutive discourse by Matthew, we require to turn to chapters vi., viii., ix., x., xii., xiv., xvii., and

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xvi. of Luke's Gospel. This striking fact, which is far too much overlooked, is quite fatal to the idea of the Gospels being inspired writings.

n. Malachi iii. 1.—'Behold, I will send my messenger, and he shall prepare the way before me.'

MATTHEW XI.

hath not risen a greater than John the Baptist ; notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John (o).

14 And if ye will receive *it*, this is Elias, which was for to come (p).

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation ? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced ; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

*o.* These phrases mean that the Old Testament dispensation, bound up in the Law and the Prophets, was only to continue in force till the gospel superseded it. The gospel is here, as usual, called 'the kingdom of God.'

Those who drew up the creeds and confessions of the Reformed Churches were not aware of the full bearing of these words of Christ, and to a great extent misunderstood the teaching of Paul and the apostles. Hence the doctrines which they teach as Christian, are as much founded on the abolished Jewish law as on the laws laid down by Christ and His apostles ; so that

MARK.

IX. 11 And they asked him, saying, Why say the scribes that Elias must first come ?

12 And he answered and told them, Elias verily cometh first, and restoreth all things ; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

our Confessions of Faith are Christianized Judaism, and not pure Christianity. It cannot be too strongly preached or too often reiterated, that no laws or commandments are binding on us Gentile Christians but those contained in the New Testament. The Old Testament, with its ten commandments and its whole code of laws, was for the Jews alone, and its whole doctrines, commandments, and usages were overturned and superseded by the New Testament in Christ's blood, brought into operation by His death.—Acts xv. 24-29, xxi. 25 ; Eph. ii. 15 ; Rom. vi. 14, vii. 4, etc. It is

LUKE.

VII. 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.

XVI. 16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it (o).

I. 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

VII. 31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

truly humiliating to the Christianity of the nineteenth century, to observe that in numerous Christian churches the TEN COMMANDMENTS, which Moses over and over again informs us were the words of the first covenant (Ex. xxxiv. 28; Deut. iv. 13), which Paul tells us was abolished by the new covenant in Christ's blood, are inscribed on tablets, as if they were the essence of Christianity, when in reality they were the words of the covenant made with the people of Israel, which was characterized by Paul as 'a ministration of death, written and engraven on stones.'—

JOHN.

2 Cor. iii. 7. This striking fact proves how ignorant the clergy are of the Scriptures, and how lamentably they mix up the old Mosaic laws with the new dispensation in Christ's blood, which is alone binding on us Gentile Christians.

p. This is a bad translation of the Greek, 'Ἠλίας ὁ μέλλον ἐρχεσθαι,—'Elijah who was intended to come.' The angel who addressed Zacharias regarding John the Baptist, gave an intelligent explanation of how John could be Elijah the prophet: 'He shall go before him (Christ) in the spirit and power of Elijah.'—Luke i. 17.



MATTHEW XI.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners: but Wisdom is justified of her children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you (q).

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell (r): for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee (q).

q. These passages prove that Jesus intends to teach us that, in the world to come, punishments are to be proportioned to the sins committed in this life, without respect of persons, whether they are Jews, Christians, Mahometans, or heathens. All shall be judged by a righteous judgment, according to the opportunities each had, and not according to those which he had not. Here we are told that the inhabitants of Sodom and Gomorrhah, who were destroyed for their wickedness in this world, shall, in the

MARK.

VI. 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city.

world to come, receive a less severe punishment than the elect people of God who dwelt in the towns where Christ preached.

Christ, on another occasion, further illustrated this subject by telling us (Luke xii. 48) that the servant who knew his Lord's will (i.e. the Jew and Christian), and did it not, shall be beaten with many stripes; whereas he who knew not his Lord's will (i.e. the heathen), even though he did things worthy of stripes, shall be beaten with few stripes.

LUKE.

VII. 33 For John the Baptist came neither eating bread nor drinking wine ; and ye say, He hath a devil.

34 The Son of man is come eating and drinking ; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners !

35 But Wisdom is justified of all her children.

X. 13 Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

X. 15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

X. 12 But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city.

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The doctrine, therefore, taught by Christ, is in everything opposed to the doctrines of election, predestination, eternal punishments, and eternal condemnation and destruction of the heathen, as taught in the Westminster Confession of Faith, which is the creed of the Presbyterian Churches.

Orthodoxy in these Churches is, in numerous instances, the opposite of Christian truth.

r. It was an ignorant, if not wilful blunder which the translators of our Bible made, when they rendered the

JOHN.

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Greek word *εδης* by the English word hell. The Greek for hell is *γέεννα*, and invariably means a place of punishment, a lake of fire, a hell of fire. No such meaning attaches to the word Hades, which simply means the place where the souls of men are confined till the great day of judgment. This is its meaning here. Capernaum was renowned among the cities of Judea (exalted to heaven) because it had the supreme felicity of Jesus often residing and preaching there. But the unbelief of its inhabitants was to

## MATTHEW XI.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father; for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him* (*s*).

28 Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

## CHAPTER XII.

AT that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat (*t*).

2 But when the Pharisees saw *it*,

cause it to be swept from the earth's surface, so that even its site would not be known to after ages (thrust down to Hades). That this is the true meaning of Christ's Eastern phraseology is proved by the fact that no remains of Capernaum exist; all its inhabitants are in Hades, and its absolute site on the margin of the Lake of Gennesaret is still unknown. See note on Matt. v. 22.

*s.* This passage is mistranslated both in Matthew and Mark's Gospels, from the translators leaving out the singular qualification which these Evangelists say Jesus inserted. The Greek text says: *καὶ ἢ ἂν βούληται ὁ υἱὸς ἀποκαλύψαι* — 'and (he) to whom, IF HE WISHES, the Son shall reveal him.'

*t.* The three accounts of Christ's walk through the corn-fields with His

## MARK.

II. 23 And it came to pass, that he went through the corn-fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto

disciples on the Jewish Sabbath day differ considerably. Matthew says that the Pharisees simply directed Christ's attention to the fact that His disciples were doing what was not lawful to be done on the Sabbath. Mark, again, says that they asked Jesus the question why the disciples broke the Sabbath law; while Luke says that the Pharisees addressed themselves to the disciples, and not to Jesus. Then Matthew makes Jesus speak of the priests profaning the Sabbath and being blameless, which is not alluded to by the others; and he also makes Jesus say that He wished mercy and not sacrifice, in the place where Mark makes Him speak of the Sabbath being made for man.

It is noteworthy that the Pharisees found no fault with Jesus walking

LUKE.

X. 21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. even so, Father ; for so it seemed good in thy sight.

22 All things are delivered to me of my Father : and no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

VI. 1 And it came to pass, on the second sabbath after the first, that he went through the corn-fields ; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

through the corn-fields on the Sabbath day ; indeed, they were likely themselves among His followers. They accused the disciples of doing servile work—reaping corn—which was strictly forbidden by the Jewish Sabbath law. The Jewish law only forbade servile work on their Sabbath day, so that it might be a rest (a Sabbath) from work ; but it at the same time enjoined it to be kept as a day of feasting and rejoicing. Hence we find Jesus accepting invitations to dinner, and feasting with the Pharisees and others on the Jewish Sabbath.

Our rigid Sabbatarian observances have no foundation on the Scriptures of the New Testament, which contain all the laws binding on the Christian. They have even no foundation on the Mosaical laws, nor yet on the ten

JOHN.

commandments, which, as being the very words of the first covenant (Ex. xxxiv. 28), were alone binding on the Jews, and were never binding on any Gentile Christian, as they were abolished by the New Covenant (or rather Testament) in Christ's blood. These Sabbatarian observances were introduced by the Puritans, who were ignorant that the New Testament in Christ's blood abolished the Old Testament dispensation. They did not even understand what the fourth commandment taught, and even overlooked the apostolic decision, that no part of the Mosaical law was binding on any Gentile Christian.—Acts xv. 24–29, xxi. 25.

The religion of the Puritans, therefore, like much of that of the Presbyterians of the present day, was a

MATTHEW XII.

they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him ;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests ?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless ?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice (*u*), ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

fanatical jumble of the laws of the Old and New Testaments, endeavouring to reconcile what was perfectly irreconcilable, and wholly mistaking great part of the old Mosaical laws from their ignorance of Eastern and Jewish habits, phraseology, and customs. The Westminster divines, who drew up 'The Confession of Faith,' made the same mistake; and hence half of the articles of belief which they lay down for a Christian's acceptance are not Christian laws or doctrines at all. This may at once be seen in their Shorter and Longer Catechisms, where the Confession is given in the form of question and answer, and the proofs appended. It will be seen that the authorities for half of their statements are drawn from the abolished Old Testament, which Paul well characterized as 'a ministration of condemnation,' 'a ministration of death, written and engraven on stones.'—2 Cor. iii. 7, 9.

*u.* Hosea vi. 6.—'For I desired mercy, and not sacrifice, and the

MARK.

him, Behold, why do they on the sabbath day that which is not lawful ?

II. 25 And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him ?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him ?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath (*v*) :

28 Therefore the Son of man is Lord also of the sabbath.

knowledge of God more than burnt-offerings.' Also Micah vi. 8: 'He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?'

*v.* The Greek of this passage is mistranslated from no attention having been paid to the definite article, and yet on it the whole meaning of the passage hinges. The Greek says: Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον,—'The Sabbath was made for the man (*i.e.* the Jew), not the man (the Jew) for the Sabbath.' Why did the translators in our version properly translate the article before the word Sabbath, and call it 'the Sabbath,' and yet leave it out before the word 'man'?

It is proved that the above correction is the true rendering of the Greek, by the known fact that the observance of the Sabbath was the sign appointed by God whereby the Jew was distinguished from all nations on the face of the earth. 'Wherefore the children



## LUKE.

VI. 2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days ?

VI. 3 And Jesus, answering them, said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him ;

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him ; which it is not lawful to eat but for the priests alone ?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

## JOHN.

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of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever.'—Ex. xxxi. 16, 17. The Sabbath never could have been observed by any other nation, nor have been intended for mankind, else how could it have been a sign whereby the children of Israel—the Jews—were distinguished from every other nation ?

Besides all this, neither Christ nor His apostles imposed the observance of a Sabbath on Gentile Christians. Nay, the first council of the Apostolic Church freed all Gentile Christians from its observance, and from all the Mosaical laws and commandments: 'As touching the Gentiles which believe, we have written and concluded that they observe no such thing (as the Mosaical laws and commandments), save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.'—Acts xxi. 25, also xv. 24-29.

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That the Christian was never commanded to observe a Sabbath is clear from Paul's writings:—'One man esteemeth one day above another, another esteemeth every day alike. LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND.'—Rom. xiv. 5. 'Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.'—Gal. iv. 10, 11. 'Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, OR OF THE SABBATH DAYS, WHICH ARE A SHADOW OF THINGS TO COME.'—Col. ii. 16, 17.

These passages do not leave the Sabbatarians a leg to stand upon. On the other hand, they prove that the Sabbatarians are not Christians at all, but are Jews, who rest all their arguments for the observance of a Sabbath on the abolished Jewish commandments and laws, which Paul well characterized as 'THE MINISTRATION OF DEATH, WRITTEN AND ENGRAVEN ON STONES.' 2 Cor. iii. 7.



MATTHEW XII.

9 And when he was departed thence, he went into their synagogue :

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him (*w*).

11 And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known :

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put

MARK.

III. 1 And he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him

It must be remembered that it was the ten commandments which were written on stone tablets.—Ex. xxxi. 18, xxxii. 15, 16; Deut. iv. 13. It ought also to be remembered that the ten commandments were the words of the first covenant which God entered into with any nation of men: 'He wrote upon the tables THE WORDS OF THE COVENANT, THE TEN COMMANDMENTS.'—Ex. xxxiv. 28; Deut. iv. 13, v. 2, 22, ix. 9, 11. Paul assures us that this was the first covenant, and that it was abolished by THE NEW COVENANT IN CHRIST'S BLOOD.—Heb. viii., ix., and x.; Eph. ii. 15, 16, etc.

Consequently, unless we find the law of the Sabbath distinctly reimposed on Gentile Christians, it is as clear as reason and Scripture can make it, that no Sabbath law is binding on us Gentile Christians. If we observe a day as one of holy rest, we are free to observe it how our conscience approves, seeing there are no directions regarding its observance in the New Testament, and the Old Testament was abolished before any Gentile was called to the knowledge of God or His laws.

*w.* Matthew's account of this miracle differs materially from that of Mark and of Luke. Matthew says that the

LUKE.

VI. 6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

*Also*

XIV. 1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

Pharisees asked Jesus the question whether it was lawful to heal on the Sabbath; whereas both Mark and Luke relate that the Pharisees, seeing a man with a withered hand in the synagogue, watched to see whether Jesus would heal him; on which, knowing their thoughts, Jesus put the question to them. The incident, as narrated by Matthew, seems the more probable, as it enabled Jesus to lecture the Pharisees on their own doings on the Sabbath, and what they would do if an animal fell into a pit on that day, concluding that, even by their own interpretation of the Mosaic law, it

JOHN.

was lawful for a man to do well on the Sabbath.

It may be remarked that Matthew alone alludes to the case of an animal falling into a pit. But Luke, when narrating the cure of the man with the dropsy, brings in about an animal falling into a pit on the Sabbath, calling it 'an ass or an ox,' while Matthew in his narrative calls it 'a sheep.'

The words which Christ used at this miracle are evidently not given *verbatim* by the Evangelists, and the marked discrepancies in the narratives in other respects are quite fatal to the theory of the Gospels being inspired writings.

MATTHEW XII.

my Spirit upon him, and he shall show judgment to the Gentiles (x).

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub, the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you (y).

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x. Isa. xlii. 1.—‘Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

2 ‘He shall not cry, nor lift up, nor

MARK.

because of the multitude, lest they should throng him:

III. 10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

III. 22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

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cause his voice to be heard in the street.

3 ‘A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

LUKE.

XIV. 3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

XI. 14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

XI. 15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you (*y*).

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4 'He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.'

It will be seen that Matthew does not quote *verbatim* the words of Isaiah,

JOHN.

X. 19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind?

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but only gives their general meaning; and the words of Matthew's 21st verse are taken literally from the Greek Septuagint, and do not exist in the Hebrew version.

*y*. As Matthew and Luke put quite



## MATTHEW XII.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost shall not be forgiven unto men (z).

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

different words into Christ's mouth, we cannot now tell whether He said that He cast out devils 'by the Spirit of God,' as Matthew reports the words, or 'with the finger of God,' as Luke reports them. In one sense, Matthew may be supposed to give the true version, because the phrase was used when Christ was speaking of the Pharisees' assertion that He was casting out devils with the aid of the evil spirit Beelzebub. Luke's version, however, has a most unlooked-for importance in considering the doctrine of the Trinity, for it clearly shows that no personality was ascribed to the Holy Spirit, but that whether the phrase 'finger of God,' or 'Spirit of God,' were used, they both meant God

## MARK.

III. 27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

IX. 38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

III. 28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme;

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation (z):

30 Because they said, He hath an unclean spirit.

Himself, and were mere Oriental forms of speech.

z. It was an unpardonable offence in the translators inserting the words 'against the holy,' seeing no such words are to be found in the Greek text. The Greek says: *ἡ δὲ τοῦ Πνεύματος βλασφημία*—'but the blasphemy of the Spirit.' Of course, both in Mark and Luke the word 'ghost' must be deleted, and 'spirit' substituted, for the reasons given in former notes. It will be observed that, as usual, the Evangelists by no means agree as to the words which Christ used in speaking of the blasphemy of the Spirit. Mark's explanation, however, leads us to see in what the blasphemy consisted. It was in attri-

LUKE.

XI. 21 When a strong man armed keepeth his palace, his goods are in peace :

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

XI. 23 He that is not with me is against me ; and he that gathereth not with me scattereth.

*Also*

IX. 49 And John answered and said, Master, we saw one casting out devils in thy name ; and we forbade him, because he followed not with us.

50 And Jesus said unto him, Forbid *him* not : for he that is not against us is for us.

XII. 10 And whosoever shall speak a word against the Son of man, it shall be forgiven him : but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven (z).

JOHN.

buting to the devil, or the prince of the devils, the miracles which Jesus wrought through the power of the Holy Spirit of God, which was poured upon Him at His baptism, and gave Him the name of 'Christ,' which means 'anointed.'

To blaspheme the one only true God was an unpardonable sin or offence with the Jews, and was always punished with death ; and it was called unpardonable because the culprit was not allowed to redeem his life by any payment.—Lev. xxiv. 16. But it was not an unpardonable offence to blaspheme or speak evil of a messenger from God, in which position Christ and the prophets were. Hence Christ's words : 'Whosoever speaketh a word

against the Son of the man, it shall be forgiven him.'

Christ's words are incompatible with the doctrine of the Trinity ; for if Christ had really been the second Person of the supposed Godhead, it would have been equal blasphemy to speak evil against Him as to speak against the Father or the Holy Spirit. But in both Old and New Testaments, the phrases Holy Spirit, His Holy Spirit, Thy Holy Spirit, the Holy Spirit of promise, the Holy Spirit of God, the Spirit of God, the Spirit of Truth, the Spirit of Revelation, the Spirit of Grace, the Spirit of Glory, are only other and Oriental modes of speaking of God Himself, and do not imply any personality in the Spirit.



MATTHEW XII.

33 Either make the tree good, and his fruit good ; or else make the tree corrupt, and his fruit corrupt : for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh.

35 A good man, out of the good treasure of the heart, bringeth forth good things : and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned (*a*).

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it, but the sign of the prophet Jonas (*b*).

40 For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

*a.* Here justification is said to be dependent on our words, and not on our faith. There can be no doubt that Matthew has correctly reported Christ's words, seeing that the remarks made at verse 34 corroborate the statement here made. A man speaks out of the abundance of his convictions, or of the heart, as it is there called. His words, therefore,

MARK.

VIII. 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign ? Verily I say unto you, There shall no sign be given unto this generation (*b*).

often show what he really is much better than his professions of faith. His words and actions (or works) often agree, because they come from the heart ; while his professions of faith are mere idle words, which he never truly follows. This is no doubt the reason why the Scriptures so clearly teach that at the great day of judgment men shall be judged 'according

LUKE.

VI. 43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

VI. 45 A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

XI. 29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet (*b*).

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

JOHN.

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to their works.'—Rom. ii. 6; Rev. xx. 13; Matt. xxv. 31-46.

*b*. When the Pharisees asked a sign from heaven, Mark says that Jesus refused to give any sign. Matthew and Luke, however, agree that though in one sense He refused to give a sign, He yet gave them the sign of the prophet Jonah. But they put very

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different words into Christ's mouth as to what He said about that sign; Matthew alone making Him tell how Jonah was a sign to the Ninevites by being three days and three nights in the whale's belly, and how He was to be a sign to the men of this generation by being three days and three nights in the bowels of the earth.

MATTHEW XII.

41 The men of Nineve shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren (c)!

MARK.

III. 31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren (c)!

c. It will be observed that Matthew and Mark put very different words into Christ's mouth from those which Luke ascribes to Him, though they agree in the doctrine taught. Here Jesus declares that believers are His

very sisters, brothers, and mother—nay, we see that Luke on another occasion reports (xi. 27) that Jesus said that those who heard the word of God and did it were more blessed than even His temporal mother.

LUKE.

XI. 32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

XI. 31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

XI. 24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

VIII. 19 Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren (*c*) are these which hear the word of God, and do it.

*Also*

XI. 27 And it came to pass, as he spake these things, a certain woman

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How foolish is it, therefore, in Romanists to imagine that Mary can intercede with God for them, seeing her soul, like that of every human being, must be confined in Hades till the great day of judgment! She has

JOHN.

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therefore no access to God, and being a created being, she cannot be present in two places at once, not having the divine attribute of ubiquity. Besides, being a child of Adam, her soul can only be saved, like the rest of man-

## MATTHEW XII.

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

### CHAPTER XIII.

THE same day went Jesus out of the house, and sat by the sea-side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow:

4 And when he sowed, some *seeds* fell by the way-side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth (*d*); and forthwith they sprang up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and, because they had no root, they withered away:

7 And some fell among thorns; and the thorns sprang up and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

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kind, through Christ's sacrifice; and she herself as much requires the intercession of Jesus as every human being. As a human being, her soul must be 'asleep,' confined, or resting in Hades, the abode of the dead till the great day of judgment; for we have the most positive information in the Scriptures that no one is admitted to heaven till after that day. We have full proof of this, not only in Paul's and Peter's epistles, and in Revelation, but in an instance specially cited by Peter in Acts ii. 34. Eleven hundred years after David was

## MARK.

III. 35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

IV. 1 And he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth,

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dead, Peter assured the Jews that his soul was still in Hades, and not in heaven: 'For David is not ascended unto the heavens.' We are all familiar with Peter, Paul, and John's description of what shall happen on earth when the last day shall come, and the earth and all that is therein shall be burned up. Then those who have fallen asleep in Jesus, and all who formerly lived on the earth, shall rise from the dead, the living shall be changed, and all shall be judged according to their works; and after judgment the just shall ascend, for



LUKE.

of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed *are* they that hear the word of God, and keep it (c).

VIII. 4 And when much people were gathered together, and were come to him out of every city, he spake by a parable :

5 A sower went out to sow his seed : and as he sowed, some fell by the way-side ; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock (d) ; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns ; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

JOHN.

the first time, with Christ to heaven. The statements, therefore, in the 32d chapter of the Confession of Faith are contrary to Scripture, however the clergy may defend them.

d. It will be observed that the words which Luke puts into Christ's mouth relative to the parable of the sower differ materially from those given by Matthew and Mark. When Jesus spake this parable, He could only have used one set of words. This discordance, therefore, of the Evangelists in reporting the words proves that they do not report the very words which

Jesus spake, but only what they regarded as their meaning. This fact blows to the winds the antiquated and irrational clerical doctrine, that every word of the Scriptures is what they call 'inspired.' This is the doctrine taught by men who shut their eyes to the fact that what they call 'inspiration' is almost invariably styled 'revelation' in the word of God,—a something which applies to things, and not to words, and means 'God making known something to man which he by his unassisted reason could never have discovered to be the will of God.'



## MATTHEW XIII.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables (e)?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive (f):

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for

e. It is here seen that there is no agreement in the several narratives, either as to the question which the disciples asked, or as to the answer which Christ gave. Matthew says that the disciples asked the question, 'Why speakest thou unto them in parables?' while Mark and Luke agree that they only asked an explanation

## MARK.

some thirty, and some sixty, and some an hundred.

IV. 9 And he said unto them, He that hath ears to hear, let him hear.

IV. 10 And when he was alone, they that were about him with the twelve asked of him the parable (e).

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables.

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

*Also*

IV. 25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

of the parable. Christ did indeed give an explanation of the parable, but all the first part of His answer is a reply to the question alone recorded by Matthew; and the words of this reply are reported at twice the length by Matthew to what they are by Mark or Luke, and in very different words.

LUKE.

VIII. 9 And his disciples asked him, saying, What might this parable be (*e*)?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

*Also*

VIII. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

X. 23 And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

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*f.* Isa. vi. 9.—‘And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.’

JOHN.

XII. 37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart (*f*); that they should not see with *their* eyes, nor understand with *their* heart, and

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This is one of the passages where Jesus quotes *verbatim* from the Greek Septuagint version, and not from the Hebrew version of the Old Testament. John's quotation, on the other hand, is a mere paraphrase, having no pretensions to give the very words, but only their meaning.

## MATTHEW XIII.

they see ; and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them* ; and to hear *those things* which ye hear, and have not heard *them*.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart (*g*). This is he which received seed by the way-side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it :

21 Yet hath he not root in himself, but dureth for a while ; for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word ; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it* ; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field ;

25 But while men slept, his enemy

## MARK.

IV. 14 The sower soweth the word.

15 And these are they by the way-side, where the word is sown ; but, when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts (*g*).

16 And these are they likewise which are sown on stony ground ; who, when they have heard the word, immediately receive it with gladness ;

17 And have no root in themselves, and so endure but for a time afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns ; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground ; such as hear the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

*g*. It will be observed that the words put into Christ's mouth by each Evangelist differ most materially from each other, though they teach the same

doctrine. This single fact, which indeed is the ordinary practice of the Evangelists, proves at once that no 'inspiration' attaches to the words,

LUKE.

JOHN.

be converted, and I should heal them.

XII. 41 These things said Esaias, when he saw his glory, and spake of him.

VIII. 11 Now the parable is this :  
The seed is the word of God.

12 Those by the way-side are they that hear ; then cometh the devil, and taketh away the word out of their hearts (*g*), lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy ; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

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but is confined to the things which the words teach. It further proves to us that we have no trustworthy record at the present day of the exact

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words which Christ uttered, except in those extremely few cases where the Evangelists strictly agree in reporting the same words.

MATTHEW XIII.

came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them; the kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which

MARK.

IV. 30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

IV. 33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they

LUKE.

JOHN.

XIII. 18 Then said he, Unto what is the kingdom of God like? And whereunto shall I resemble it?

19 It is like a grain of mustard-seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

XIII. 20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

VIII. 9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the



### MATTHEW XIII.

was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world (*h*).

36 Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The son of man shall send forth his angels, and they shall gather out of his kingdom (*i*) all things that offend, and them which do iniquity,

*h*. Ps. lxxviii. 2.—‘I will open my mouth in a parable, I will utter dark sayings of old.’

In this quotation Matthew neither gives the words of the Hebrew nor of the Greek Septuagint version.

*i*. It merits notice that the earth is here called ‘the kingdom of the Son of the man.’ Christ’s kingdom is therefore in this passage confined to that mere drop in the creation, the earth,—and it is not even hinted that it extends to any other

### MARK.

were alone, he expounded all things to his disciples.

*Also*

IV. 10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand.

of those myriads of worlds which fill all space.

Both Peter and Paul corroborate this conclusion, or statement rather, by showing that Christ’s mission was to this world alone, and that when He shall have fulfilled the purpose for which He was appointed, and destroyed death, He shall resign this kingdom into the hands of His God and Father, and resume His place in heaven AS A SUBJECT: ‘Then shall THE SON ALSO HIMSELF BE SUBJECT UNTO HIM WHO

LUKE.

kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

JOHN.

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PUT ALL THINGS UNDER HIM, THAT THE GOD MAY BE ALL IN ALL.—1 Cor. xv. 28.

Does not the above fact of the earth being called 'the kingdom of the Son of the man,' account for Jesus assuming a fleshly body, and so identifying Himself with those over whom He was to rule? If we look into the structure of the earth, we shall see that from its very foundations, myriads of years ago, it has been preparing as a habitation for man. Man alone of all its inhabitants is exhausting the mineral and other

treasures stored in the strata for him by God through countless ages; and we can even now almost calculate the time when man as a civilised being will cease to exist on the earth, by ascertaining how many hundred years it will take him to exhaust the supplies of coal, iron, and other metals and minerals essential to his existence as a civilised being. When that period arrives, man must diminish in numbers, and fall back, more or less, into a state of nature somewhat similar to

MATTHEW XIII.

42 And shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like unto treasure hid in a field (*k*) ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls (*k*) :

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind (*k*) :

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the

MARK.

the savage tribes ; or else the earth, according to the predictions, will be destroyed by some great catastrophe, in order that it may be again moulded for another race of intelligent beings.

*k.* In this chapter Matthew makes Jesus narrate seven parables in succession relative to the kingdom of heaven, and he is the only one of the Evangelists who does so. From the circumstance of there being so many, and being in a certain sequence, it is clear that each successive parable must have been meant by Christ to teach something, or some state, in advance of the previous one. When minutely examined, this is seen to be the case ;

and it cannot fail to strike every one that each parable seems intended to typify one of the seven successive stages of a Christian's life.

In this view the following would be the teaching of each parable :—

*First Parable and Stage.*—The sower. The seed is sown and germinates.

*Second Parable and Stage.*—The tares. Indicates the Christian's first struggles with evil.

*Third Parable and Stage.*—The mustard seed. The good seed has grown to a tall herb, and overtopped the weeds ; but, like the mustard plant, the convert is still full of bitterness and worldliness.

*Fourth Parable and Stage.*—The leaven. The bitterness and worldliness have to be got rid of; so the leaven of the Holy Spirit through trials and afflictions has to be applied, which makes the sour, bitter dough rise into a mass of sweet, wholesome bread.

*Fifth Parable and Stage.*—The treasure hid in the field. The Christian now makes sacrifices for his faith. He has discovered the true treasure, but it lies in the field of the world, out of sight, so he sells all that he has and purchases the field in which it is buried.

*Sixth Parable and Stage.*—The pearl of great price. Further sacrifices have

to be made. The treasure in the field could only be looked on at intervals, and at all other times was hid from sight by the temptations and allurements of the world. But the Christian wishes to have his treasure ever present with him, and in such a form that he can carry it in his bosom and gladden his eyes with its sight; so he sells the field and buys the pearl of great price. His righteousness is now pure and unsullied, so he is fit for the next stage.

*Seventh Parable and Stage.*—The net with fishes. The harvest of the world is reaped, and the Christian is carried to the mansions of eternal bliss.

MATTHEW XIII.

furnace of fire : there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe, *which is* instructed unto the kingdom of heaven, is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 And it came to pass, *that*, when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

MARK.

VI. 1 And he went out from thence, and came into his own country ; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue : and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

7. Isa. lxi. 1.—‘The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the

prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.’

Here it is seen that the quotation of Isaiah by Christ differs widely from the Hebrew version, because Christ,

IV. 16 And he came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias(*l*): and when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.

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as usual, quotes from the Septuagint or Greek version of the Old Testament, as being a more correct version than the ancient Hebrew, as it unquestionably is on many points. A notable instance in point occurs here. In the midst of a passage intended to be full of

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comfort, the Hebrew version introduces a passage of threatening: 'and the day of vengeance of our God.' There can be no doubt that the Greek Septuagint version gives the correct reading, viz.: 'to proclaim the acceptable anniversary of the Lord, and day of reward.'



MATTHEW XIII.

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren (*m*), James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty

*m.* The Greek word here mistranslated 'brethren' is ἀδελφοί, which means 'brothers'; and what proves that this is the correct translation is the fact that it is contrasted with 'sisters' in the next verse. But the true and full meaning of the word is indisputably proved by Mark's words, which leave no room for cavil, for Jesus is there expressly called 'the brother of James and Joses, and of Juda and Simon.' Had the Evangelists merely meant to say that the persons here named as 'brothers' were merely relatives or cousins, as the Romanists affirm, they would have used the term συγγενής, which means 'cousin' or 'relative,' as they do when they mention Mary's relationship to Elizabeth.

These passages unmistakably teach the relationship of Jesus, and prove that James, Joses, Juda, and Simon were full brothers of Jesus through their common mother Mary, and that they had sisters also. Mary was therefore a prolific mother, and not a virgin.

A different doctrine never would have been taught had the Church of Rome not adopted the Greek goddess Heré as her female divinity, under the christianized name of the Virgin Mary, and adopted as a dogma of faith the doctrine of her perpetual virginity. This could only be done by putting on the evangelical narratives an interpretation which they could not bear, but one easily palmed on the people in the early ages of the Church, few of whom could read in these days, and to whom, besides, the perusal of the

MARK.

VI. 3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his

Scriptures was not allowed. This was done by asserting that Mary had no child but Jesus, but that a sister of hers, also called Mary, was the mother of James and Joses, of Juda and Simon, and that she was the wife of Cleopas. As, however, all these assumptions brought them no nearer their end, they had to make the further assumption that Cleopas was the same person as Alpheus, seeing that two of this Mary's sons were named James and Judas, and so were two of the sons of Alpheus.

Let us see how the evangelical narratives, examined with the eye of common sense, disprove all these assertions, even though they are taught as articles of faith by a pope pretending to be infallible, but in reality only making his fallibility known to the whole world.

That Alpheus cannot be Cleopas, who was husband to a Mary, is proved by the fact that although two of the children of Alpheus had the same names as two of the children of that Mary whose children are named in the verses we are commenting on, Alpheus had a third son, named Matthew Levi, who had no representative in Mary's family, all of whose sons are named by the Evangelists. This simple fact proves that the Mary who had for sons James, Joses, Juda, and Simon, could not be the wife of Alpheus; and, consequently, also proves that Alpheus could not be Cleopas. But Luke's narrative of the persons who walked to Emmaus authoritatively proves the correctness of this conclusion, for he

LUKE.

IV. 22 And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

JOHN.

VI. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

IV. 44 For Jesus himself testified, that a prophet hath no honour in his own country.

distinctly tells us that the two who walked to Emmaus were two of the apostles; and Mark corroborates the truth of Luke's statement by calling them two of the eleven. The person in that narrative, therefore, who is called Cleopas, and whose wife Mary stood at the cross of Jesus, was one of the twelve apostles; whereas we all know that Alpheus was not an apostle at all, but only the father of three of the apostles, viz. of Matthew, James, and Judas.

These facts (not assumptions), therefore, settle the whole case, but the considerations yet to be adduced are equally conclusive.

By referring to the note regarding the two apostles who walked to Emmaus, it will be seen to be proved that these two were Peter and John, and that Peter is there named Cleopas. Mary, the wife of Cleopas, was therefore the wife of Simon Peter; and instead of being a supposed sister of Mary the mother of Jesus, she was the sister of Barnabas, and the mother of John, whose surname was Mark, the Evangelist.

The absurd idea that two sisters of the same name existed in the same family—that Mary the mother of Jesus had a sister of the same name as herself—was a perfect impossibility with the Jews. Like ourselves, they registered the births of their children; and as the special object of the registration was to enable every one to trace accurately his descent, the public registrar would never have allowed any man to register two daughters by

the same name, excepting in the case where the first one had died before the second was born, and thus had her name blotted out from the book of the living.

But Mary the mother of Jesus had a sister, and her name was Salome, the wife of Zebedee; and two of her sons, James and John, were apostles, and full cousins of Jesus. This overlooked fact accounts for Christ's greater intimacy with James and John, and for John being such a special favourite with Christ. We also know for a fact that none of Christ's brothers were among the number of the apostles; for John distinctly informs us that, even near the close of Christ's ministry, 'neither did his brothers believe in him.'—John vii. 5.

Every particular, therefore, of the Romish statement is thus proved to be false, and contrary to the evangelical testimony, which is consistent with itself. The evangelical narratives prove that Mary the mother of Jesus, besides her first-born, had four sons, named James, Joses, Juda, and Simon, and several daughters; that Mary the wife of Cleopas was the wife of Simon Peter, and sister of Barnabas, and mother of Mark the Evangelist; that Alpheus had three sons who were apostles, viz. Matthew, James, and Judas, and that he was not an apostle at all, whereas Cleopas was. They also prove that Salome was sister to Mary, was the wife of Zebedee, and had two sons in the apostleship, James and John, who were the only relations Jesus had among His apostles.

MATTHEW XIII.

works there because of their unbelief.

CHAPTER XIV.

AT that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist (*n*): he is risen from the dead; and therefore mighty works do show forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her (*o*).

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger (*p*).

9 And the king was sorry: never-

*n.* Here is another discrepancy in the statements of the Evangelists regarding what Herod said about John. Matthew and Mark make Herod to say that Jesus was John the Baptist, whom he had beheaded, raised from the dead. But Luke makes him to say that it could not be John the

MARK.

hands upon a few sick folk, and healed *them*.

VI. 6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

VI. 14 And king Herod heard of *him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John (*n*), whom I beheaded: he is risen from the dead.

VI. 17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod, on his birthday, made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced,

Baptist, seeing he had beheaded him. The two statements are quite irreconcilable, and are, of course, fatal to any theory of general inspiration.

*o.* According to the Jewish law, it was not lawful for Herod to have his brother's wife, seeing she eloped with him from his brother Philip, who was

IX. 7 Now Herod the tetrarch heard of all that was done by him : and he was perplexed, because that it was said of some, that John was risen from the dead ;

8 And of some, that Elias had appeared ; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded(*n*) : but who is this of whom I hear such things ? And he desired to see him.

III. 19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

still alive, and had not been divorced before going to live with Herod. By the Jewish law, therefore, both she and Herod were guilty of adultery, and ought to have been stoned to death.

*p.* 'Charger' is a bad and inappropriate translation of the Greek word

*πίναξ*, which means a wooden plate, being from the Greek word *πίνος*, 'a pine tree.' Besides, in the Old English, 'a charger' was not a *wooden*, but a coarse *earthenware* plate. Then the Greek does not say, 'in a charger,' but it says, 'upon a wooden platter'—*ἐν τῇ πίνακι*.



MATTHEW XIV.

theless, for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger (*p*), and given to the damsel: and she brought *it* to her mother.

12 And his disciples came and took up the body, and buried it, and went and told Jesus.

13 When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We

MARK.

and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

VI. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me, by and by in a charger, the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

VI. 30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out,

IX. 10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him : and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals : for we are here in a desert place.

13 But he said unto them, Give

VI. 1 After these things Jesus went over the Sea of Galilee, which is *the Sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat ?

6 (And this he said to prove him : for he himself knew what he would do.)



MATTHEW XIV.

have here but five loaves, and two fishes (*q*).

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and, looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled : and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, besides women and children.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the

*q*. By the narratives of Matthew, Mark, and Luke, the loaves and fishes belonged to the disciples, but by John's account they belonged to a lad in the

MARK.

saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd : and he began to teach them many things.

VI. 35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed :

36 Send them away that they may go into the country round about, and into the villages, and buy themselves bread : for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat ?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them ; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

VI. 45 And straightway he constrained his disciples to get into the ship, and to go to the other side

crowd, and were probably the lunch which a thoughtful mother had put in his pocket ; for the 'loaves' were only the thin flexible cakes, cooked on a

LUKE.

ye them to eat. And they said, We have no more but five loaves and two fishes ; except we should go and buy meat for all this people.

IX. 14 (For they were about five thousand men.) And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and, looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled : and there was taken up of fragments that remained to them twelve baskets.

JOHN.

VI. 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley-loaves and two small fishes : but what are they among so many (*q*) ?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves ; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

VI. 15 When Jesus therefore perceived that they would come and take him by force, to make him a king,

hot iron plate, still universally used in the East, resembling the thin flexible barley scones so universally

used in Scotland before the general introduction of wheaten bread, or the buckwheat cakes of the Americans.

MATTHEW XIV.

other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit: and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer: it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water (*r*).

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and, beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God (*rr*).

34 And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round

MARK.

before unto Bethsaida, while he sent away the people.

VI. 46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing: (for the wind was contrary unto them:) and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 (For they all saw him, and were troubled:) and immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart was hardened.

VI. 53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

*r*. It is a remarkable fact, that although three of the Evangelists mention the miracle of Jesus walking on

the water, only Matthew notices the still more remarkable one of Peter's attempt to do the same—an attempt

LUKE.

JOHN.

he departed again into a mountain himself alone.

VI. 16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum: and it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great wind that blew.

19 So when they had rowed about five-and-twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

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thoroughly characteristic of Peter's impulsive character.

*rr.* The Greek says: 'Of a truth

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thou art a son of God.' The definite article is not in the Greek.

## MATTHEW XIV.

about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

## CHAPTER XV.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash (s) not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to his father or his mother, *It is a gift*, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free*. Thus

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s. The Jews called all their ceremonial purifications 'baptisms,' but in our authorized version this point is overlooked and lost. Thus, in the Greek text, Mark at verse 4 says: 'Except they baptize (*βαπτισανται*), they eat not;' and Luke at verse 36 says: 'He marvelled that he had not first baptized (*ιβαπτισθη*) before dinner.' Nay, more, Mark properly calls the ceremonial washing of cups, pots, and tables 'baptisms,' by saying: 'The baptisms (*βαπτισμοις*) of cups and pots, brazen vessels and tables.'

When the Jews or Orientals washed their hands, water was poured over them from a ewer, and the soiled or 'unclean' water was received into a basin held beneath; and it was gene-

## MARK.

VI. 55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

VII. 1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash (s), they eat not. And many other things there be which they have received to hold, *as* the washing (s) of cups and pots, brazen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy dis-

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rally covered with a wire netting, in order that the washed or purified hand might not come in contact with the 'unclean' water, and so again contract pollution.

Baptism by immersion in a font or bath, as practised by many Christian sects, is wholly at variance with the Oriental and Jewish ideas of baptism. With them it was symbolical of washing from sin and from 'uncleanness,' so that the water used in the baptism became unclean, because it was held to carry away the sin or uncleanness, and must not again touch the cleansed body. By the practice of these modern sects, however, many children or grown-up persons are successively dipped in the water, which has been



XI. 37 And as he spake, a certain Pharisee besought him to dine with him : and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed (*s*) before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter ; but your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he that made that which is without make that which is within also ?

41 But rather give alms of such things as ye have ; and, behold, all things are clean unto you.

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rendered 'unclean' by the immersion of the first person ; so that all the others subsequently immersed, instead of being rendered ceremonially pure, instead of being 'cleansed from their sin and uncleanness,' are absolutely made more unclean than they were before.

Sprinkling with water was, on the other hand, both by Jews and Orientals regarded as a true 'washing from sin,' a true baptism ; because the few drops of water which fell to the ground were supposed to carry with them all the sin or uncleanness of the person or thing so sprinkled. Accordingly, the whole Jewish purifications were by sprinkling, as any one can satisfy him-

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self by reading the Book of Leviticus, and by remembering Paul's and Peter's allusions to the same.

Sprinkling with water is, therefore, the form of baptism which ought to be adopted by all Christian sects who wish to follow as nearly as they can the scriptural idea of the rite.

It is necessary to remark that the discourse which follows is given in very different words, and the topics in different order, in Mark's and Matthew's narratives, thus again proving that neither of these Evangelists could have been under inspiration when they wrote their narratives, else they would have agreed as to what Jesus spake.



MATTHEW XV.

have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people (*t*) draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

*t.* Isa. xxix. 13.—‘Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.’

MARK.

principles according to the tradition of the elders, but eat bread with unwashen hands?

VII. 6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people (*t*) honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For, laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do aught for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

VII. 14 And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can

It will be observed that Matthew and Mark do not quote Isaiah correctly, and also differ from each other; and what is worthy of note, is that the words they do quote are not taken from the Hebrew version of the Old Testament, but from the Septuagint

LUKE.

JOHN.

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Greek version, the one which Jesus and His apostles used,—a version which differs in many of its most important readings from the Hebrew version, and is unquestionably more correct on many points, the Hebrew

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version having been apparently altered by the Pharisees to support their traditions, just as the New Testament has been altered in many passages to make it support the doctrine of a Trinity.

MATTHEW XV.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand (*u*), that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts,

*u.* It will be observed that the words of Christ are quite differently reported

MARK.

defile him: but the things which come out of him, those are they that defile the man.

VII. 17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding (*u*) also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

VII. 24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid,

by Matthew and by Mark. Thus, though they teach the same doctrine,

LUKE.

JOHN.

VI. 39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

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the words are as different as words can be. This proves how baseless is the

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theological theory of verbal inspiration.

MATTHEW XV.

and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David : my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away ; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel (*w*).

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord : yet the dogs eat of the crumbs which fall from their master's table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the Sea of Galilee ; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those*

*w*. In our note on Matthew x. 5, it was pointed out that Christ's mission on earth was solely to the Jews ; and that even when He sent His disciples to preach, He commanded them, saying : 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.' Here, in Matthew's account of the cure of the Syrophenician woman's daughter, we have Christ's own declaration as to whom He was sent : 'I am not sent but unto the lost sheep of the house of Israel.' In fact, it was not till after the resurrection of Jesus, when He, by His death, had brought into operation the New Testament, giving mankind an inheritance in heaven, that the apostles were for the first time commanded to preach to the Gentiles—the nations of the world. What nonsense,

MARK.

VII. 25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet ;

26 (The woman was a Greek, a Syrophenician by nation ;) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled : for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord : yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way ; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

VII. 31 And again, departing from the coasts of Tyre and Sidon, he came unto the Sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impedi-

then, is it which fanatics even at the present day preach, that the Jewish ten commandments were intended for and are binding on all nations ! These commandments were alone revealed to the Jews ; and as the Jews, by their law, were prohibited from having intercourse of any kind with the neighbouring nations, the Gentiles had no means of knowing that God had made known these commandments to the Jews. Paul, therefore, makes the great and obvious distinction between the Jews who had the law, and 'the Gentiles which have not the law.'—Rom. ii. 14.

More than this, these ten commandments were the very words of the First Testament (most erroneously styled 'covenant') which God gave to any nation : 'And He wrote upon

the tables THE WORDS OF THE TESTAMENT — THE TEN COMMANDMENTS.'— Ex. xxxiv. 28; Deut. iv. 13, v. 2, ix. 9, 11, 15, etc. This Testament was strictly confined to the Jews. In proof that it was so, we have only to look at the proem to the ten commandments, and at the numerous references to the fact by the sacred writers: Ex. xx. 2, xxxiv. 27; Deut. 7. 2, 6; Ps. cv. 10, cxlvii. 19, 20; Jer. xiv. 4; 1 Kings viii. 21; Eph. i. 12. Next we have the fact that this Testament, like every other, conveyed an inheritance. And to whom did it convey it? It conveyed it to the children of Israel alone; and the inheritance was the land of Canaan: Deut. iv. 20, xxi. 23; 1 Chron. xvi. 18; Ps. cv. 2; Jer. iii. 18; Gen. xvii. 8. That first Testament, not being for

mankind, but for the Jews alone, as had been predicted, was abolished, and a New Testament substituted, before a single Gentile was called to the gospel, in consequence of the death of Jesus bringing into operation the New Testament, which brings to the whole human race an inheritance in heaven. Paul's masterly epistles prove this point: Heb. vii. 18, viii. 6-13, ix. 1-18; Rom. vi. 14, vii. 4, 6; Gal. iii. 25; 2 Cor. iii. 7-13.

It clearly follows from all this, that no law or commandment which is found in the Old Testament is binding on any Gentile Christian (and we are all Gentiles), unless it is specially re-enacted by Christ or His apostles in the New Testament.

When will Christians see and act on this very plain fact?



MATTHEW XV.

*that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them ;

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see : and they glorified the God of Israel.

32 Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat : and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness as to fill so great a multitude ?

34 And Jesus saith unto them, How many loaves have ye ? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled : and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, besides women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

MARK.

ment in his speech ; and they beseech him to put his hand upon him.

VII. 33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue ;

34 And, looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published *it* ;

37 And were beyond measure astonished, saying, He hath done all things well : he maketh both the deaf to hear, and the dumb to speak.

VIII. 1 In those days, the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat :

3 And if I send them away fasting to their own houses, they will faint by the way : for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness ?

5 And he asked them, How many loaves have ye ? And they said, Seven.

6 And he commanded the people to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them* ; and they did set *them* before the people.

7 And they had a few small fishes : and he blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled :

LUKE.

JOHN.

MATTHEW XVI.

CHAPTER XVI.

THE Pharisees also, with the Sadducees, came, and, tempting, desired him that he would show them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather*; for the sky is red (*x*):

3 And in the morning, *It will be foul weather to-day*; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees (*y*).

7 And they reasoned among them-

*x*. It will be observed that Matthew gives Christ's reply much more fully than do either Mark or Luke, adding all about the weather, which is not alluded to by the others. While Mark says that Jesus refused to give any sign, Matthew and Luke agree that He gave them the sign of the prophet Jonas. In this place, however, Matthew does not make Christ to explain how Jonah could be a sign; Luke's narrative, however, to a certain extent supplies this want, saying, that as Jonah was a sign to the Ninevites, so the Son of the man would be to the men of this generation. This also was

MARK.

and they took up of the broken *meat* that was left seven baskets.

VIII. 9 And they that had eaten were about four thousand: and he sent them away.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

VIII. 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and, entering into the ship again, departed to the other side.

VIII. 14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod (*y*).

not very explicit. But in another place, xii. 38, Matthew makes Jesus give the full explanation, viz. that as Jonah was three days and three nights in the whale's belly, so He (Jesus) would be three days and three nights in the bowels of the earth.

*y*. This incident is related in very different words indeed by Matthew and Mark; and indeed there is no strict correspondence between the three synoptical Evangelists as to what it was of which Jesus bid them beware. Luke says He told them to beware of the leaven of the Pharisees, which is hypocrisy. This explained at once

XI. 29 And when the people were gathered thick together, he began to say, This is an evil generation : they seek a sign ; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

XII. 1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy (*y*).

what He meant, and would not have led to the reasonings they had among themselves, which Matthew and Mark say they had, when He only told them, as Matthew relates, to beware of the leaven of the Pharisees and of the Sadducees ; or, as Mark relates, to beware of the leaven of the Pharisees and of the leaven of Herod.

Matthew is the only one who explains in full what Jesus meant by the leaven of the Pharisees and Sadducees,—that it was not the leaven of bread, but the doctrines which they taught ; and when we read Matthew's words in connection with those re-

ported so shortly by Luke, we can see why He warned them to beware of the doctrines taught by these spiritual and religious teachers of the Jews, for He there mentions that the doctrines they taught were hypocrisy.

In all ages of the world, the priests or religious teachers have always been the teachers of doctrines more or less at variance with those laid down by God, or by His holy messengers ; and we have in our day as notable examples of this, in our humanly-devised confessions and creeds, as the Jews had in the days of our Saviour. And yet the priests who profess to believe in the

MATTHEW XVI.

selves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God (z).

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath

Christian revelation, utterly forgetful of the loving, forgiving nature of the religion which they profess but do not know, denounce as an atheist, and as a person condemned to everlasting perdition, him who differs from them in the interpretation of God's word. This shows them to be worshippers of Baal instead of worshippers of the God whose designation is Love.

MARK.

VIII. 16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

VIII. 27 And Jesus went out and his disciples into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ (z).

30 And he charged them that they should tell no man of him.

z. We have here four different accounts of Peter's celebrated confession, for which, by Matthew's account alone, certain honours were conferred on him by Christ not granted to any of the other apostles. These HONOURS have, of course, been purposely misrepresented by the clergy, as if they had been not honours but POWERS, not limited to Peter, but conferred on all the apostles



## LUKE.

IX. 18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God (z).

21 And he straitly charged them, and commanded *them* to tell no man that thing;

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and on their successors. That these were not 'powers,' and that they were given to Peter alone, and therefore could NOT extend to the apostles or any successors in the ministry, will be shown in the following notes.

The confession of Peter is the only one asked of the Christian in the Scriptures. In apostolic times, a man was baptized, and was thus admitted

## JOHN.

VI. 66 From that *time* many of his disciples went back and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe, and are sure, that thou art that Christ, the Son of the living God (z).

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that

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as one of the sons of God, immediately on his confessing: 'I believe that Jesus is the Christ, the Son of the living God.'—Acts ii. 21, viii. 37, xvi. 31; John xx. 31, etc. And it would be an extremely difficult thing to show any sound reason why a national Christian Church should limit her bounds by demanding more at the present day. All else is superfluous.



MATTHEW XVI.

not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock (*a*) I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven (*b*):

*a. Stone and Rock.* The Greek was the most expressive and definitive of ancient languages, just as our own is of modern languages. This is shown by Christ's reply to Peter, where He plays on the similarity in sound, yet utter diversity of meaning, between Peter's name Πέτρος, and the Greek word πέτρα, 'a rock,' on which the Church was to be built.

The Romish Church, and all who follow her erroneous teaching, strive to prove that these words have the same meaning, and therefore that Christ's words meant that the Church was to be built on Peter. No wonder they have done so, seeing they have so strictly followed the sinful doings of their poor fallible guide,—like him, denying their Saviour, and substituting the Virgin Mary as the great intercessor between God and men. The Church of Christ, however, is not built on any such sandy foundation. *Petra* means an immense, immovable, solid rock, and never has the meaning of a moveable stone. *Petros*, on the other hand (Peter's name), means a small stone, which one can easily lift in his hand and throw at any one, or use in building. What, therefore, Jesus said to Peter was virtually this: 'Thou art indeed a small living stone of my Church, and upon that great immovable rock which you have indicated in your confession I will build my Church; and you, in consequence of being the first of my apostles to discover the true foundation on which my Church is to be laid, viz. that "Jesus is the Christ, the Son of the living God," shall be honoured above the other apostles by being the first of them to begin the building of its walls, and lay the first stone.'

This is the only possible interpretation of Christ's words, seeing that the

MARK.

interpretation we put upon them must agree with what is written in Scripture regarding that Church. Now Scripture assigns no supremacy to Peter such as would be implied by the erroneous teachings of the Romish Church. On the other hand, the sacred writers positively assert that the foundation stone or rock on which the Church is built is not Peter, but Jesus Christ: 'Other foundation can no man lay than that is laid, which is Jesus the Christ.'—1 Cor. iii. 11. Now Peter himself only laid this foundation along with the other apostles and preachers of the gospel. Indeed, all preachers, even at this day, are laying the foundation and building the walls of the Church by preaching that Jesus is the Christ; and every one who makes this confession is another living stone of the temple of the living God,—as Scripture says: 'Ye also, as living stones, are built up a spiritual house'—1 Pet. ii. 5; and: 'Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.'—Eph. ii. 20.

It is therefore a manifest impossibility that the Church could ever have been built on Peter. The words in Ephesians clearly mean that it was the teaching of the apostles and prophets which raised the Church. And Peter himself, when taken before the high priest and Sadducees at Jerusalem, bore witness to the truth of the interpretation now given, by saying: 'This is the stone (λίθος) that was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved.'—Acts iv. 11, 12. The foundation of all the apostle's preaching was 'Christ.' If Peter and

## LUKE.

the apostles did not preach Christ, they did not preach Christianity. But the Acts of the Apostles proves to us that Christ and His resurrection was their whole preaching; and Peter's preaching did not differ in one hairbreadth in this particular from that of Paul and the other apostles.

b. 'I will give unto thee the keys of the kingdom of heaven,' is a saying of Christ which the clergy for their own selfish ends have purposely misinterpreted from the earliest ages of Christianity. It therefore deserves a moment's consideration, to see what the words really mean.

It is specially to be noted that the keys of the kingdom of heaven were alone promised to Peter; but there is not a shadow of proof that they were either promised or given to any of the other apostles. This greatly overlooked fact settles the whole question in so far as priests or clergy are concerned. Had this phrase conferred some POWER which was to be used by all the apostles and their successors, it would have been conferred on all the apostles. But it was not so given. It was given to Peter alone; for it was NOT A POWER BUT AN HONOUR conferred on Peter alone, for being the first of the apostles to discover the foundation on which the Church was to be built. AN HONOUR to Peter could not by any possibility be a 'power' transmissible to the other apostles or to their successors; and this is made very clear when the meaning of the words is endeavoured to be arrived at through the light of Scripture and reason, and of the above unanswerable fact.

It has again and again been shown that the Oriental phrase, 'kingdom of heaven,' almost always means 'the gospel,' because it brings to believers an 'inheritance in heaven.' In the

## JOHN.

should betray him, being one of the twelve.

above passage it has its usual meaning.

Of what use, then, are keys to the gospel? Even at the present day, this phrase is used in the same sense in which our Saviour here uses it. A key is something which opens the meaning of a book; so we have keys to Horace, Virgil, Algebra, etc. Accordingly, in reference to this very subject, Christ Himself on more than one occasion used phrases which showed what He meant when, as above, He told Peter He would give him the keys of the kingdom of heaven. Luke, in reporting Christ's condemnation of the conduct of the scribes and lawyers, makes Jesus say: 'Woe unto you lawyers! for ye have taken away THE KEY OF KNOWLEDGE; ye enter not in yourselves, and them that were entering in ye hindered.'—xi. 52. Matthew makes Christ say: 'Woe unto you, scribes and Pharisees, hypocrites! for YE SHUT UP THE KINGDOM OF HEAVEN AGAINST MEN; ye neither go in yourselves, neither suffer ye them that are entering to go in.'—xxiii. 13. These two passages in plain language mean, that the scribes and Pharisees had so misinterpreted the Scriptures as to prevent their true meaning being perceived, and thus kept both themselves and the people from embracing the gospel.

From this any one can see what Christ's words to Peter meant. He was honouring him above the other apostles by making him the first to open the true meaning of the Scriptures to the people, and make them see their fulfilment in Christ. Once opened, their true meaning could never afterwards be shut out; so that, though the other apostles and teachers afterwards preached the same doctrines, they had not the honour which Peter

## MATTHEW XVI.

and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven (c).

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan;

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had of being the first to 'open the door of the gospel.'

Accordingly, when we read the Acts of the Apostles, we find a full verification of the words of Christ as here explained. Peter was the first of the apostles who, by his able unlocking of the Scriptures on the day of Pentecost, so persuaded the people that Jesus was the predicted Saviour, that three thousand Jews and proselytes were that day added to the Christian Church,—the whole number of believers in Christ being only one hundred and twenty when Christ ascended to heaven. Peter was also the first who admitted Gentiles to the Christian Church, in the case of Cornelius and his family.

Christ's words, therefore, relative to Peter, were fulfilled in his own person during his life, and of course died with their fulfilment. Giving the keys to Peter was, therefore, conferring on him AN HONOUR over the other apostles, NOT A POWER. This honour was necessarily confined to Peter alone, and could neither be transmitted to the other apostles nor to their successors in the ministry. The meaning of the Scriptures once unlocked can never be shut up again, although the Romish priesthood do all

## MARK.

VIII. 31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not

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they can to obscure the truth. These words of Christ had no reference to giving either Peter or priests power to admit men to, or to shut them out from, the mansions of eternal rest. Had Christ intended to confer such a power on priests, He would have given this fancied power to all the apostles, and also mentioned that such a power would descend to their successors in the ministry. But, alas for such presumptuous claims! the keys were alone given to Peter, and even these keys gave no such 'power' as priests claim. Jesus Himself claims to be the sole holder of the 'keys of death and of hell.'—Rev. i. 18. He also declares that He has set before all men 'an open door,' and that 'no man can shut it;' so that it is an absolute impossibility that He could ever have conferred such a 'power' on Peter or others. 'These things saith he that is holy, he that is true, he that hath the key of David, HE THAT OPENETH AND NO MAN SHUTTETH, AND SHUTTETH AND NO MAN OPENETH; BEHOLD, I HAVE SET BEFORE THEE AN OPEN DOOR, AND NO MAN CAN SHUT IT.'—Rev. iii. 7, 8.

This decides the whole case, and proves that, notwithstanding any argument which priests or clergy can use, they have no such power as that

IX. 22 Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

which they claim under the grandiloquent title of 'THE POWER OF THE KEYS' (see Westminster Confession of Faith, chap. xxx. clause 2). This claim which they make shows how keen is the thirst for power in the clerical mind, when, with a unanimity most wonderful, the priests and clergy of all sections of the Christian Church agree it was 'a power' which was given to Peter, and not 'an honour;' and also falsely persist in teaching that this supposed power was given to all the apostles, and to their successors in the ministry.

c. 'WHATSOEVER thou shalt bind on earth shall be bound in heaven; and WHATSOEVER thou shalt loose on earth shall be loosed in heaven.' Unlike the other honours bestowed on Peter, this was afterwards conferred on all the apostles.—Matt. xviii. 18.

Priests and clergy, always seeking for power, and especially hugging any passage which seems to favour their claims, as a matter of course explain these words as if they gave them the prerogative of God to retain or to forgive men's sins, and that their decision would be ratified in heaven. A very dull intellect could easily convince itself of the falsity of such an explanation, because the words apply

to THINGS, and not to persons. It was not WHOSOEVER, but WHATSOEVER THINGS. Then we know with certainty from the New Testament writings, and from the Talmud, what the phrases to 'bind' and to 'loose' meant in the days of Christ. To loose meant to allow a thing to be done, or to loose from the observance of some law previously binding. To bind was to lay down some law which was to be made binding on all the members of the Church. We have a notable example in the use of binding in Christ's remarks on the Pharisees: 'Ye bind heavy burdens, and grievous to be borne.' In Peter's vision of the sheet let down from heaven, we have an example of loosening the Jewish converts from the restrictions of the Mosaical law as to meats and drinks; and Paul gives a good example of both binding and loosing in speaking of marriage: 'The woman which hath an husband IS BOUND by the law to her husband as long as he liveth; but if her husband be dead, she IS LOOSED from the law of her husband.'—Rom. vii. 2.

These words, therefore, meant nothing more than giving Peter and the apostles authority to lay down laws for the regulation of the Church.



MATTHEW XVI.

thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever shall save his life shall lose it ; and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father, with his angels ; and then he shall reward every man according to his works (*d*).

*d*. The concluding words of this discourse, as reported by Matthew at verse 27, are entirely different from those reported by Mark and Luke in their corresponding narratives, though all three are intended to narrate the conclusion of the same discourse. Thus, while Matthew makes Christ speak of rewarding every man according to his works, Mark and Luke make Him only speak of those who shall be ashamed of Him. Then Matthew and Mark make Jesus talk of coming in His Father's glory, with the angels as attendants ; whereas Luke represents Him as using the unlikely words, that 'he shall come in his own glory, and in his Father's, and of the holy angels.'

This is another most striking example of discrepancy in statement, proving most clearly that the clerical theory of the Gospels being inspired narratives is wholly untenable. Had they been inspired narratives, they would have

MARK.

the things that be of God, but the things that be of men.

VIII. 34 And when he had called the people *unto him*, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it ; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

VIII. 38 Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

agreed when they narrated the same discourse, seeing that Jesus could only use one set of words in each discourse. But here the words put into Christ's mouth by the several Evangelists have the most opposite meanings.

The words reported by Matthew at verse 27 : 'Then shall he reward every man according to his works,' agree almost literally with similar phrases used both in the Old and New Testaments, and we may therefore safely assume that they were the very words which Christ used on this occasion.

The doctrine that men shall be judged according to their works is being gradually thrust out of sight by that fast class of divines, who, confounding 'good works' with 'the works of the law,' and, of course, entirely mistaking what Paul writes about faith, magnify faith as the all-essential of religion, and as superior to all the other Christian graces. Fortunately for Christianity, Jesus here

LUKE.

IX. 23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it : but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away ?

IX. 26 For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

preaches the very doctrine which was taught by inspired prophets hundreds of years before He appeared upon earth, and also by His apostles, years after He had ascended to heaven. Thus the Psalmist says : 'Thou renderest to every man according to his work.'—Ps. lxxii. 12. Solomon says : 'Shall not he render to every man according to his works?'—Prov. xxiv. 12. The Preacher saith : 'God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.'—Eccles. xii. 14. And John, describing the last judgment, says : 'And they were judged every man according to their works.'—Rev. xx. 12.

But James goes much further, and goes directly to the point of the worthlessness of faith to save us if it be alone : 'Even so faith, if it hath not works, is dead, being alone ;' and again : 'Wilt thou know, O vain man, that faith without works is dead ?' and

JOHN.

XII. 25 He that loveth his life shall lose it ; and he that hateth his life in this world shall keep it unto life eternal.

XII. 26 If any man serve me, let him follow me ; and where I am, there shall also my servant be : if any man serve me, him will *my* Father honour.

yet again : 'For as the body without the spirit is dead, so faith without works is dead also.'—Jas. ii. 17, 20, 26.

To show that it is no Pauline doctrine which these preachers teach, we have but to look to Paul's writings, which thoroughly prove the worthlessness of faith if it be alone : 'For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision ; but FAITH WHICH WORKETH BY LOVE.'—Gal. v. 6. 'Above all things put on LOVE, which is the bond of perfectness.'—Col. iii. 14. 'That they do good, that they be RICH IN GOOD WORKS, ready to distribute, willing to communicate ; laying up for themselves a good foundation against the time to come.'—1 Tim. vi. 18. 'For we are his workmanship, created in Christ Jesus unto good works.'—Eph. ii. 10. 'Let us consider one another, to provoke unto love, and to good works.'—Heb. x. 24. 'THOUGH I HAVE ALL FAITH, so that I could remove moun-



MATTHEW XVI.

28 Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom (e).

CHAPTER XVII.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son,

tains, and HAVE NOT LOVE (ἀγάπη), I AM NOTHING.'—1 Cor. xiii. 2. 'And now abideth faith, hope, love, these three, but the greatest of these is love.'—1 Cor. xiii. 13. And lastly, Paul, in his Epistle to the Romans, actually repeats Christ's own words: 'In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel, . . . He will render to every man according to his works.'—Rom. ii. 16 and 6.

How men, in the face of Paul's distinct teaching, could ever so pervert the gospel which he preached as to call the miserable doctrine of 'justification by faith alone' a Pauline doctrine, is one of the mysteries of the clerical mind, which I cannot pretend to fathom.

But many of our Saviour's discourses corroborate Paul's and James' teaching, by showing the worthlessness of a mere faith if it be not exhibited by works: 'Not every one that saith unto me, Lord, Lord, shall enter into the king-

MARK.

IX. 1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

IX. 2 And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice

dom of heaven, BUT HE THAT DOETH THE WILL of my Father which is in heaven.'—Matt. vii. 21. Christ's parable of the last judgment states the case as strongly,—Matt. xxv. 31-46; for the reprobates were condemned because they had not shown their faith by their works.

The fact is, that preaching the erroneous doctrine of 'justification by faith without works,' is doing immense damage to morality, causing its deluded victims to believe that if they have what they style faith, they have everything necessary for salvation, so that they may lead the most immoral lives without endangering their hereafter condition. Such false teaching cannot too soon be put a stop to.

e. Divines who are continually striving to twist hidden meanings out of the Scriptures, while all the time the meaning is floating on the surface, have exerted much perverted ingenuity over this and the previous verse, almost universally coming to the con-

LUKE.

IX. 27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

IX. 28 And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And, as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistening.

30 And, behold, there talked with him two men, which were Moses and Elias ;

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep : and when they were awake, they saw his glory, and the two men that stood with him (*f*).

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be

clusion that the events there alluded to refer to the final judgment, and what is called the second coming of Christ, and end of the world. That they are thoroughly mistaken in this is evidenced by Christ's own words, that all the events of which He was now speaking were to happen so shortly afterwards, that many of those He was now addressing would see them fulfilled before they died.

These words of Jesus settle the interpretation of the whole context. They prove that the highly allegorical, or rather Oriental, phraseology of—'The Son of man coming in the glory of his Father, with the holy angels;' and 'The Son of man coming in his kingdom;' and 'The kingdom of God coming with power,' meant no more than what the Evangelists elsewhere, and Luke in verse 27, make Jesus term 'the kingdom of God.' We have seen that, almost everywhere, this phrase means 'the gospel,' or 'the gospel dispensation;' and so all these

JOHN.

varied phrases have no other meaning here. The gospel did not 'come' till the death and resurrection of Jesus, when Christ by His death brought in 'the New Testament in His blood.' And the power of God, as shown at His resurrection, and the attendance of angels, justifies the Oriental phraseology, without changing the nature of the events which the words typify.

*f.* Luke is the only one of the Evangelists who mentions that the disciples were overpowered with sleep; and the translators of the Bible have made matters worse by a mistranslation which infers that they were asleep, and so would be quite incapable of knowing anything of what occurred on the mount. The Greek says: ἦσαν βεβαρημένοι ὑπνα διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ,—'They were oppressed with sleep, **BUT KEEPING AWAKE**, they saw his glory.' Our translators falsely rendered it: 'And when they were awake.'

MATTHEW XVII.

in whom I am well pleased ; hear ye him (*g*).

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come ?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed : likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying (*h*),

15 Lord, have mercy on my son ; for he is lunatic, and sore vexed : for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said,

*g.* Matthew narrates that the voice out of the cloud, in addition to the words reported by Mark and Luke, said : ' In whom I am well pleased.'

This was the second time that God bare witness that Jesus was His Son.

MARK.

came out of the cloud, saying, This is my beloved Son ; hear him.

IX. 8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

IX. 11 And they asked him, saying, Why say the scribes that Elias must first come ?

12 And he answered and told them, Elias verily cometh first, and restoreth all things ; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

IX. 14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and, running to *him*, saluted him.

16 And he asked the scribes, What question ye with them ?

17 And one of the multitude answered and said, Master, I have

The *first* was at His baptism ; the *second*, at His transfiguration. Christ alludes to these witnessings at John v. 37. John speaks of them in his first Epistle, v. 9, and Peter in his second Epistle, i. 17, 18.

LUKE.

here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

IX. 34 While he thus spake, there came a cloud and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son; hear him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

I. 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

IX. 37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child:

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and, bruising him, hardly departeth from him.

*h.* Matthew and Mark's narrative seems to imply that this incident, relative to the lunatic child, occurred on the same day as that of the Transfiguration. By Luke's distinct narrative, it seems to have occurred the

JOHN.

next day; and also implies that Christ and the three disciples who accompanied Him, spent the whole night after the Transfiguration on the mount.



MATTHEW XVII.

O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I

MARK.

brought unto thee my son, which hath a dumb spirit:

IX. 18 And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and lineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

IX. 28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This

LUKE.

IX. 40 And I besought thy disciples to cast him out ; and they could not.

41 And Jesus answering, said, O faithless and perverse generation ! how long shall I be with you, and suffer you ? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

JOHN.



MATTHEW XVII.

say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men ;

23 And they shall kill him, and the third day he shall be raised again (*i*). And they were exceeding sorry.

24 And when they were come to Capernaum, they that received tribute-money came to Peter, and said, Doth not your Master pay tribute ?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon ? of whom do the kings of the earth take custom or tribute ? of their own children, or of strangers ?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook (*k*), and take up the fish that first cometh up ; and

*i*. It is to be noted that these remarks of Jesus as to His being delivered into the hands of men are reported by Luke as the sequel or conclusion of His remarks on the cure of the lunatic child, after the transfiguration ; whereas both Matthew and Mark narrate them as having been

MARK.

kind can come forth by nothing, but by prayer and fasting.

XI. 22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith.

IX. 30 And they departed thence, and passed through Galilee ; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him ; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

spoken at least several days afterwards, while sojourning in Galilee. This is therefore another striking example of discrepancy as to a matter of fact, and is quite fatal to the theory that the writers of the Gospels were inspired by the Holy Spirit.

*k*. This interesting incident, where

LUKE.

XVII. 5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea ; and it should obey you.

IX. 43 And they were all amazed at the mighty power of God. But, while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears : for the Son of man shall be delivered into the hands of men (*i*).

45 But they understood not this saying, and it was hid from them, that they perceived it not : and they feared to ask him of that saying.

JOHN.

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Jesus Himself showed obedience to the civil power as the highest power on earth, is alone narrated by Matthew. Jesus, at His death, showed the same submission to the civil power. Under the Roman Government, the civil power was supreme, as it ought to be in every nation. The idea of allowing

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priests to intermeddle in civil affairs is perfectly preposterous. Priests are not for this world, nor ought they to be allowed to meddle with its affairs. They are for the sole and express purpose of preaching and teaching the things of the world to come, and should be kept strictly to that alone.

## MATTHEW XVII.

when thou hast opened his mouth, thou shalt find a piece of money : that take, and give unto them for me and thee.

### CHAPTER XVIII.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven (l)?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

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It should be remembered that Peter and Paul distinctly taught the supremacy of civil rulers, and that all who professed Christianity were bound to obey them : 1 Pet. ii. 13-15 ; Rom. xiii. 1-8 ; 1 Tim. ii. 1, 2 ; Titus iii. 1. Paul in his own person showed that even when a man was condemned by a priestly court as guilty of what they called heresy, and for which they would have put him to death, the civil power should be supreme ; and that without its sanction and independent judgment, no priestly court should have power to injure a man or infringe his rights and privileges as a citizen of a free nation. Paul himself was accused of what we all admit was a purely ecclesiastical offence, yet he most properly defied the priestly court, and appealed to the Roman emperor, the head of the civil power.—Acts xxiii. to xxvi. Most especially Acts xxiv. 14, and xxv. 10, 11.

It is a remarkable fact that, under the theocratical government of the Jews, the Church and priesthood were entirely subordinate to the civil

## MARK.

IX. 33 And he came to Capernaum : and, being in the house, he asked them, What was it that ye disputed among yourselves by the way ?

34 But they held their peace : for by the way they had disputed among themselves who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them : and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me ; and whosoever shall

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powers, who not only appointed the high priest at their will, but fixed the whole ritual of worship. Thus Moses, the civil ruler, not only appointed Aaron high priest, but actually consecrated him to his office. When Aaron died, Moses appointed and consecrated Eleazar as his successor. Saul slew Ahimelech, the high priest, and appointed Zadok in his place. David, the civil ruler, deposed Zadok and consecrated Abiathar as high priest. Solomon deposed Abiathar and consecrated another Zadok in his stead. Herod, we know, sold the office of high priest to the highest bidder ; and they were so often changed, that when Paul reproved Ananias, he was not aware that he was at that time high priest.

But with the Jews, even the hereditary priesthood were not allowed to make their own laws, nor yet to fix the ritual of worship. Moses, the civil ruler, fixed the whole ritual of worship in his day, and on one occasion gave a fearful reproof to Aaron for his neglecting the laws he had laid down for

IX. 46 Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name, receiveth me ; and whosoever shall receive me, receiveth him that sent me : for he that is least among you all, the same shall be great.

the burnt sacrifice. David fixed the ritual of worship in his day. Solomon, when he built the temple, altered and fixed the whole ritual of worship. When the Jews returned from the Captivity, it was Nehemiah, the civil ruler, and not Eliashib, the high priest, who fixed the ritual of worship when the temple was rebuilt. In fact, the ancient Jewish Church, during its whole continuance, was entirely subject to the civil powers. Can any good reason be assigned why the modern Christian Church should be differently constituted ?

7. The three Evangelists give quite different versions of the cause of this discourse. Matthew says that the disciples of themselves asked Jesus, 'Who is the greatest in the kingdom of heaven?' Mark, on the other hand, says that it was Jesus who asked the disciples, 'What was it that ye disputed among yourselves by the way?' for they had been disputing who among them should be greatest ; while Luke says that Jesus neither

asked nor was asked questions, but perceived the thoughts of their heart.

The discourse which follows is differently reported by each Evangelist. As reported by Luke, it has no point, and does not tell who shall be greatest. Mark's account also fails to answer this question, but he makes Christ to give a kind of indefinite answer by saying, before he had called the child, that 'if any man desire to be first, the same shall be last of all, and servant of all.'

Matthew gives by far the most consistent account. He makes Jesus call a child at once, and set him in the midst of them, and tell them that they must become like little children if they would enter the kingdom of heaven ; and that he who humbles himself as a little child is greatest in the kingdom of heaven.

There are therefore discrepancies in the several narratives, which quite preclude the possibility of their being inspired narratives.

MATTHEW XVIII.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore, if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire (*m*).

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire (*m*).

10 Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels (*n*) do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost (*o*).

*m.* See the note on Matt. v. 22, which points out the grand distinction between 'hell' and 'Hades.'

*n.* This passage necessarily implies

MARK.

receive me, receiveth not me, but him that sent me.

IX. 42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

IX. 43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched;

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched (*m*);

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire;

48 Where their worm dieth not, and the fire is not quenched.

that every child, and of course every person, has a guardian angel watching over him.

*o.* Here, as everywhere else where



LUKE.

XVII. 2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

XVII. 1 Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him* through whom they come!

XIX. 10 For the Son of man is come to seek and to save that which was lost.

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Christ calls Himself by this title, the Greek says 'the Son of the man.'

This, like the numerous other passages in the New Testament, implies

JOHN.

III. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

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and teaches universal salvation. It was man that was lost; it was man that Christ came to save. 'As in Adam all die, even so in Christ shall



## MATTHEW XVIII.

12 How think ye ? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray ?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven that one of these little ones should perish (*p*).

15 Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

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all be made alive.'—1 Cor. xv. 22. 'Christ died for the ungodly.'—Rom. v. 6. 'When we were enemies, we were reconciled to God by the death of his Son.'—Rom. v. 10. 'Behold the Lamb of God, which taketh away the sin of the world.'—John i. 29. 'And he died for ALL.'—2 Cor. v. 15. 'And he is the propitiation for our sins; and not for ours only, BUT ALSO FOR THE SINS OF THE WHOLE WORLD.'—1 John ii. 2. It is only the perverted false Calvinistic teaching of priests which taught any other doctrine. There is not a single passage in the Scriptures which says that Jesus died for the elect.

*p*. Observe how very different are

## MARK.

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the conclusions which each Evangelist puts into Christ's mouth after He spake the parable of the lost sheep. Matthew, consistently with his narrative, makes Jesus again to allude to the child He still held on His knee, and makes Him say: 'It is not the will of your Father which is in heaven that one of these little ones should perish;' while Luke makes Him speak of the joy in heaven over the sinner that repenteth. The conclusions, in fact, are as opposite to each other as it is possible to conceive.

It is necessary, also, to attend to the fact that Luke and Matthew give this parable of the lost sheep in very different connections. Which gives it

LUKE.

XV. 3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety-and-nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, That likewise joy shall be in heaven over one sinner that repenteth (*p*), more than over ninety and nine just persons, which need no repentance.

XVII. 3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

JOHN.

in the connection in which Christ uttered it, we have no means of ascertaining; but if one is right, the other must of necessity be wrong.

The declaration of Jesus, that it is not the will of God that one child shall perish, must gratify every parent's heart under bereavement of the lost little ones, while it is in beautiful harmony with the whole gospel of love. This declaration of Jesus, however, is utterly opposed to the Moloch Calvinistic doctrines of election, predestination, and the utter destruction of all whom Calvinists style non-elect. Christ's words, however, are in harmony with the gospel as taught by Himself, and so ably commented on

by Paul. Christ did not come into this world to save only that millionth part of mankind whom the Calvinists call 'the elect;' but He came to save the very opposite classes of persons, viz. His enemies and sinners. 'Christ died for the ungodly.'—Rom. v. 6. 'While we were sinners, Christ died for us.'—Rom. v. 8. 'While we were enemies, we were reconciled to God by the death of his Son.'—Rom. v. 10. 'Where sin abounded, grace did much more abound.'—Rom. v. 20. 'And he died for all.'—2 Cor. v. 15, etc. etc. 'And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.'—1 John ii. 2.

MATTHEW XVIII.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven ; and whatsoever ye shall loose on earth shall be loosed in heaven (q).

q. The power of binding and loosing given to Peter on his confessing that Jesus was the Christ, we here see was conferred in nearly the same words on all the apostles. We know from the Talmud what these phrases binding and loosing meant in the days of Christ. They had ordinarily no reference to remitting or retaining sins, but only to making laws and regulations for the Church,—*binding* meaning to impose laws and make them binding on the people ; *loosing* meaning to loose from obligations and burdens, and make things lawful to be done.

We have instances of these in the New Testament itself. Thus, Jesus condemns the scribes and Pharisees : 'For they BIND heavy burdens, and grievous to be borne, and lay them on men's shoulders.'—Matt. xxiii. 4. Paul, in Rom. vii. 2, gives a good example of this binding and loosing : 'For the woman which hath an husband IS BOUND by the law to her husband so long as he liveth ; but if the husband be dead, SHE IS LOOSED from the law of her husband.'

It will be observed, however, that John puts very different words into Christ's mouth as to the power which Christ gave to all the apostles ; and, moreover, says that they were part of the address to them after His resurrection : 'Whose soever sins ye remit, they are remitted ; and whose soever sins ye retain, they are retained.'

Our previous examination has shown that the Evangelists rarely agree as to the time when any particular discourse was spoken, and in most cases that they differ materially in the words which they ascribe to Christ. There can be no doubt, therefore, that John, by these words of remitting or retaining sins, meant to refer to the same commission which Matthew here says was given to all the apostles, styling it binding and loosing. Whatever other meanings, therefore, these

MARK.

phrases may have, it is quite apparent that they must have also, to a great extent, the same general meaning. But as both phrases are Oriental, and refer to ideas circulating among an Eastern nation whose whole customs and ideas are quite different from ours, we must see what would be the meaning of remitting and retaining sins in Christ's day, in order to understand what He really said.

The Jews were taught that all bodily diseases and infirmities—nay, even death itself—were sent by God AS A PUNISHMENT IN THIS LIFE FOR SINS. Every diseased or disabled person was therefore called by the Jews 'a sinner.' Thus, Simon was a sinner because he was a leper ; Mary Magdalene was a sinner because she was possessed with devils ; and to show the universality of this idea, the disciples asked Jesus : 'Who did sin, this man or his parents, that he was born blind?'—John ix. 2.

When, therefore, Christ or His apostles cured any one of a bodily disease or infirmity, they showed that power had been given to them TO REMIT THE SIN for the punishment of which the bodily disease had been sent. Thus, in the case of the man with the palsy (Mark iii. 2-12), HIS SIN WAS PUNISHED IN THIS LIFE WITH PALSY. Christ REMITTED HIS SIN,—'Thy sins be forgiven thee,'—and the man was consequently restored to health.

When THE SIN WAS RETAINED, on the other hand, A PUNISHMENT IN THIS LIFE WAS INFLICTED of either bodily disease, or infirmity, or temporal death, of which we have numerous striking examples in the Old Testament. Thus, Miriam, Gehazi, and Uzziah were punished with leprosy ; Nadab and Abihu, Korah, Dathan, and Abiram, with temporal death. The New Testament furnishes us also with like examples. The incestuous man was punished with bodily disease, Elymas

XX. 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained (q).

the sorcerer with blindness, Ananias and Sapphira with temporal death. But Paul fully explains that all these punishments were FOR THIS LIFE alone, by telling us that the very object of the punishment was, 'to deliver such an one unto Satan for the destruction of the flesh, THAT THE SPIRIT MAY BE SAVED IN THE DAY OF THE LORD JESUS.'—1 Cor. v. 5.

But Christ reconciles all these Oriental phrases, showing they are mere figures of speech, but having the same substantial meaning, where He shows that delivering to Satan only means inflicting bodily disease, and, of course, 'retaining the sin,' while 'loosing' and 'remitting the sin' meant curing the person. A woman was in the synagogue bowed down by disease, and, to the indignation of the Pharisees, He cured her, and said: 'And ought not this woman, being a daughter of Abraham, WHOM SATAN HATH BOUND, lo, these eighteen years, BE LOOSED FROM THIS BOND on the Sabbath day?'—Luke xiii. 16.

All this most satisfactorily shows that the power of binding and loosing, with that of remitting and retaining sins, was neither more nor less than THE POWER TO PERFORM MIRACLES OF HEALING, OR THE INFLICTION OF TEMPORAL DISEASE, OR EVEN DEATH. It was entirely limited to this life alone, and never extended to the life to come. Christ's very words showed this fact, though they are generally quite overlooked. Thus, Christ said: 'Whosoever ye shall bind ON EARTH;' and the words which follow, 'shall be bound in heaven,' only mean that God from heaven would give him power to 'bind on earth,' by inflicting the punishment which the apostle had determined to inflict. Paul's words make this perfectly clear. The punishment—the retaining the sin, the giving over to Satan—was all for this world, and not at all for the next, because it was sent

'that the spirit may be saved in the day of the Lord Jesus.'

In fact, in so far as we mortals of the present day are concerned, it is a mere matter of curiosity to investigate, as has been done above, what power it was which was given to the apostles, because we know with certainty that no such powers descended to their successors in the ministry; and we have our senses to tell us that at the present day no priest or ecclesiastic has power to perform the smallest miracle. The mere circumstance of men being priests of a Church neither makes them more holy, nor does it give them greater spiritual power than is possessed by every Christian. It is therefore absolutely ludicrous in the Romish and Episcopalian clergy to claim the power of forgiving sins; all resulting from their total ignorance of the true meaning of what Christ said to His apostles. Thus, the English Church, in their service for the visitation of the sick, blasphemously puts in the mouth of the priests the words: 'And by His authority committed unto me, I absolve thee from all thy sins.' So long as the English people allow such a passage to deface their Prayer Book, they deserve to be down-trodden by the clergy.

But Christ's and Paul's words teach us something more of God's mode of dealing with man. Both teach us that men are often PUNISHED IN THIS WORLD FOR THEIR SINS; and we see examples of this every day under our own eyes. If this be so, the just God will not punish men twice for the same sin; so that He will not punish them in the world to come for sins for which He has inflicted condign punishment in this. He has already punished them in the flesh, 'that the spirit may be saved in the day of the Lord Jesus.'

But, indeed, this is one of the essential doctrines of the religion of love which has been revealed to us. Christ



MATTHEW XVIII.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents:

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took

MARK.

Himself warned His disciples that persecutions and afflictions awaited all those who became His followers; and Peter, Paul, and James again and again bring this to the remembrance of the Christian. Nay, Paul and Peter speak of afflictions as if they were absolutely necessary for us, in order to assimilate us to

Christ; for Paul, speaking of his own afflictions, says: 'And fill up that which is behind of the afflictions of Christ in my flesh.'—Col. i. 24. And Peter says to all Christians: 'Ye are partakers of Christ's sufferings.'—1 Pet. iv. 13. And then he distinctly teaches the doctrine which we say the Scriptures teach, viz.: 'For he that



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hath suffered in the flesh hath ceased from sin.'—1 Pet. iv. 1. And Paul caps Peter's teaching by adding: 'As ye are partakers of the sufferings, so shall ye be also of the consolations.'—2 Cor. i. 7. And again: 'If we suffer, we shall also reign with him.'—2 Tim. ii. 12.

There can be no doubt that this is

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the reason why the saints of God are so often seen to suffer more severely than other men. It almost looks as if God punished all their sins in the flesh whilst yet they were in this world, that they might be freely acquitted in the day of judgment, and at once enter into the joy of their Lord.

MATTHEW XVIII.

him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not ; but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me :

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee ?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER XIX.

AND it came to pass, *that*, when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan ;

2 And great multitudes followed him ; and he healed them there.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause (*r*) ?

*r.* With the Jews, as with all Oriental nations, women had no recognised rights, and polygamy prevailed, but chiefly among the richer class, seeing that the great majority of the men could only afford to keep one wife. Accordingly, whenever a woman ceased to please, or another was met

MARK.

X. 1 And he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan ; and the people resort unto him again : and, as he was wont, he taught them again.

X. 2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

with who had greater attractions, the woman who had ceased to please was divorced, and the other married. The old Rabbis were dissatisfied with this loose state of matters, as the frequent divorces broke up the family ties, and led to much immorality. Our Saviour, therefore, in His Sermon on the

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Mount, introduced the subject; and here we find the Pharisees putting a question on divorce to Jesus, in order that they might induce Him to give an opinion contrary to the Mosaic law, when they would have accused Him of teaching disobedience to the divine law.

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It is quite clear from Christ's statements that He also wished to put some limitation to the free-and-easy law of divorce among the Jews—in fact, He apparently wished to limit divorce to cases of adultery alone; and it is quite apparent from the whole tenor of His discourse, that He would have liked

## MATTHEW XIX.

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and female ;

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall be one flesh ?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away ?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives : but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another,

the Jew to confine himself to one wife, using the argument that when man was created there was but one man to one woman—implying that this was the general arrangement of nature at all times.

It nowhere appears, however, that He dared to alter the Jewish laws, either as to polygamy or divorce. He seems merely to have expressed a strong opinion on the subject, looking at it from one sole point of view ; but what that opinion was constitutes the whole difficulty of the case, seeing that the three Evangelists who narrate what they suppose He said, differ so much as to the words which He used, that they teach perfectly different doctrines. This may be seen by critically comparing the parallel passages given by each Evangelist. The words put into Christ's mouth by Mark seem to agree better with the tenor of Christ's discourse than do the words reported by Matthew and Luke. Indeed, it may be considered as certain that these latter Evangelists mistook what Christ said. Thus, if

## MARK.

X. 3 And he answered and said unto them, What did Moses command you ?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept :

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife ;

8 And they twain shall be one flesh : so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let no man put asunder.

X. 10 And in the house his disciples asked him again of the same *matter*.

we assume that the words here reported must agree with those which Christ used in introducing the subject in His Sermon on the Mount, that even to look on a woman with a lustful eye was to commit adultery with her already in his heart, Mark's words at the 11th and 12th verses must be those which Christ used, viz. : 'If a man for lust of another woman divorced his wife, and married that other, he was guilty of adultery against his wife—that is, he committed a great moral wrong against her. And, in like manner, if the woman divorced her husband, in order that she might marry some other man whom she fancied more than her husband, she was guilty of adultery against him.'

Our belief that Mark gives the only correct account of what Christ said relative to divorce and adultery is confirmed by what occurred in another of His discourses, where we should have entirely misunderstood what Christ really meant to say, had it not been for Mark's correction, just as occurs in this case. Thus, in reporting

XVI. 13 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever

the words which Jesus used when speaking of the difficulty of the rich man entering into the kingdom of heaven, the three synoptical Evangelists agree pretty closely as to the words which Christ first used; but Mark alone tells us that when the disciples were staggered at what He said, and afterwards asked Him about it, Jesus in His explanation greatly modified His first words, so as to make them have an entirely different meaning. Here the very same thing occurred. The words reported by Matthew and Luke would probably be the first words which Christ used, and as they do not agree even as to these words, the Evangelists may both be mistaken. But the words which Mark relates are Christ's corrected words, when 'the disciples IN THE HOUSE asked him AGAIN of the same matter.'—x. 10. They may therefore be assumed to be expressive of the sentiments He intended to utter. It is quite impossible that Christ could have uttered the words ascribed to Him by Luke, seeing they are utterly

subversive of the whole Jewish law of divorce, and contrary to what is reported both by Matthew and Mark; so that had He dared to teach such a doctrine, He would have fallen into the very snare which the Pharisees laid for Him.

That the words reported by Mark are the words which Christ really intended to use, seems to be confirmed by Paul's writings, for he evidently considered a divorced woman and a widow, or woman whose husband was dead, in exactly the same light, viz. both loosed from the law of her husband, and therefore free to marry whomsoever she chose. Indeed, His whole reasoning as to the Jew who became a Christian being freed from the restrictions of the Mosaical law, hinges on the very point that a divorce is equal to the death of the husband. A Jew, when he became a Christian, was virtually only divorced from the law, though Paul, making use of the usual Oriental phraseology, called it being 'dead to the law, that he might be married to Christ.'



## MATTHEW XIX.

committeth adultery ; and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb ; and there are some eunuchs, which were made eunuchs of men ; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 Then were there brought unto him little children, that he should put *his* hands on them, and pray : and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me ; for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life (*t*) ?

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s. The phrase, 'receive the kingdom of God as a little child,' shows beyond the possibility of dispute what is the usual meaning of the phrase, 'kingdom of God,' as Mark and Luke call it, or 'kingdom of heaven,' as Matthew

## MARK.

X. 11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

X. 13 And they brought young children to him, that he should touch them ; and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child (*s*), he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

X. 17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall

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generally styles it. It has no other meaning here than 'the gospel.'

t. This incident, narrated by the three synoptical Evangelists, is often confounded with a somewhat similar incident, which is also narrated by the

LUKE.

marrieth her that is put away from *her* husband, committeth adultery.

XVIII. 15 And they brought unto him also infants, that he would touch them : but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not : for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child (*s*) shall in no wise enter therein.

XVIII. 18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life ?

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same three Evangelists, viz. at Matt. xxii. 34, Mark xii. 28, and Luke x. 25.

As narrated by each Evangelist, the questions and answers are considerably different. Matthew says the question

JOHN.

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was : 'What good thing shall I do that I may inherit eternal life?' as if eternal life were to be purchased by one good deed,—very much the Eastern belief to this day. The others only say the question was : 'What shall I do to in-

MATTHEW XIX.

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother; and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven (*u*).

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herit eternal life?' All differ as to the mode in which Jesus replied to the question. Mark and Luke say that He at once referred to the specific commandments; whereas Matthew says He at first said, 'Keep the commandments,' and did not specify any till the ruler asked Him which was to give him what he sought. Matthew adds that Jesus, after specifying certain commandments, added: 'Thou shalt love thy neighbour as thyself.' This was an unlikely addition here, and is not alluded to by the other Evangelists. Mark, however, says that

MARK.

I do that I may inherit eternal life?

X. 18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

X. 23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God (*u*)!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God (*u*)!

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Jesus added, 'Defraud not.' Matthew makes the ruler ask, 'What lack I yet?' after he had said he kept the commandments. Mark and Luke, on the other hand, say that Jesus told him what he lacked without being asked; and Mark in reporting Christ's words makes him say, 'Take up the cross and follow me,' while the others only say the words were, 'Come, follow me.'

*u.* To Mark we are indebted for some very important corrections of the words or doctrines supposed to have been spoken or taught by Jesus in His discourses. This is one of them; and

LUKE.

XVIII. 19 And Jesus said unto him, Why callest thou me good? none is good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now, when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

XVIII. 24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

JOHN.

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but for his particular narration of the correction which Christ afterwards made on His own words, we should have formed a very false notion of what Christ really intended to teach relative to rich men entering the kingdom of God.

This fact teaches us that we can only know with certainty what Christ intended to teach by carefully comparing what each Evangelist writes regarding that incident. It also most clearly proves that it can never be safe to found any doctrine on the words which one Evangelist records, because

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he may have mistaken what Christ said; or, as in this instance, Christ may have made use of an expression which is susceptible of more than one meaning, and the Evangelists may, as Matthew and Luke have done in this instance, have alone recorded the first words He used, and failed to give us His own correction of these words when again asked regarding them by the disciples.

An exactly parallel case happened regarding divorce, where Mark has also the honour of telling us what were Christ's own correction of His own words.

## MATTHEW XIX.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore (*w*)?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration (*x*), when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 But many *that are* first shall be last, and the last *shall be* first.

## CHAPTER XX.

FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the

*w.* The Evangelists give very different accounts of this incident. Matthew alone makes Peter ask Jesus the direct question, 'What shall we have therefore' for forsaking all and following you? Matthew also alone gives the direct reply of Jesus to this question; and that reply is neither to be found in Mark's nor Luke's nar-

## MARK.

X. 25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

X. 26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus, looking upon them, saith, With men *it is* impossible, but not with God: for with God all things are possible.

X. 28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

X. 31 But many *that are* first shall be last; and the last first.

ratives at this place, though Luke, in a very different connection, viz. at the Last Supper, makes Jesus come over His words to Peter, as here reported by Matthew. Luke in this, as on many other occasions, splits up what Christ said in one discourse, and so narrates the discourse as to make it appear that Christ had



LUKE.

XVIII. 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

XVIII. 26 And they that heard *it* said, Who then can be saved ?

27 And he said, The things which are impossible with men are possible with God.

XVIII. 28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

*Also*

XXII. 28 Ye are they which have continued with me in my temptations (*x*):

29 And I appoint unto you a kingdom, as my Father hath appointed unto me ;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

XIII. 30 And, behold, there are last which shall be first, and there are first which shall be last.

JOHN.

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spoken part of it on a different occasion.

*x*. It will be observed that Matthew here terms 'the regeneration' that which Luke in the parallel passage calls 'my temptations.' Of course they are both intended to mean the same thing; but what a lesson do they teach us! They show us that we are in constant

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danger of deducing false doctrines from the words of Scripture when we Western nations give modern meanings to Oriental phrases and words, and found doctrines on words whose meaning we perfectly misunderstand, instead of striving to attain to the knowledge of the thing that is taught, disregarding the words as much as did the Evangelists.

MATTHEW XX.

morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard (*y*).

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the good man of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

MARK.

*y*. 'A penny' is both a misleading and an ignorant rendering of the Greek word *δηνάριον*. The denarius was not a copper coin at all, but was the chief silver coin of the ancient Romans; and as silver was then very much scarcer than it is now, the denarius was originally equal in value to ten

of the large copper coins, 'the as,' each of which originally weighed one pound of copper, but in the days of Christ only four thousand grains, or about nine ounces. In our Saviour's day, therefore, the silver denarius, instead of being of the value of 'a penny,' would be equal in value to

ninety of the old British copper pennies which were withdrawn from circulation a few years ago, when the bronze coinage came into use.

This fact shows what a gross blunder it was to call the silver coin of the Romans by the name of our ordinary copper coin. We don't call the Jewish

shekel 'a penny,' nor the talent 'a pound;' why then should we miscall the Roman coins? When the Roman coins are named in the Scriptures, they ought invariably to have been called by their Roman names,—the denarius, the as, and the quadrans. See note on 'the farthing' at Matt. x. 29.

MATTHEW XX.

13 But he answered one of them, and said, Friend, I do thee no wrong : didst not thou agree with me for a penny ?

14 Take *that* thine *is*, and go thy way : I will give unto this last even as unto thee.

15 Is it not lawful for me to do what I will with mine own ? Is thine eye evil, because I am good ?

16 So the last shall be first, and the first last : for many be called, but few chosen.

17 And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem ; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death (z),

19 And shall deliver him to the Gentiles, to mock, and to scourge, and to crucify *him* : and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him (a).

21 And he said unto her, What

z. Matthew and Mark's accounts of this conversation differ considerably from Luke's. Luke makes Jesus give the important information, that while they were at Jerusalem, 'all things that are written by the prophets concerning the Son of man shall be accomplished.' This is not alluded to by Matthew or Mark ; but in what follows they probably give more nearly Christ's words than Luke, viz. that Jesus was to be betrayed unto the chief priests and scribes, who would condemn Him to death, and deliver Him to the Gentiles, to be mocked and scourged and crucified.

MARK.

X. 32 And they were in the way going up to Jerusalem ; and Jesus went before them : and they were amazed ; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem ; and the Son of man shall be delivered unto the chief priests, and unto the scribes ; and they shall condemn him to death, and shall deliver him to the Gentiles :

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him ; and the third day he shall rise again.

X. 35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire (a).

It is thus seen that Jesus threw on the priests the whole onus of His condemnation, sufferings, and death. That the nature of priesthood in being persecutors and murderers is not changed, is apparent from the doings of the Romish priesthood when they had the power ; and they would re-establish the Inquisition to-morrow had they the opportunity. The Reformed clergy would not be behind their brethren of Rome if the civil powers were ever so silly as to allow persecution for differences of religious opinion. See how ruthlessly they persecute one another for the slightest

XVIII. 31 Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on :

33 And they shall scourge *him*, and put him to death ; and the third day he shall rise again.

34 And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.

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differences of opinion on creeds which they pretend to believe, though half of the doctrines taught are contrary to the precepts taught in the New Testament, and several are scarcely disguised Judaism.

*a.* Matthew says it was the mother of James and John who asked Jesus that her sons might sit on His right and left hand in His kingdom. Mark, on the other hand, says that the request was made personally by James and John.

To account for this request we must remember that Salome, the mother of

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James and John, was the aunt of Jesus, being the sister of Mary, His mother ; so that James and John were His cousins. Any one can satisfy himself on these points by carefully comparing the names and relationships of the women who were present at the crucifixion, as given by the several Evangelists. This fact accounts for the greater love which Christ showed to these two disciples, who, with Peter, were often taken to be witnesses of miracles and other events not seen by the others.



MATTHEW XX.

wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able (*b*).

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them (*c*), and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to

*b.* The translation of this passage, both in Matthew and Mark, gives a false idea as to what Jesus said, making it appear as if He had already drunk the cup and been baptized with the baptism of which He spake. The Greek text, translated into the idiom of our language, says: 'Can ye drink of the cup which I intend to drink (*ἂ ἐγὼ μέλλω πίνειν*), and be baptized with the baptism with which I shall be baptized' (*ἂ ἐγὼ βαπτίζομαι*)? The verb is the future of the middle voice, and literally means something

MARK.

X. 36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with (*b*)?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

X. 41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister;

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came

which the person does to himself: 'I shall baptize myself.'

That the above is the correct translation of the Greek text, and not that which is given in the authorized version, no one can doubt who looks at the very different words which Luke puts into Christ's mouth when relating the same conversation: 'I have a baptism to be baptized with, and how am I straitened till it be accomplished!'

It is to be observed that Luke takes no notice of the cup. This cup, how-

XII. 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

XXII. 24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth?

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ever, is evidently the same as that from which Jesus prayed to be delivered during His agony in the garden; and the baptism of which He speaks is just as undoubtedly the baptism or sprinkling with His own blood which He endured at His crucifixion, when the blood from the nail wounds, and the crown of thorns, sprinkled, or baptized, His body. He therefore, literally, as the Greek here correctly expresses it, 'baptized Himself.'

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c. This discourse of the rulers of the Gentiles exercising authority over them, is stated by Matthew and Mark to have been spoken by Jesus when commenting on James and John's request to sit on His right and left hand in His kingdom. Luke, on the other hand, says it was spoken in the room at Jerusalem, after He had partaken of the Last Supper. The words of Christ are very differently reported by the three Evangelists.

MATTHEW XX.

minister, and to give his life a ransom for many (*d*).

29 And as they departed from Jericho, a great multitude followed him.

30 And, behold, two blind men (*e*) sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on *them*, and touched their eyes; and immediately their eyes received sight, and they followed him.

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*d.* These words of Jesus necessarily imply the doctrine of the atonement—a doctrine denied by some sects of professing Christians, but undoubtedly taught as one of the prominent doctrines of both Old and New Testaments.

Under the Old Testament dispensation, the sin, whatever it was, could only be atoned for, and its remission be obtained, by shedding the blood of some animal, and offering the flesh as an offering on the altar,—the life of the animal being accepted as a vicarious sacrifice for the forfeited life of the sinner. This fact is constantly alluded to in the Jewish laws: 'The priest shall make an atonement for him concerning his sin, and it shall be forgiven him.'—Lev. iv. 26, 31, 35, etc. And it is expressly stated: 'For it is the blood which maketh an atonement for the soul. . . . For the life of the flesh is in the blood.'—Lev. xvii. 11.

MARK.

not to be ministered unto, but to minister, and to give his life a ransom for many.

X. 46 And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side begging (*e*).

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

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Jesus in this passage teaches the very same doctrine: 'The Son of man came . . . to give his life a ransom for many.' Paul enlarges on this doctrine in his Epistles, and teaches, almost in the very words of the Old Testament, 'Without shedding of blood there is no remission.'—Heb. ix. 22. Reasoning on this, Paul concludes: 'Now in the end of the world hath Christ appeared to put away sin, by the sacrifice of himself.'—Heb. ix. 26. And again: 'We have redemption through his blood, the forgiveness of sins.'—Eph. i. 7; Col. i. 14. 'In due time Christ died for the ungodly.'—Rom. v. 6. 'While we were yet sinners, Christ died for us.'—Rom. v. 8. 'Jesus Christ, who gave himself a ransom for all.'—1 Tim. ii. 6. John taught the same doctrine: 'The blood of Jesus Christ, his Son, cleanseth us from all sin.'—1 John i. 7. 'And he is the propitiation for our

LUKE.

is not he that sitteth at meat? but I am among you as he that serveth.

XVIII. 35 And it came to pass, that, as he was come nigh unto Jericho, a certain blind man sat by the wayside begging :

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace : but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him : and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight : thy faith hath saved thee.

sins ; and not for ours only, but also for the sins of the whole world.'—1 John ii. 2. 'Unto him who loved us, and washed us from our sins in his own blood.'—Rev. i. 5. These passages teach so clearly the doctrine of the atonement, that it is truly surprising that any man should be found who believes in a revelation, and yet rejects this as one of its essential doctrines.

e. Two differences as to matters of fact occur in the narratives of the several Evangelists. Luke says that Jesus met the blind man as He was entering Jericho ; Matthew and Mark say that it was as He was leaving it. Then Mark and Luke say that there was only one blind man, Bartimeus ; while Matthew says there were two blind men.

There could have been no such differences in matters of fact had the Gospels been written under divine inspiration. These innumerable dif-

JOHN.

ferences prove that the Gospels are the work of fallible men, who had no assistance whatever from the Holy Spirit in their composition. There was, in fact, nothing to reveal to them. All of God's word which Jesus had to reveal or make known to man, was preached by Him to the Jewish people, so that the Evangelists had only to give truthful accounts of what He said. They had no new revelations to make known, so there was not even the shadow of an apology for asserting that they received divine aid in the composition of their narratives. We have, therefore, all Christ's teaching—all God's revealed word—handed down to us on purely human testimonies ; and this is the reason why we have four Gospel narratives, because it is only by carefully comparing all these different narratives with each other that we can find out what Christ really taught.



MATTHEW XXI.

CHAPTER XXI.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples (*f*),

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt (*g*) with her: loose *them*, and bring *them* unto me.

3 And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass (*h*), and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

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*f.* By Matthew, Mark, and Luke's narratives, Jesus entered Jerusalem in triumph, sitting on an ass, the very same day He came up from Galilee, and was not anointed by the women till several days after. John, on the other hand, distinctly states that when Jesus came up from Galilee, six days before the Passover, He went to Bethany, without going up that day to Jeru-

MARK.

X. 52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

XI. 1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples (*f*),

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him: and straightway he will send him hither.

XI. 4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even

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salem, and while at Bethany He was anointed by the women, and that it was the next day that He entered Jerusalem in triumph. This is a startling discrepancy as to a matter of fact.

*g.* Mark, Luke, and John correctly say that the colt alone was brought, and that Jesus rode on it. Matthew, on the other hand, says that both ass



LUKE.

XVIII. 43 And immediately he received his sight, and followed him, glorifying God : and all the people, when they saw *it*, gave praise unto God.

XIX. 28 And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples (*f*),

30 Saying, Go ye into the village over against *you* ; in the which, at your entering, ye shall find a colt tied, whereon yet never man sat : loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him* ? thus shall ye say unto him, Because the Lord hath need of him.

XIX. 32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt ?

34 And they said, The Lord hath need of him.

and colt were brought, and that Jesus rode on them, which is an improbability and impossibility.

*h.* Zech. ix. 9.—‘Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy King cometh unto thee : he is just, and having salvation ; lowly, and riding upon an ass, even upon a colt, the foal of an ass.’

JOHN.

XII. 12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem . . .

XII. 14 . . . as it is written,  
15 Fear not, daughter of Sion : behold, thy King cometh, sitting on an ass's colt.

Our translators fell into Matthew's blunder by translating the Hebrew ‘and a colt.’ It will be seen that Matthew's quotation is by no means verbally given ; and John condenses it by giving us the words of the prophet : ‘Fear not, daughter of Sion : behold, thy King cometh, sitting on an ass's colt,’ which is undoubtedly the correct meaning.

MATTHEW XXI.

7 And brought the ass, and the colt (*g*), and put on them their clothes; and they set *him* thereon.

8 And a very great multitude spread their garments in the way: others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves (*i*).

13 And said unto them, It is written, My house shall be called the house of prayer (*k*); but ye have made it a den of thieves.

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*i.* Matthew and Luke agree that Jesus drove the money-changers from the temple the very same day He entered Jerusalem in triumph. Mark, on the other hand, says He did this the next day, after having spent a night in Bethany. This is another marked discrepancy as to a matter of fact.

MARK.

as Jesus had commanded: and they let them go.

XI. 7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

XI. 8 And many spread their garments in the way; and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

XI. 11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

XI. 15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the

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Viewed in the light of reason, Mark is probably wrong in his statement; for it is far more probable that Jesus would drive the money-changers from the temple the very day He entered Jerusalem in triumph, backed as He then was by an overwhelming body of supporters, than that He should delay doing this till the next day, when He

LUKE.

XIX. 35 And they brought him to Jesus : and they cast their garments upon the colt, and they set Jesus thereon.

XIX. 36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen,

38 Saying, Blessed be the King that cometh in the name of the Lord ; peace in heaven, and glory in the highest.

XIX. 45 And he went into the temple, and began to cast out them that sold therein, and them that bought ;

46 Saying unto them, It is written, My house is the house of prayer : but ye have made it a den of thieves.

would enter the temple as a private individual.

John is undoubtedly wrong in stating that this driving out of the money-changers occurred at the beginning of His ministry. It is beyond the bounds of probability that He did the same thing twice. It is far more probable that Jesus would only venture to do

JOHN.

XII. 14 And Jesus, when he had found a young ass, sat thereon.

XII. 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna : Blessed is the King of Israel that cometh in the name of the Lord.

II. 13 And the Jews' passover was at hand ; and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting :

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen ; and poured out the changers' money, and overthrew the tables ;

16 And said unto them that sold

such an action when He had the people to back Him, and who had accompanied Him into the temple ; and it is most unlikely that He would have attempted to do this at the beginning of His ministry, when He was an unknown preacher.

k. Isa. lvi. 7.—'Mine house shall be called an house of prayer for all people.'

MATTHEW XXI.

14 And the blind and the lame came to him in the temple ; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David ; they were sore displeased,

16 And said unto him, Hearest thou what these say ? And Jesus saith unto them, Yea ; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise ?

17 And he left them, and went out of the city into Bethany ; and he lodged there.

18 Now in the morning, as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away (*l*).

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away !

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*l*. Matthew says that the fig tree withered away the moment Jesus cursed it, and the disciples remarked on it at the moment. Mark, on the other hand, does not say that any immediate effect followed the cursing, but states that, as the disciples passed the place the

MARK.

house of prayer ? but ye have made it a den of thieves.

XI. 18 And the scribes and chief priests heard *it*, and sought how they might destroy him : for they feared him, because all the people was astonished at his doctrine.

XI. 19 And when even was come, he went out of the city.

XI. 12 And on the morrow, when they were come from Bethany, he was hungry :

13 And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon : and when he came to it, he found nothing but leaves ; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

XI. 20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

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next day, Peter called Christ's attention to the withered tree, whereupon Jesus made the remarks about removing a mountain, and having faith in prayer. It will be observed that the words on these subjects which Matthew and Mark ascribe to Christ are very

## LUKE.

XIX. 47 And he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people, sought to destroy him ;

48 And could not find what they might do : for all the people were very attentive to hear him.

*Also*

XIX. 39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

## JOHN.

doves, Take these things hence ; make not my Father's house an house of merchandise.

II. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

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different, though Jesus could only have used one set of words. It is these constantly occurring differences, not only in matters of fact, but in the words which the several Evangelists ascribe to Jesus, which proves beyond the possibility of dispute that the

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Gospel narratives are not inspired writings, but only contain the word of God ; and we can only ascertain what that word is by carefully comparing their varied statements, and using our reason to guide us into the truth.



## MATTHEW XXI.

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea ; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things ? and who gave thee this authority ?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it ? from heaven, or of men ? And they reasoned with themselves, saying, If we shall say, From heaven ; he will say unto us, Why did ye not then believe him ?

26 But if we shall say, Of men ; we fear the people : for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

## MARK.

XI. 21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

XI. 22 And Jesus answering, saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

XI. 27 And they come again to Jerusalem : and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things ? and who gave thee this authority to do these things ?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men ? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, Why then did ye not believe him ?

32 But if we shall say, Of men ; they feared the people : for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

XVII. 5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea ; and it should obey you.

*Also*

XI. 9 And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.

10 For every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened.

XX. 1 And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him*, with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things ? or who is he that gave thee this authority ?

3 And he answered and said unto them, I will also ask you one thing ; and answer me :

4 The baptism of John, was it from heaven, or of men ?

5 And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, Why then believed ye him not ?

6 But and if we say, Of men ; all the people will stone us : for they be persuaded that John was a prophet.

7 And they answered, That they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

MATTHEW XXI.

28 But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not; but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir; and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 Hear another parable; There was a certain householder, which planted a vineyard (*m*), and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first; and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw

MARK.

XII. 1 And he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged a *place* for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

*m*. The prophets called the Jewish nation 'the vineyard of the Lord:' 'The vineyard of the Lord of hosts is the house of Israel.'—Isa. v. 7. In this parable, therefore, Christ shows the rejection of the Jews, and the adoption of the Gentiles, as God's chosen or

elect people, or vineyard. Like most of the other reported parables, the words which each Evangelist puts into the mouth of Christ differ greatly. When the story, too, is told, Mark and Luke make Jesus Himself apply the parable, and tell

XX. 9 Then began he to speak to the people this parable ; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard : but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant : and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third : and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do ? I will send my beloved son : it may be they will reverence *him* when they see him.

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what the lord of the vineyard will do, viz. that 'the kingdom of God'—that is, 'the Gospel'—should be taken from them, and given to a nation which would bring forth its fruits ; on which they exclaimed, 'God forbid.' Matthew, on the other hand, says that Jesus

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made the Jews pronounce their own condemnation in nearly similar words, without, apparently, their perceiving that they are pronouncing their own condemnation ; and then, at verse 43, He clearly taught them the moral of the parable.

## MATTHEW XXI.

the son, they said among themselves, This is the heir ; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen ?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes (*o*) ?

43 Therefore say I unto you, The kingdom of God (*p*) shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

## CHAPTER XXII.

AND Jesus answered, and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son (*q*),

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*n.* 'God forbid' is a faulty rendering of the Greek phrase *μή γένοιτο*, 'may it not be.'

*o.* Ps. cxviii. 22.—'The stone which the builders rejected is become the head of the corner. This is the

## MARK.

XII. 6 Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir ; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do ? He will come and destroy the husbandmen, and will give the vineyard unto others.

XII. 10 And have ye not read this scripture, The stone which the builders rejected is become the head of the corner :

11 This was the Lord's doing, and it is marvellous in our eyes ?

12 And they sought to lay hold on him, but feared the people ; for they knew that he had spoken the parable against them : and they left him, and went their way.

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Lord's doing ; it is marvellous in our eyes.'

*p.* The phrase 'the kingdom of God' has here its usual meaning, viz. 'the Gospel,' or 'the Gospel dispensation ;' and we have the best means of satis-



LUKE.

XX. 14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir : come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them ?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid (*n*).

XX. 17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner ?

18 Whosoever shall fall upon that stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him ; and they feared the people : for they perceived that he had spoken this parable against them.

XIV. 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God (*q*).

16 Then said he unto him, A

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fyng ourselves that this was really what Christ meant in the fact that 'the Gospel'—'the New Testament in Christ's blood'—has been rejected by the Jews, has passed from them, and is now in the hands of us Gentiles.

JOHN.

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The fulfilment of the prophecy thus proves its truth.

*q.* Luke tells us that Jesus introduced this parable in consequence of one of those who sat at meat with Him exclaiming, 'Blessed is he that shall eat

## MATTHEW XXII.

3 And sent forth his servants to call them that were bidden to the wedding : and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner ; my oxen and *my* fatlings *are* killed, and all things *are* ready : come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise :

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth : and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

bread in the kingdom of God.' The person who made this exclamation had an entirely different idea from Christ as to what the kingdom of God meant. The Jewish nation at this time was in expectation of the immediate appearance of what it called 'the kingdom of God.' The people expected that when the Messiah came, the Jews, led by Him, would miraculously subdue all nations, and establish their rule over them, when the whole world would become 'the kingdom of God ;' because Jehovah was the real sovereign ruler of the Jews, the temple being His palace, the priests His courtiers and servants, and the actual king only His vicegerent. They thought that their prophets had foretold this. It was the universal belief in the days of Christ, and was shared by the apostles even up to the death of Jesus. The person, therefore, who made this exclamation merely meant, that the man would be blessed who should be spared to see the Jewish nation reigning and ruling over all the nations of the

## MARK.

earth, under the leadership of the Messiah.

However different the narratives of Matthew and Luke are as to this parable, there cannot be the least doubt that they are intended to be accounts of the very same discourse of Christ. The differences, however, are very startling, and are quite fatal to the ecclesiastical theory regarding the inspiration of the Gospels.

Thus, Matthew says it was a certain king who made a marriage for his son ; while Luke says it was a certain man who made a great supper. When the invited guests were told by the servants that the feast was ready, Luke only says that they severally made excuses, and did not go. Matthew, on the other hand, says that they not only refused to come, but that many of them entreated the servants spitefully, and slew them ; on which the king sent forth his soldiers, killed the murderers, and burned up their city. This quite alters the whole tone and moral of the parable.

LUKE.

certain man made a great supper, and bade many :

XIV. 17 And sent his servant at supper-time to say to them that were bidden, Come ; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused.

20 And another said, I have married a wife ; and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

In continuing his version of the story, Matthew says that, in order to find guests for the marriage feast, the king sent his servants to the highways to ask every one they met to come to the feast. But Luke, continuing his version of the tale, says that the master first sent to the streets and lanes of the city (which Matthew says the king had destroyed), to bring in the poor, the halt, the maimed, and the blind ; and as there was still room for more, he sent them also to the highways and hedges, to compel them to come in.

Matthew, for the second time, alters the moral of his tale by adding about the king coming in, and punishing one man severely because he had not on a wedding garment. This incident alludes to the fact that in Eastern countries it was customary for the king to provide the wedding garment, so that if a guest appeared in his own raiment it was a proof that he was a rebel, who had no respect for his sovereign, and was therefore worthy of punishment.

It is thus seen that the parable, as

JOHN.

narrated by each of the Evangelists, not only differs in the incidents, but in the morals or doctrines which they respectively teach.

This fact, which is by no means rare in the narratives, is quite fatal to the theory of the evangelical narratives being inspired writings,—a theory the product of a credulous and superstitious age, when unscrupulous ecclesiastics lorded it over the consciences of the laity, in order to throw all the power into their own hands, and prevent the people using their reason in the interpretation of the Scriptures, claiming that, as they were ‘inspired writings,’ only those who were ordained as priests could interpret them. This is the true reason why the clergy of every Church insist that every word of the sacred narratives is inspired, and try to frighten the credulous multitude by averring that if it is proved that the Gospels are not inspired writings, we have no proof that anything in them is the word of God. Let no one’s faith be shaken by such shallow reasoners.

MATTHEW XXII.

10 So those servants went out into the highways, and gathered together all, as many as they found, both bad and good : and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding-garment :

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness ; there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man* ; for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou ? Is it lawful to give tribute unto Cesar, or not ?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites ?

19 Show me the tribute-money. And they brought unto him a penny (*r*).

20 And he saith unto them, Whose is this image and superscription ?

21 They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's ; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

MARK.

XII. 13 And they send unto him certain of the Pharisees and of the Herodians to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man ; for thou regardest not the person of men, but teachest the way of God in truth : Is it lawful to give tribute to Cesar, or not ?

15 Shall we give, or shall we not give ? But he, knowing their hypocrisy, said unto them, Why tempt ye me ? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose is this image and superscription ? And they said unto him, Cesar's.

17 And Jesus answering, said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

*r*. Not 'a penny,' but the silver  
214

coin 'the denarius,' worth ninety

LUKE.

XIV. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, that none of those men which were bidden shall taste of my supper.

XX. 20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly ;

22 Is it lawful for us to give tribute unto Cesar, or no ?

23 But he perceived their craftiness, and said unto them, Why tempt ye me ?

24 Show me a penny. Whose image and superscription hath it ? They answered and said, Cesar's.

25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people : and they marvelled at his answer, and held their peace.

JOHN.



MATTHEW XXII.

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven (s).

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living (t).

s. This discourse is clearly intended to prove to us the certainty of a life hereafter.

It will be observed that Christ's answer to the question of the Sadducees is given in very different words

MARK.

XII. 18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

XII. 24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

XII. 26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead,

in Luke's narrative from what it is given in the narratives of Matthew or of Mark. Yet it must be remembered that when Jesus spake this discourse, He could only have used one set of words, and these perhaps not the

LUKE.

XX. 27 Then came to *him* certain of the Sadducees, which deny that there is any resurrection ; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren : and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her ; and in like manner the seven also : and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she ? for seven had her to wife.

XX. 34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage :

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage :

36 Neither can they die any more : for they are equal unto the angels ; and are the children of God, being the children of the resurrection.

XX. 37 Now, that the dead are raised, even Moses showed at the bush when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living : for all live unto him.

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words reported by any of the Evangelists. This simple fact proves to us that all that Jesus did and taught is handed down to us on purely human testimony.

t. It has often been pointed out that

JOHN.

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the translators of our New Testament paid no attention whatever to insert the articles aright as they occur in the Greek text, but put in the definite or the indefinite article as suited their own views regarding certain doctrines.

## MATTHEW XXII.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, *which is* the great commandment in the law (*u*)?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

In the 32d verse of Matthew, the Greek says: *ὅτι ἵστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζώντων*,—‘The God is not a God of dead, but of living (beings);’ and Luke says at verse 38: *Θεὸς δὲ ὅτι ἵστιν νεκρῶν, ἀλλὰ ζώντων*,—‘He is not a God of dead, but of living (beings).’ The proper reading of Mark’s text is still disputed by critics.

*u.* The discourse here narrated by each of the three synoptical Evangelists is undoubtedly meant by them to be their respective narratives of the same discourse. Many confound this discourse with another which all the three also relate, but which is quite distinct, viz. that related by Matt. xix. 16, Mark x. 17, and Luke xviii. 18.

It will be observed that the story is very differently told in the three narratives; but Luke is the only one who gives the full details, and carries out the story by showing who is our neighbour.

All agree that a scribe or lawyer,

## MARK.

but the God of the living: ye therefore do greatly err.

XII. 28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

XII. 29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour

for they are the same, put a question to Jesus; but they differ as to what that question was. Matthew says the question was: ‘Which is the great commandment in the law?’ Mark says it was: ‘Which is the first commandment of all?’ while Luke says it was: ‘What shall I do to inherit eternal life?’—a very different question indeed.

Matthew and Mark agree in stating that Jesus directly answered the question which they say was put, by quoting the object or summary of the ten commandments, dividing them into two tables,—love to God, and love to our neighbour. Luke, on the other hand, makes Jesus throw the answer on the questioner, by asking him: ‘What is written in the law? how readest thou?’ when the lawyer made virtually the same answer as Christ is reported by Matthew and Mark to have made, but without dividing them into two tables, as Jesus did.

What follows is quite differently

LUKE.

XX. 39 Then certain of the scribes, answering, said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all*.

X. 25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

X. 26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

reported by each Evangelist. Matthew makes Jesus say: 'On these two commandments hang all the law and the prophets;' and here Matthew's narrative ends. Mark makes Christ's words to be: 'There is none other commandment greater than these;' while Luke reports Christ to have said: 'Thou hast answered right: this do, and thou shalt live.'

Matthew gives no conclusion to the story; but Mark and Luke do, yet utterly diverse the one from the other. Thus Mark makes the lawyer compliment Jesus on His reply, repeating the summary of the law which Jesus had given, but with comments; on which Jesus is made to say: 'Thou art not far from the kingdom of God.'

Luke, on the other hand, makes the whole discourse to turn on the lawyer's next question: 'And who is my neighbour?' when Jesus relates the touching tale of the wounded Jewish traveller.

These narratives of the same dis-

JOHN.

course, differing so much from each other, both in the words used and in the topics introduced, are thoroughly opposed to any idea of either verbal or general inspiration. With the discrepancies pointed out in former notes, they go to prove that the whole teaching of Christ is handed down to us on purely human testimony, and that the Gospel narratives were written by men no more inspired than every historian who writes from memory the history of events which took place in his own day.

What we in our day have to do, is not to judge of their inspiration but of their credibility, for of inspiration there is not the faintest trace. If they were written on hearsay—at second hand—the narratives would be utterly worthless. They are only of authority if written by men who heard and saw all that they narrate; and we can only know what Christ really taught by a diligent comparison of the narratives of the four Evangelists.

MATTHEW XXII.

MARK.

as thyself. There is none other commandment greater than these.

XII. 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David* (*v*).

43 He saith unto them, How then

XII. 35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost (*w*), The Lord said to my Lord, Sit thou on my right hand,

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*v*. This conversation as to Christ being the recognised son of David, proves the correctness of the remarks formerly made on the phrase so often

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applied by Christ to Himself, 'the Son of the man.' It was shown that it never meant to indicate Christ as the representative Son of mankind;



LUKE.

X. 29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way; and when he saw *him*, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on *him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was; and when he saw *him*, he had compassion on *him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

XX. 41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

JOHN.

but invariably as either the predicted Son of the man David, as here noticed, or as the predicted Son of the man Abraham, through whom all the

nations of the earth were to be blessed.

*w.* We have here in Mark another instance of the confusion which our

## MATTHEW XXII.

doth David in spirit (*w*) call him Lord, saying,

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word: neither durst any *man*, from that day forth, ask him any more *questions*.

## CHAPTER XXIII.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues (*x*),

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for

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translators made in styling that undefined influence of the Spirit by the specific personality of 'the Holy Ghost,' a thing not found in the original Greek. Luke, in relating this conversation, speaks nothing of spirit at all, but says: 'David himself saith in the Psalms.' Matthew expresses himself in equally plain language, when he says: 'How then doth David IN SPIRIT;' which simply means David under prophetic excitement.

## MARK.

till I make thine enemies thy footstool.

XII. 37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

XII. 38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts;

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But our translators quite alter what Mark says, by translating *ἐν Πνεύματι ἁγίῳ*, 'For David himself said BY THE HOLY GHOST;' whereas the Greek simply says, as Matthew does: 'IN HOLY SPIRIT,' which merely means 'speaking prophetically.'

Such misleading translations cannot be too strongly condemned by every one who wishes to attain to the truths of Scripture.

*α*. Here we have another mistrans-

LUKE.

XX. 44 David therefore calleth him Lord, how is he then his son ?

XI. 45 Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

XX. 45 Then, in the audience of all the people, he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts ;

*Also*

XI. 43 Woe unto you, Pharisees ! for ye love the uppermost seats in the synagogues, and greetings in the markets.

JOHN.

lation, from the translators' ignorance of Eastern customs, and want of critical knowledge of the Greek. When it speaks of feasts, the Greek in all the three Gospels uses the word *πρωτοκαθίσια*, because the Jews, like other Oriental nations, reclined on couches at meals, and did not sit on chairs as we do. Our version ought therefore to have said, 'and love the principal couches at feasts.' In Eastern houses, guests are not in general admitted to a suite

of rooms ; but the sides of the room are lined with low cushioned seats ; the host sits in the middle, and the principal seats are those next him. When the seats applied to the synagogue, another Greek word was used, viz. *καθίδια*, which means an upright seat or chair ; so here the word *πρωτοκαθίσια* is properly rendered in Matthew 'chief seats' in the synagogue, but improperly 'highest seats in' Luke.

### MATTHEW XXIII.

one is your Master, *even* Christ ; and all ye are brethren.

9 And call no *man* your father upon the earth : for one is your Father, which is in heaven.

10 Neither be ye called masters : for one is your Master, *even* Christ (*y*).

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased ; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven (*z*) against men : for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayer : therefore ye shall receive the greater damnation.

*y.* The Greek text pointedly says : 'One is your Master, The Christ,' or, if we translate the word, 'The Anointed.'

*z.* It will be observed that the words ascribed to Jesus by Matthew and Luke differ as much as words can, yet have precisely the same meaning. This fact of itself proves that even when the Evangelists put words in Christ's mouth, they were not intended to be the very words which He used, but were intended to express His meaning or the doctrine which He taught.

These two passages not only illustrate each other, but also serve to explain the meaning of the words which Christ spoke to Peter when He said to him : 'I will give unto thee the keys of the kingdom of heaven.'—Matt. xvi. 19. Here Matthew reports that Christ said to the scribes and Pharisees : 'Ye shut up the kingdom of heaven against men ;' while Luke says His words were : 'Ye have taken away the key of knowledge.' These

### MARK.

XII. 40 Which devour widows' houses, and for a pretence make long prayers : these shall receive greater damnation.

Oriental phrases, which even we adopt in our language, simply meant that the scribes, lawyers, and Pharisees had so misinterpreted or locked up the knowledge of the true meaning of Scripture, that they neither themselves saw, nor did they allow the people to see, their fulfilment in Christ ; so that they prevented them accepting the gospel which brings to mankind an inheritance in heaven. This is exactly what the Romish priesthood do at the present day ; they prevent the Scriptures being read excepting with their interpretations, so that they neither themselves see Christ, nor permit the people subject to them to accept Jesus as the Saviour of man.

Thus it is seen that the religious teachers of the Jews had locked up the knowledge of the meaning of the Scriptures, and taken away the figurative key. Christ, however, gave back that figurative key to Peter, in order that he might be the first of the

XIV. 11 For whosoever exalteth himself shall be abased: and he that humbleth himself shall be exalted.

XI. 52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

XX. 47 Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

apostles to unlock its treasures to all; which he did in his own person, seeing he was the first of the apostles to admit converts to the Christian Church, —*first*, by his powerful appeal to Jews and proselytes on the day of Pentecost, when three thousand souls were added to the Church; and *secondly*, by his preaching to the Roman Gentile Cornelius, and his family and friends.

It ought to be specially noticed that Matthew, in reporting this address, puts into Christ's mouth the exact same phrase which He used when He addressed Peter about the keys: 'The kingdom of heaven.' Yet he says that the scribes and Pharisees 'shut up this kingdom of heaven against men.' This fact shows that the phrase 'kingdom of heaven' could not, by any stretch of imagination, mean 'the mansions of eternal rest in heaven;' for the scribes and Pharisees had no power from God either to admit to or keep out any one from heaven; and they were Christ's

most relentless enemies and persecutors. This, therefore, proves we have put the true interpretation on this phrase, and on the words which Jesus addressed to Peter as to the keys of the kingdom of God, and must convince every one that there is not the slightest truth in the Romish interpretation.

The very different words and phrases which each Evangelist puts in Christ's mouth, when reporting this discourse, prove that we must never lay any stress whatever on the words or phrases used, but look alone to the doctrine which they teach. The doctrine alone is 'the revelation from heaven,'—the doctrine or moral is the only part which can be 'inspired;' but no inspiration, no revelation, can attach to the words; for when, as in most cases, the Evangelists do not agree as to the words which Christ used, what proof have we that any of the words which they say He used were really the words which He uttered?



MATTHEW XXIII.

MARK.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel (*a*).

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which* is within the cup and

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*a.* The Greek reads: 'Blind guides, who strain out the gnat, but swallow

XI. 42 But woe unto you, Pharisees! for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

XI. 37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

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the camel.'

MATTHEW XXIII.

platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous (*b*),

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

MARK.

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*b.* It is quite apparent that all that discourse of Jesus which Matthew relates from verses 23 to 36 inclusive, is the very same as that which Luke records from verse 37 of chap. xi. to verse 51, and which verses are here shown in parallel columns. In pronouncing that discourse, Jesus could only have used one set of words; and had either Matthew or Luke's narratives been 'inspired,' they would have

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given the actual words which Christ used. But, far from agreeing as to the words, these two narratives differ to such an extent that it is quite impossible to reconcile them; and if we were to assume that the one gives the actual words which Christ used, then we are forced to condemn the other Gospel, as giving a false version of His words. Those, therefore, who claim for the Gospels that the writers were

## LUKE.

XI. 39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

XI. 44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

XI. 47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

## JOHN.

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'inspired,' are put into a dilemma from which there is no escaping. If they were written under inspiration, the words of Christ, as given in the parallel narratives, would agree, because they would not be the words which the fallible memories of the human Evangelists imagined were the words Christ used, but they would be the words of the Holy Spirit. If, however, on the other hand, they are found

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not to agree, then it is infallibly proved that the Gospels were not written under inspiration, but were written by fallible human historians, who, to the best of their ability, were giving a truthful account of the discourses which they heard Jesus preach, and the miracles He performed, but whose fallible memories were unable to remember the exact words which He used, or the sequence of His illustrations.

MATTHEW XXIII.

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes ; and *some* of them ye shall kill and crucify ; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city :

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not (c) !

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

MARK.

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c. By Matthew's narrative, it appears that Christ's lamentation over Jerusalem was spoken about two days after His triumphal entry into Jerusalem, and three days before His crucifixion. By Luke's account, however, He pronounced it in Galilee, before He came up to Jerusalem, and

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while He was yet under the jurisdiction of Herod ; for Herod reigned in Galilee, but had no jurisdiction in Judea, where Pontius Pilate was the supreme governor. Christ's own words, however, as reported by Luke himself, contradict Luke's statement, for he reports Jesus as saying : ' I



LUKE.

XI. 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute ;

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation ;

51 From the blood of Abel, unto the blood of Zacharias, which perished between the altar and the temple : verily I say unto you, It shall be required of this generation.

XIII. 31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence : for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected.

33 Nevertheless, I must walk to-day, and to-morrow, and the *day* following : for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee ; how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not !

35 Behold, your house is left unto you desolate : and verily I say unto you, Ye shall not see me, until *the* time come when ye shall say, Blessed is he that cometh in the name of the Lord.

shall do cures to-day and to-morrow, and the third day I shall be perfected.' That means that within three days He was to be crucified, and His work on earth perfected.

Now we know from John's distinct narrative, corroborated by Matthew and Mark, that Jesus, six days before

JOHN.

the Passover, came to Bethany, and did not again return to Galilee. Luke is therefore unquestionably in error in reporting that this affecting lamentation over Jerusalem was spoken in Galilee, —another damning fact against the unprovable clerical theory, that the Gospels were written under 'inspiration.'

MATTHEW XXIV.

CHAPTER XXIV.

AND Jesus went out, and departed from the temple: and his disciples came to *him*, for to show him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world (*d*)?

*d.* This is another of the passages whose meaning has generally been misinterpreted from the expositors allowing themselves to be confused by the Oriental phraseology employed. To understand what Jesus said, we must look to what brought on the conversation. It was from Christ's remark, when looking at the temple buildings, that the day would come in which one stone of it would not be left upon another. On this the disciples asked a question; and we have three versions of what that question was. All agree that the first part of the

MARK.

XIII. 1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering, said unto him, Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down.

XIII. 3 And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

question was, 'When shall these things be?' But all differ as to what followed. Luke says it was, 'What sign will there be when these things shall come to pass?' Mark says the words were, 'What shall be the sign when all these things shall be fulfilled?' while Matthew says the question was, 'WHAT SHALL BE THE SIGN OF THY COMING, AND OF THE END OF THE WORLD?' Luke, in another part of the same discourse, makes Christ call it 'THE DAY WHEN THE SON OF MAN IS REVEALED.'—xvii. 30.

Christ was an Oriental; and in

LUKE.

XXI. 5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

*Also*

XIX. 41 And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

XXI. 7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

JOHN.

speaking of coming events He made use of the usual glowing Oriental imagery. The parallel passages in the Gospels prove that the phrases, 'thy coming,' and 'the end of the world,' merely meant 'the coming of the Gospel dispensation,' brought into operation by Christ's death, and the destruction of Jerusalem, and of the Jewish people as a nation with a territorial possession.

In the notes to a previous chapter,—Matt. xvi. 27, 28,—it was shown that similar Oriental phrases were explained by the other Evangelists to mean 'the

coming of the Gospel dispensation;' and there, too, it was predicted that the disciples were not to die till they had seen it come. So here, Christ, at verse 34 of Matthew's narrative, declares that the event to which He refers in His answer to the disciples' question was to happen while the generation He was addressing still lived. Nothing in the discourse, therefore, can have any reference to what we call 'the end of the world;' for the end of the world of which Christ spake happened more than eighteen hundred years ago.

MATTHEW XXIV.

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars, and rumours of wars; see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you:

It must be remembered that when the disciples asked this question they attached to their words the meaning which the Jews had as to the coming of the Messiah, and the advent of a temporal kingdom. They had then no idea that it referred to a spiritual kingdom, or to the coming of the Gospel. Their eyes were not opened to this fact till after the resurrection.

It will be observed that in the whole of this discourse, extending to the end of the chapter, there are great diversities in the words which each Evangelist puts in the mouth of Jesus, yet sufficient correspondence in the substance to show that they are all narrating to the best of their ability the same discourse. This proves that each Evangelist, though professing to give the exact words of Christ so far as his memory served him, only, in reality, gave the subject-matter of the discourse, so far as he himself comprehended it.

We shall never attain to a true knowledge of the doctrines which Christ taught till we throw off our old superstitions, and carefully compare the writings of the several Evangelists, critically, calmly, and rationally. Were there any truth in the clerical

MARK.

XIII. 5 And Jesus answering them, began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet.

8 For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

XIII. 9 But take heed to yourselves: for they shall deliver you up

superstition that the Gospels were written under the inspiration of the Holy Spirit, it must be apparent to the meanest capacity that there would have been a perfect correspondence between the narratives of the several Evangelists when they narrated the same discourse of Christ. They would have agreed as to the words used, as to the order of the topics, and as to the time and place where each discourse was spoken. No one of these things can be proved with regard to this, nor, indeed, to most of the discourses of Christ. It will be observed that Luke reports that a large proportion of this discourse was spoken by Jesus while yet in Galilee, days before He came up to Jerusalem, and in consequence of the Pharisees asking Him, 'When the kingdom of God should come.' Matthew, on the other hand, informs us that several of the topics which Luke includes in this discourse were spoken by Christ at the beginning of His ministry, and are therefore reported by him in his tenth chapter. Then, as to the words said to have been used by Christ, any one can easily convince himself that there is no correspondence whatever in the several Evangelists.

## LUKE.

XXI. 8 And he said, Take heed that ye be not deceived : for many shall come in my name, saying, I am *Christ* ; and the time draweth near : go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified : for these things must first come to pass ; but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom :

11 And great earthquakes shall be in divers places, and famines, and pestilences ; and fearful sights and great signs shall there be from heaven.

XXI. 12 But before all these, they shall lay their hands on you, and

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As the same thing happens more or less with all the discourses spoken by Christ, the conclusion is inevitable that the Gospels are NOT inspired writings ; but, on the other hand, that the whole narratives of the life of Christ, the doctrines He taught, and the miracles He performed, are handed down to us on purely human testimony ; and that the writers of the Gospels were no more guided by the Holy Spirit in what they wrote than are the historians of the present day.

The very idea that God should inspire four separate historians to write the life of Christ, when one authentic and truly inspired narrative would have answered the purpose a thousand times better, bears improbability on the very face of it. Had there been but one narrative, we might have believed it probable that it was written under inspiration, but the very fact of there being four narratives induces every rational mind to conclude that the one was written to supply the wants and imperfections of the others, because all were imperfect ; and, in fact, it requires the whole four narratives to give us an intelligible account of the life of Christ, and of the doctrines He taught.

## JOHN.

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A truly inspired narrative, however, would have had no imperfections and no wants, and would have given us everything we could possibly require to know of the doctrines which Christ came to reveal unto mankind. But no single evangelical narrative gives this,—not one. From this consideration, therefore, we also arrive at the conclusion that the Gospel narratives are purely human productions, having not the faintest trace of inspiration.

Let us, however, not forget that, though purely human productions, the evangelical narratives contain revelations from God, which were made known to us through the preaching of Jesus Christ, His messenger to man. But what these revealed doctrines are we cannot know till we have very diligently compared the different accounts given of them by the several Evangelists ; and as it is found that the Evangelists often disagree as to what doctrine it was which Christ taught, it is quite unsafe to found any doctrine on the words of Christ as reported by one Evangelist, unless they are corroborated by at least one other of the sacred writers.



MATTHEW XXIV.

and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the house-top not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck, in those days!

MARK.

to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

XIII. 10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

XIII. 14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the house-top not go down into the house, neither enter *therein*, to take anything out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

XIII. 17 But woe to them that are with child, and to them that give suck, in those days!

persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

XXI. 13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer :

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends ; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

XXI. 20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains ; and let them which are in the midst of it depart out ; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

*Also*

XVII. 30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

XXI. 23 But woe unto them that are with child, and to them that give suck, in those days ! for there shall

MATTHEW XXIV.

20 But pray ye that your flight be not in the winter, neither on the sabbath day :

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved : but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there ; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders ; in-somuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert ; go not forth : behold, *he is* in the secret chambers ; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (*e*) :

MARK.

XIII. 18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved : but for the elect's sake, whom he hath chosen, he hath shortened the days.

XIII. 21 And then, if any man shall say to you, Lo, here *is* Christ ; or, lo, *he is* there ; believe *him* not :

22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed : behold, I have foretold you all things.

XIII. 24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

*e*. All this is the usual metaphorical Oriental mode of prophetically describing the burning and destruction of a city and its inhabitants. The destruc-

LUKE.

be great distress in the land, and wrath upon this people.

XXI. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

XVII. 20 And when he was demanded of the Pharisees when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation :

21 Neither shall they say, Lo here ! or, lo there ! for, behold, the kingdom of God is within you.

XVII. 23 And they shall say to you, See here ! or, see there ! go not after *them*, nor follow *them*.

XVII. 24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven ; so shall also the Son of man be in his day.

XVII. 37 And they answered and said unto him, Where, Lord ? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

XXI. 25 And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken.

JOHN.

tion of Babylon, and of Tyre and Edom, is described by the prophets in almost

identical phrases. The words here apply to the destruction of Jerusalem.

## MATTHEW XXIV.

30 And then shall appear the sign of the Son of man in heaven ; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory (*f*).

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree : When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh :

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled (*f*).

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only (*g*).

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*f.* Here we have a repetition of almost the identical phrases on which we commented at Matt. xvi. 27. All show that the highly Oriental phrase, 'the Son of man coming in the clouds of heaven with power and great glory,' only means the same as what is elsewhere called 'the kingdom of heaven,' whose general meaning is 'the Gospel.' Indeed Luke, at verse 31, calls that 'the kingdom of heaven,' which he calls at verse 27, 'the Son of man coming in a cloud with power and great glory.'

What proves beyond all doubt that

## MARK.

XIII. 26 And then shall they see the Son of man coming in the clouds, with great power and glory.

XIII. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

XIII. 28 Now learn a parable of the fig tree ; When her branch is yet tender, and putteth forth leaves, ye know that summer is near :

XIII. 29 So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

XIII. 30 Verily I say unto you, that this generation shall not pass, till all these things be done.

XIII. 31 Heaven and earth shall pass away ; but my words shall not pass away.

XIII. 32 But of that day, and *that* hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

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these varied phrases only mean the coming of the Gospel, or Gospel dispensation, is the fact proclaimed at the 34th verse of Matthew, and in the corresponding verses of Mark and Luke, that the generation then living were not to pass from this world till they had seen all these things come to pass. Not one of these predictions, therefore, could have any reference to the final destruction of this world, nor to the second coming of Christ for the final judgment. The Gospel did not fully come into this world till Christ's death and resurrection ; and in one



## LUKE.

XXI. 27 And then shall they see the Son of man coming in a cloud, with power and great glory.

XXI. 28 And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh.

XXI. 29 And he spake to them a parable ; Behold the fig tree, and all the trees ;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

XXI. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

XXI. 32 Verily I say unto you, This generation shall not pass away till all be fulfilled.

XXI. 33 Heaven and earth shall pass away ; but my words shall not pass away.

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sense it may even be said it did not fully come till the destruction of the temple and of Jerusalem put an end to the Jewish dispensation and worship. The miraculous incidents at Christ's death and resurrection, and the attendance of angels, would, besides, justify the Oriental phraseology without changing the nature of the events which the words typified.

g. This is one of the passages which show that Jesus did not possess the attributes of a God in the same perfection as they exist in the one only true God and Father of all. Here

## JOHN.

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Matthew makes Christ say : ' But of that day and hour knoweth no one ' (not ' no man,' as in our version), ' neither the angels of heaven, but my Father only.' Mark, however, makes Jesus carry the specification a little further, or at least makes His statements more specific, by adding : ' Neither the Son,'—a most essential point to note. Mark also uses the phrase ' no one,' *οὐδεις*.

If, as this passage asserts, Jesus does not possess the attributes of God in the same perfection as they exist in the God and Father of all, it is per-

## MATTHEW XXIV.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

fectly clear that He cannot be one of the Persons in a supposed trinitarian God, where all the Persons, being supposed to be one God, must have the exact same attributes. This single passage, therefore, proves the falsity of the doctrine of the Trinity—a doctrine thoroughly opposed to the teaching of the Old Testament, and not taught in any part of the New when the original Greek text is followed.

But this is not the only attribute which Jesus does not possess in like perfection as in the one only true God and Father of all. Existence from all eternity is the special attribute of the only true God; but every time that Jesus is styled 'a Son of the God,' or, 'the Son of the God,' it is preaching to us that Jesus did not exist from all eternity, BUT HAD A BEGINNING, LIKE ALL CREATED BEINGS. Jesus, therefore, must be a creation of the God and Father of all. Paul, accordingly, assures us that this is the fact, and also that Jesus was only brought into being at a comparatively recent date in eternity—indeed, only shortly before the earth was framed as a habitation for man. Thus he styles Jesus, 'The first-born of every creature.'—Col. i. 15. Nay, Christ Himself cor-

## MARK.

roborates the correctness of Paul's statement by styling Himself in Revelation, 'The beginning of the creation of the God.'—Rev. iii. 14.

But Paul gives other proofs of the same fact, though theologians shut their eyes to them, and in corroboration of his expressed opinions quotes the Prophets and Psalms to show that they teach the same doctrine. Thus he makes God say of Christ: 'This day have I begotten thee'—Heb. i. 5; thus clearly indicating that Jesus, like ourselves, had a beginning. Next, Paul states that when God brought the Son into the world, He said: 'Let all the angels of God worship him'—Heb. i. 6; thus showing that many of the angelic host existed before Jesus.

Nay, more, to show us that Jesus and the angels were of the same nature, viz. were created beings, and also that the God and Father of all was also THE GOD OF JESUS CHRIST, AND THAT THE ANGELS WERE CHRIST'S FELLOWS,—Paul, supported by the old Prophet, further tells us, that God, addressing Christ, said: 'THE GOD, THY GOD, hath anointed thee with the oil of gladness ABOVE THY FELLOWS.'—Ps. xlv. 7; Heb. i. 9.

LUKE.

XVII. 26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

XVII. 34 I tell you, in that night there shall be two *men* in one bed;

We have the strongest possible corroboration that the ancient Prophet and Paul proclaimed the truth when they called the angels 'fellows of Christ,' in the incident which happened to Jesus during His agony in the garden: 'THERE APPEARED AN ANGEL UNTO HIM FROM HEAVEN STRENGTHENING HIM.'—Luke xxii. 43. The very meanest intellect can at once see, that though an angel might strengthen a fellow-angel, he NEVER COULD STRENGTHEN HIS GOD AND CREATOR, which he would have been daring to do if there was any truth in the doctrine of the Trinity.

All this (and much other equally powerful evidence adduced in other notes) proves the falsity of the doctrine of the Trinity—a doctrine utterly opposed to the teaching of the whole Old Testament Scriptures, and having no support from the New, but from mistranslations and misinterpretations of the original Greek text. The doctrine is alone based on the corrupt teaching of the Romish Church, which adopted it from the heathen Greeks. At the time of the Reformation, the Reformers, with one honourable exception, did not dare to meddle with

JOHN.

that doctrine, for the prejudice and superstition regarding that doctrine were so strong, that all chance of carrying the people with them would have been vain, had they even dared to hint that the doctrine of the Trinity was not conformable to Scripture. We have no such apology in our day; and the sooner the truth is recognised, the better will it be for the interests of true Christianity.

It is this vicious blot which prevents the pure doctrines of the gospel extending among Jews and the Eastern nations. How can we expect the Brahmins to accept our form of religion when we ask them to believe in a trinitarianism more debasing than their own? How can we expect the Jew to forsake the terrible lessons they have learned as to the MONOTHEISM of the only true God, and accept the Trinitarian teaching of the present race of Christians, which they have sense to perceive is truly POLYTHEISM?

Never will Christianity fulfil its high mission, till, using Christ's own words in His unrivalled prayer to His God and Father, we acknowledge that the one God and Father of all is 'THEE, THE ONLY TRUE GOD.'

MATTHEW XXIV.

41 Two *women shall be grinding* at the mill ; the one shall be taken, and the other left.

42 Watch therefore ; for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready : for in such an hour as ye think not the Son of man cometh.

MARK.

XIII. 33 Take ye heed, watch and pray : for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore ; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning ;

36 Lest, coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch.

LUKE.

the one shall be taken, and the other shall be left.

XVII. 35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

XXI. 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

*Also*

XII. 35 Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the Lord, when he cometh, shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

JOHN.



## MATTHEW XXIV.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ?

46 Blessed *is* that servant whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming ;

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken ;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites : there shall be weeping and gnashing of teeth.

## MARK.

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*h.* This is one of the important passages which Calvinists steadily ignore, as it sweeps to the winds their unchristian doctrines of election, predestination, condemnation of the heathen, and eternal punishments. Here we are told by Christ Himself, that the servant who knew his lord's will (that is, the Jew and the Christian), and did it not, shall be beaten with many stripes ; but that he who knew not his lord's will (that is, the heathen), even though he committed things worthy of stripes, shall be beaten with few stripes.

Such a doctrine agrees with our

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reason, while the Calvinistic doctrines are alike contrary to reason and to Scripture. Jesus did not lay down His life for the elect, but for His enemies (Rom. v. 10), for the ungodly (Rom. v. 6), for sinners (Rom. v. 8), for all (1 Tim. ii. 6) ; and John states that Jesus 'is the propitiation for our sins, and NOT FOR OURS ONLY, BUT FOR THE SINS OF THE WHOLE WORLD' (1 John ii. 2).

The Scriptures, therefore, teach universal salvation, and that at the day of judgment men shall be judged 'according to their works.' There is

LUKE.

XII. 41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all ?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season ?

43 Blessed *is* that servant, whom his lord, when he cometh, shall find so doing.

44 Of a truth I say unto you, That he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming ; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken ;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes(h)*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required ; and to whom men have committed much, of him they will ask the more.

not a single passage in Scripture which even hints that men shall be judged according to their election. But the words of Christ here most plainly declare that men shall be punished according to the opportunities they had, and not according to those they had not ; and infer, as the Scriptures elsewhere most fully show, that all will, for Christ's sake, be eventually saved, after condign punishment according to their sins.

This parable of Christ, therefore, distinctly teaches that punishments will not be eternal. Our Lord's teach-

JOHN.

ing, that it would be more tolerable for the inhabitants of Sodom and Gomorrha, than for those of Chorazin and Bethsaida, proves the same.

When will men open their eyes to the truth that God is a God of love, and not of vengeance? That He is a loving Father, who so loved us that He sent His own Son to save us ; and that He is not a bloodthirsty, cruel Baal, who delights in torturing His creatures, as the Westminster Confession of Faith, so much admired by the Churches of Scotland, falsely represents their God to be.

MATTHEW XXV.

CHAPTER XXV.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them :

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out.

9 But the wise answered, saying, *Not so* ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore ; for ye know neither the day nor the hour wherein the Son of man cometh.

14 For *the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods (i).*

15 And unto one he gave five talents, to another two, and to an-

MARK.

XIII. 34 *For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.*

i. In comparing the narratives of the several Evangelists, it is most important to note the fact that they often disagree as to the time and place where Christ spake His various discourses and parables. The above is an instance in point. Matthew's nar-

rative clearly shows that this discourse was spoken at Jerusalem about three days before Jesus was crucified,—in fact, on the same day in which He sent two of His disciples to make preparations for eating the Passover. On the other hand, Luke distinctly

XIX. 11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear (*i*).

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states that it was spoken by Christ not far from Jericho, while He was still in Galilee, but on His way to Jerusalem.

This undoubted difference in a matter of fact does not speak in favour of the narratives being inspired writings,

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nor yet of their authors receiving divine aid in their composition.

In the original Greek of this parable there are no words in Matthew's Gospel for the words in italics: 'For the kingdom of heaven is;' nor for those in Mark's Gospel: 'For the Son of

## MATTHEW XXV.

other one ; to every man according to his several ability ; and straight-way took his journey (*k*).

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

man is.' If words were inserted at all, they ought to have corresponded with the context ; in which case they would have been in Matthew's version, 'For the coming of the Son of man is,' for this is the topic of the previous verse ; and the same words ought to have been in Mark's version, for in the very next verse occur the words : 'When the master of the house cometh.' Luke, at the 11th verse, alludes to it as : 'That the kingdom of God should immediately appear.'

*k*. Matthew's and Luke's narratives are unquestionably meant to give their versions of the very same discourse or parable of Christ, yet how very different do they make the incidents of the same story, not only disagreeing in the incidents of the story, but even disagreeing on the moral to be drawn from the tale !

By Matthew's narrative it was : 'A man travelling into a far country ;' but by Luke's version it was : 'A certain nobleman went into a far country to receive for himself a kingdom, and to return.'

By Luke's account, his citizens hated the nobleman, and protested against his appointment to reign over

## MARK.

them. So, when he returned, after being confirmed in his kingdom, Luke represents him as slaying those who protested against his appointment. No allusion to anything of this is found in Matthew's narrative.

By Luke's narrative, there were ten servants who each received one pound. By Matthew's narrative, however, there were only three servants, who, according to their several abilities, got five, two, and one talent each to trade with.

By Luke's version, the wicked or indolent servant, who made no use of his pound, was only rebuked and deprived of his pound, which was given to him that had ten pounds. But by Matthew's version, not only was this servant rebuked and deprived of his pound, but also severely punished. The rewards to the faithful servants are also different in the two narratives. By Luke's account they are made governors over cities ; by Matthew's account they were to enter into the joy of their Lord, and were to be made rulers over many things.

The conclusion, deduction, and moral or doctrine deducible from the parable, is different, if not absolutely opposite, in the two narratives.



## LUKE.

XIX. 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come (*k*).

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

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By Matthew's version, all are born with different talents or abilities, and each has only to exert that talent to the best of his ability in order to receive God's approval and reward. By Luke's version, on the other hand, all are assumed to be of equal talent and ability, differing only in energy or laziness. This is, of course, a state not found in the world, though it is the theoretical creed of the republicans; while Matthew's version, that all men are born with different talents and abilities, is what we see existing in the world around us. For this reason we think that Matthew on this point gives the version of the story which most probably Christ spake.

But Luke's narrative contains an element of Jewish vindictiveness, so unlike Christ's teaching, that we cannot believe they were spoken by the loving, forgiving Jesus. Thus Luke makes Christ to say, that when the nobleman returned after receiving the kingdom, he commanded all those who had protested against his reigning over them to be slain before his face.

It is curious to note that, when Matthew and Luke give their versions of the marriage feast, it is Matthew who blots his account of the feast by

## JOHN.

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telling us of the king sending forth his army to destroy the persons who had maltreated his servants, and to burn up their city; while in this parable it is Luke who introduces the vindictive incident. It looks as if these two parables had got jumbled together in the brains of the Evangelists, with probably some other, so that each Evangelist mistook the parable in which the vindictive incident occurred.

Whatever be the case with regard to this point, all the incidents of the parable, as related by each, clearly demonstrate that the Evangelists did NOT write the Gospels either under a general nor under a special influence of the Holy Spirit, and that the Gospels have not the smallest pretensions to be 'inspired writings.' Fallibility is written on every line of these narratives, and the more carefully they are studied, the more clearly will it appear that the whole narratives of the life and teaching of Jesus are handed down to us on purely human testimony. The wonder is, how any man gifted with reason could arrive at any other conclusion, if he took the trouble critically to compare what each Evangelist has narrated relative to each discourse or parable.

MATTHEW XXV.

MARK.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed;

27 Thou oughtest therefore to have put my money to the ex-

LUKE.

XIX. 15 And it came to pass, that, when he was returned, having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading.

XIX. 16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

XIX. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

XIX. 18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

XIX. 20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow.

XIX. 22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not

JOHN.

MATTHEW XXV.

changers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance : but from him that hath not, shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory :

32 And before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats :

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

35 For I was an hungered, and ye gave me meat (*l*) : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in :

36 Naked, and ye clothed me : I

MARK.

IV. 25 For he that hath, to him shall be given ; and he that hath not, from him shall be taken even that which he hath.

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*l*. This parable most distinctly teaches that men are to be judged

'according to their works,' as Paul, James, and John most emphatically

LUKE.

thou my money into the bank, that at my coming I might have required mine own with usury ?

XIX. 24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

XIX. 26 For I say unto you, That unto every one which hath shall be given ; and from him that hath not, even that he hath shall be taken away from him.

XIX. 27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

JOHN.

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aver, and not by any fancied election, or predestination, or faith.



MATTHEW XXV.

was sick, and ye visited me : I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee* ? or thirsty, and gave *thee* drink ?

38 When saw we thee a stranger, and took *thee* in ? or naked, and clothed *thee* ?

39 Or when saw we thee sick, or in prison, and came unto thee ?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink :

43 I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAPTER XXVI.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the

MARK.

XIV. 1 After two days was *the feast of* the passover, and of unleavened bread : and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the *feast-day*, lest there be an uproar of the people.

XXII. 1 Now the feast of unleavened bread drew nigh, which is called the passover.

2 And the chief priests and scribes sought how they might kill him ; for they feared the people.

XI. 55 And the Jews' passover was nigh at hand : and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast ?

MATTHEW XXVI.

palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast-day, lest there be an uproar among the people.

6 Now, when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster-box of very precious ointment (*m*), and poured it on his head, as he sat *at meat*.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured

*m.* These four Evangelists evidently here narrate the same event, as will be apparent to every one who takes the trouble to compare the particulars. Thus, it took place at Bethany, at the house of a Pharisee who had been a leper, but was cured, and whose name was Simon, the father of Judas Iscariot. The anointing was done by a woman who, according to Jewish notions, had been a sinner, seeing that seven devils were cast out of her, and whose name was Mary, the sister of Martha and Lazarus, but more commonly styled Mary the Magdalene, this latter word meaning 'the plaiter of hair.' The ointment used was that of spikenard, still the favourite perfume in the East; and it was contained in an alabaster-box, and was valued at three hundred denarii.

It is beyond the bounds of probability that there were two anointings, as some strive to prove. Men who

MARK.

XIV. 3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

hold that view are led astray by Luke's narrative (for he frequently misplaces or mistakes the time and place where events occurred), and by not attending to the fact that even Luke mentions, that the anointing he describes occurred in the house of Simon the Pharisee: 'Simon, I have somewhat to say unto thee;' and that which Christ had to say, proves that Simon, as well as the woman, had been a sinner in the Jewish sense—he had been a leper. Then the ointment and alabaster-box are mentioned by Luke, and Luke agrees with John that the woman anointed the feet; mentioning the further fact that she previously washed them with her tears. There therefore can be no doubt whatever that there was but one anointing. More than this, Christ Himself said that wherever His Gospel was preached, this story of the anointing by the woman would be told as a

LUKE.

VII. 36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster-box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of

memorial of her. This shows that Jesus Himself only knew of one anointing; and as each of the Evangelists only narrates one anointing, and all agree that the anointing they describe occurred in the house of Simon the Pharisee, which was at Bethany, it is quite clear that Luke's account is merely misplaced.

The probable reason of Luke narrating the event so differently from the other Evangelists is explicable. Matthew, Mark, and John apparently narrate the story for the purpose of directing attention to the anointing for the burial. Luke, however, seems to have had a higher motive in view, viz. to bring out in strong contrast Mary's self-sacrificing love, and the proud Pharisee's ingratitude. He had been an outcast from society in consequence of his leprosy, yet, though cured of that, and once more restored to society, he showed no gratitude to

JOHN.

XI. 57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

XII. 1 Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

Jesus for curing him; while Mary, whose infirmity permitted her to live with her friends, showed such love to Jesus on being cured, that she followed Him wheresoever He went.

It is worthy of note, that by John's account Jesus was anointed at Bethany the very day He came up from Galilee, viz. six days before the Passover; and that He only entered Jerusalem in triumph on the ass the day after He was anointed.

On the other hand, Matthew and Mark distinctly state that Jesus entered Jerusalem in triumph the very day He came up from Galilee, and was not anointed at Bethany till a few days afterwards, and two days before the Passover.

These irreconcilable differences as to matters of fact are totally at variance with the clerical assumption, adopted in days of ignorance and superstition, that the Gospels are 'inspired writings.'

MATTHEW XXVI.

this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him

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*n.* For the note on the Marys, see Matt. xxvii. 56, where it is shown

MARK.

XIV. 8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

XIV. 10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him

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that Mary the Magdalene (*i.e.* the plaiter of hair), and Mary the sister of



LUKE.

woman *this is* that toucheth him ; for she is a sinner.

VII. 40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors ; the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most ?

43 Simon answered and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman ? I entered into thine house, thou gavest me no water for my feet : but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss : but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint : but this woman hath anointed my feet with ointment.

47 Wherefore, I say unto thee, her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also ?

50 And he said to the woman, Thy faith hath saved thee ; go in peace.

XXII. 3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and

Martha and Lazarus, are one and the

JOHN.

XII. 6 This he said, not that he cared for the poor ; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone : against the day of my burying hath she kept this.

8 For the poor always ye have with you ; but me ye have not always.

XI. 1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary (*n*) which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

same person.

MATTHEW XXVI.

unto you? And they covenanted (o) with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 Now, the first *day* of the *feast* of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now, when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, That one of you shall betray me (p).

o. In the days when the authorized version of the Scriptures was made, the words 'covenant' and 'covenanted' were used in season and out of season, and, of course, were often misapplied, as in these passages in Matthew and Luke, where the one word 'covenanted' is used, though the Greek words are diverse and have entirely different meanings. Thus Luke says: *καὶ συνήθηστο αὐτοῖς ἀργύριον δοῦναι*, 'and they agreed to give him silver coins.' Matthew, on the other hand, says: *οἱ*

MARK.

money. And he sought how he might conveniently betray him.

XIV. 12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will show you a large upper-room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

XIV. 17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

*οἱ ἴσθησαν αὐτῷ τριάκοντα ἀργύρια*, 'and they weighed to him thirty silver coins.'

The silver coin spoken of may either have been the Jewish shekel or the Roman denarius; most probably the first, as the shekel was the only lawful coin in the temple.

When the Greek verb *ἴσθημι* is used, as in this passage, it almost invariably has the meaning of 'weighing;' and, indeed, 'to place in a balance' is one of its very common renderings. What demonstrates that this is its proper

LUKE.

captains, how he might betray him unto them.

XXII. 5 And they were glad, and covenanted to give him money (o).

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

XXII. 7 Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples.

12 And he shall show you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

XXII. 14 And when the hour was come, he sat down, and the twelve apostles with him.

21 But, behold the hand of him

meaning in this place, is the fact that, in the Septuagint version of Zechariah's prophecy regarding the thirty pieces of silver, the word *τρῆκοντα* is used: 'So they weighed for its price thirty pieces of silver;' so there can be no doubt this is its meaning here. Besides, if we look down Matthew's narrative, it will be seen that Judas must have received the money at this time, seeing that in chap. xxvii. 3 he is represented as bringing it back again to the priests, and casting it down in the temple.

JOHN.

XIII. 2 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,)

As each first-born son among the Jews had to be redeemed by the parents paying to the priests five silver shekels, it appears that the priests got Judas to betray Jesus for the redemption price of six first-born sons.

p. John's account of the conversation relative to the person who was to betray Jesus is probably the correct one, seeing that he leaned on Christ's breast during supper, and would thus hear more correctly all that was said.

MATTHEW XXVI.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

MARK.

XIV. 19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?*

20 And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish.*

21 The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

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Neither Mark nor Luke in their narratives indicate that it was Judas who was to betray Jesus; and Matthew's and John's accounts as to how the disciples discovered that it was Judas are totally discordant. Matthew says it was by Judas himself asking, 'Is it I?' which is extremely unlikely;

LUKE.

that betrayeth me is with me on the table.

XXII. 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

XXII. 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

whereas John says it was done by Peter beckoning to John to ask Jesus; and that, when John did so, Jesus answered: 'He it is to whom I shall

JOHN.

XIII. 21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, That one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then, lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, *the son* of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out; and it was night.

give a sop when I have dipped it.' And when He had dipped the sop, He gave it to Judas Iscariot.



g. These passages in the three synoptical Evangelists are most important, as fixing the meaning of the phrase, 'the kingdom of heaven,' or 'kingdom of God;' and still more important as fixing the period at which that kingdom was 'to come.'

From what has gone before, it must be apparent that up to this period of time, Jesus and His apostles only preached that 'the kingdom of heaven is at hand.' They did not preach that it had come. But now the hour was approaching when that kingdom was to come, or be introduced into the world. The phrase has its usual meaning here, viz. 'the Gospel,' or 'the Gospel dispensation;' and in these verses Jesus tells us the exact period when it would come into the world: 'I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom,'—or, as Luke phrases it, 'until the kingdom of God shall come.'

When, therefore, did Christ again eat and drink with His disciples? He again ate and drank with them the evening of the day He rose from the grave. This fact, then, fixes the period, and also the event, which brought in the kingdom of heaven to this world. It came between the time Christ partook of the Last Supper with His disciples, and the taking food with them after His resurrection.

This clearly demonstrates to us that the Gospel dispensation, which brings to man an inheritance in heaven, was brought into operation by the death of Jesus. Hence Jesus Himself most properly calls this Gospel dispensation, 'The New Testament in my blood' (Luke xxii. 20); and Paul gives it the same appellation (1 Cor. xi. 25).

Now a testament, will, or mortuary deed has three peculiarities whereby it is at once distinguished from a 'covenant,' which is a simple agreement between two contracting parties. *First*, a testament only comes into operation on the death of the testator.

*Secondly*, it is confirmed by the death of the testator, so that no man may alter or annul it. *Thirdly*, it conveys an inheritance. The translators of our English Bible, however, and most commentators up to this date, were so ignorant of this, and so uncritical Greek scholars, that they generally translated the one only Greek word used in the New Testament, viz. διαθήκη, by the English word 'covenant,' and only gave it its only true rendering, viz. 'testament,' where the word 'covenant' would have made the sentence nonsense or unintelligible. The Greek word has only one correct meaning, and can only be properly translated 'TESTAMENT,' because it literally means a will or deed which comes to us, διά, 'through,' θήκη, 'a tomb.' It therefore never means a common agreement or covenant. A covenant may be altered, amended, or cast aside at any time. It never can be confirmed, and it never conveys an inheritance. In the New Testament Scriptures, the Greek word never has the meaning of a covenant; and wherever that objectionable and misleading word occurs, it ought to be altered to 'testament.'

This testament, therefore, which comes to us through the tomb of Jesus, conveys to us an inheritance in heaven, even as the First Testament originally made with Abraham, but renewed with Moses, conveyed to the Israelites an inheritance in the land of Canaan: Gen. xv. 18; Deut. iv. 21; Acts xx. 32; Col. i. 12, iii. 24; Eph. i. 11; Heb. ix. 15, 16, 17, etc.

According to Luke's more specific account of the Lord's Supper, Jesus strictly followed the Jewish practice at the Passover feast, by passing the cup of wine twice to the disciples,—*first*, before He broke the bread, and *secondly*, after supper. Luke also states that it was when He handed round the first cup of wine that Jesus made the remark about not drinking it again till the kingdom of

XXII. 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come (q).

God should come. Matthew and Mark, however, take no notice of the first cup of wine at all, and therefore state that the remark about the not drinking wine till the kingdom of God should come, was not made till He handed round the cup of wine after supper.

It is necessary to offer a few detached remarks on

#### THE LORD'S SUPPER.

Weak-minded persons are generally both ignorant and fanatical. Accordingly, of late years, among such persons there have been burning discussions as to what kind of bread and wine should be used when we Gentile Christians commemorate the Lord's death. Because the Jews by their peculiar law, which made a distinction of clean and unclean meats, were commanded to use only unleavened bread at their passover, they insist that unleavened bread should alone be used by us Gentiles when we celebrate the Communion. And because modern science has shown that the fermentation of wine is a process analogous to the leavening of bread (though this was quite unknown to the Jews), they ignorantly conclude that it could not have been wine which the Jews used at their Passover, but must have been the unfermented or fresh juice of the grape.

Let us look at a few well-ascertained facts, which settle the whole of this miserable controversy.

The Passover was held by the Jews with a double object. *First*, to commemorate the escape from the destroying angel and from Egyptian bondage; and *secondly*, to commemorate the haste with which they were thrust out of Egypt. To keep in memory the first object, a lamb was sacrificed, and its blood sprinkled on the door-posts. To keep in memory the second object, the lamb was hurriedly roasted whole with fire, and eaten in haste with un-

leavened bread, because no time was allowed for the bread being leavened; and all were to be dressed as for a journey, with hats on their heads, shoes on their feet, and staves in their hands.—Ex. xii. There is not a single direction given as to wine; so that, if wine were used at all, it would be the ordinary wine of the country, which had been made months before, and the very same wine which was used in all their sacrifices and all their feasts. It could not have been newly expressed juice of the grape, for the grape harvest was over months before; and it could not have been a recently prepared raisin mongrel wine, for that would infer plenty of leisure, whereas the whole observance was intended to typify haste. The sole prohibition of their law was with regard to the use of leavened bread, and hence the feast was in after years called 'the feast of UNLEAVENED BREAD.'—Ex. xii. 14-17.

Christians, in keeping their greatly altered Passover, only commemorate the sacrifice of 'the Lamb of God, which taketh away the sin of the world,' and which is analogous to the *first* object of the Jewish Passover. But our rite has nothing analogous to the *second* object of the Jewish Passover; and instead of using any symbolism of haste, our ordinance should express the utmost leisure, deliberation, and reverence. Accordingly, even at its institution, Christ and His disciples, though Jews, departed from the prescribed form by partaking of the Supper reclining on couches, and with their feet naked, as they always were when they reclined on couches. All Jewish observances, therefore, which were intended to symbolize haste, must be omitted by the Christian in his sacred rite. Besides all this, no part of the Jewish or Mosaical law is binding on any Christian; and any one acquainted with Paul's masterly epistles, and with the revelation made to Peter by the vision of the sheet let down from heaven, will per-

MATTHEW XXVI.

26 And as they were eating, Jesus took bread, and blessed *it* (*qq*), and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

ceive that to the Christian all kinds of meats and drinks are allowable, and are 'clean' in the Jewish sense: 'For nothing is unclean of itself.'—Rom. xiv. 14. 'The kingdom of God is not meat and drink.'—Rom. xiv. 17. And lastly, 'Meat commendeth us not unto God.'—1 Cor. viii. 8.

When we Gentile Christians, therefore, commemorate the Lord's death, we ought to use the ordinary bread of the country, and any red wine; and when we do so, we far more truly observe the rite according to Christian principles, than if we were to follow the ceremonial observances of the Jewish law, which Paul authoritatively declares to be 'a ministration of death,' and 'a ministration of condemnation.'—2 Cor. iii. 7, 9.

Those persons, therefore, who make an outcry about the kind of bread and wine to be used in the Lord's Supper, are Jews, and not Christians, and have still to learn the great essential doctrine which Paul strove to impress on all Judaizing Christians: 'Ye are dead to the law by the body of Christ.'—Rom. vii. 4. 'Ye are delivered from the law.'—Rom. vii. 6. 'Ye are not under the law, but under grace.'—Rom. vi. 14. 'For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer.'—1 Tim. iv. 4, 5.

Yet another subject connected with the Lord's Supper merits notice.

According to the Jewish or Old Testament law, there was a born tribe of priests, and no one was allowed to act as a priest unless he belonged to the tribe of Levi. The public worship of God, together with the other religious services and sacrifices, were in like manner confined to one place, viz. to the tabernacle till the days of Solomon, and after that to the temple at Jerusalem. There was no other place, over the whole of Judea or Gali-

MARK.

XIV. 22 And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

lee, where public worship was allowed to be conducted, or sacrifices offered.

There were, however, two sacred rites which were marked exceptions to this law; and these, by God's special directions, were commanded to be observed as purely domestic rites, so that they were neither dispensed in the temple, nor were they presided over or dispensed by a priest. These were the rites of Circumcision and the Passover.

Stranger still, these two exceptional rites were the antitypes of the only two sacred rites which we Christians hold, viz. Baptism and the Lord's Supper. The clergy, however, with their usual lust for power, and to further their own selfish ends, have dared to alter the nature of these rites, and now insist, contrary to the commands of God, that a priest or clergyman shall alone administer them; and have even endeavoured to confine both to the building misnamed 'a church.'

All men are agreed that the rite of baptism among Christians takes the exact same position which its antitype circumcision did among the Jews. Seeing, therefore, that neither Christ nor His apostles made any change on its nature, it must be held to be God's will that in all points the analogy should be perfect.

Now, circumcision was not administered by a priest, because both mother and child were ceremonially unclean for forty days after the birth of the child, and could not therefore be touched by a priest without his contracting uncleanness, which unfitted him for the duties of his sacred office. For the same reason, the child could not be taken to the temple—the only place of worship—to be circumcised, for nothing unclean was allowed to enter its gates; so that, though by the law the child must be circumcised on the eighth day after its birth, it could not be presented in the temple sooner than forty days after its birth, if a male.

Besides all this, the Jews were



XXII. 19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me.

scattered over the whole of Palestine, and as there was no temple nor place for public worship but at Jerusalem, it was an utter impossibility that the Jewish children could be brought there for circumcision when they were eight days old. Circumcision, therefore, always took place in the father's house, or place where the child was born, and was administered by the father, or any Jew, or by professional circumcisers, or even by women.

Baptism, taking the place of circumcision, is therefore most properly administered by the father of the child, or by any Christian, and in the house of the father, or any private dwelling. It is folly, and contrary to its antitype, to have it only administered by a priest or clergyman, and still greater folly to insist that it shall be administered in the building misnamed 'a church.' The apostles rarely baptized even their own converts; but, as we learn, 'commanded them to be baptized in the name of the Lord.'—Acts x. 48. And Paul tells us more plainly that their duty did not lie in baptizing: 'For Christ sent me not to baptize, but to preach the Gospel.'—1 Cor. i. 17. Even when converts were baptized, it was administered wherever they happened to be converted: Candace's eunuch at the first stream he crossed; the Philippi jailor in his house in the jail; Cornelius, his friends and family, in his own house. Nay, even the apostle Paul himself was baptized by an unknown Christian in his own private lodgings at Damascus.

As to the Lord's Supper, the case is equally clear. No one dares to deny that the Lord's Supper, with the Christian, takes the place of the Passover with the Jew; nay, more, it is certain that, at its institution, it was simply the rite of the Passover slightly altered, to make the new rite point to Christ and His sacrifice for man.

Now, the rite of the Passover was not held in the temple, the only place

for public worship, but it was held in each man's tent or dwelling. It was not presided over by a priest, but by the head of the family. And as neither Jesus nor His apostles made any change on these two essential or specific points, it must be regarded as established that the Lord's Supper is held most in conformity with God's will, when it is celebrated as a domestic rite, and is presided over and administered by the head of the family. Do not even Christ's own words imply this, though not specially uttered on this occasion: 'For wherever two or three are met together in my name, there am I in the midst of them.'—Matt. xviii. 20. For if Jesus, our great High Priest, is present, we need no human priest. It would be presumptuous to say that it was contrary to God's intention that this rite should be administered by a priest or clergyman, and in the building called a church, because, in one sense, a church—that is, the congregation—may be looked upon as a large family gathering. But there can be no doubt whatever that the Lord's Supper was originally intended to be a family rite, administered under the presidency of the head of the house, whether male or female; for in the Christian Church 'there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female.'—Gal. iii. 28.

In so far, therefore, as God's revealed will is concerned, the clergy have no more right or authority to administer these ordinances than every Christian. And what is more, in so far as their saving efficacy is concerned, these rites are more effectually administered by any Christian, in his own dwelling, to the members of his own household, than if they were administered by a clergyman in the public building called a church.

qq. It was a gross blunder in our translators to render this passage, 'Jesus took bread, and BLESSED IT.'

MATTHEW XXVI.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it :

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom (*q*).

There is no Greek word for 'it;' and the word here mistranslated 'blessed' is *εὐχαριστήσας*, the very same word which in the next verse is rendered 'GAVE THANKS' when applied to the cup. In Mark xiv. 23 the same Greek word is properly rendered in the idiom of our language, 'when he had given thanks;' while in Luke xxii. 17 and 19 it is rendered, 'gave thanks.' Paul, in describing the Lord's Supper in 1 Cor. xi. 24, uses the same word, and there it is properly translated, 'when he had given thanks.'

The verb *εὐχαριστέω* never has the meaning of pronouncing a thing to be blessed. Its common meaning is 'to thank,' or 'to give thanks,' or 'to show oneself grateful;' for it is derived from the Greek word *χάρις*, 'thanks,' 'gratitude,' 'acknowledgment.'

When Jesus pronounced a thing to be blessed, the Greek word *μακάριοι* was used, as may be seen by referring to the nine beatitudes, in the opening words of His Sermon on the Mount. But not only is a very different word used here, but it is the participle of the verb which is used, which cannot, by any construction, be referred to the bread, but must be translated, 'giving thanks,' or 'having given thanks,' or even, in the smoother idiom of our language, 'when he had given thanks.'

In the common version of Mark's Gospel, xiv. 22, the word *εὐλογήσας* is used, as it is also in some corrupt copies of Matt. xxvi. 26. But this does not alter the meaning of what Christ said, for that word, being the participle, can only be translated,

MARK.

XIV. 23 And he took the cup, and when he had given thanks, he gave *it* to them : and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

XIV. 25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God (*q*).

'giving thanks.' In both of these cases, however, there cannot be a doubt that *εὐλογήσας* is a corrupt reading; and this is additionally proved to be the case by Paul's very succinct account of the Lord's Supper, which he tells us was given him by a direct revelation from heaven, where he uses the word *εὐχαριστήσας*.

This examination as to the true meaning of what Christ said at the Last Supper is quite fatal to the priestly doctrine of transubstantiation, —a doctrine founded on a complete misunderstanding of the Oriental allegorical language which Christ used both here and in His discourse at Capernaum, where He called Himself the bread of the world; and in one passage said that all His followers must eat His flesh and drink His blood.—John vi. 26-69.

What clearly proves that Christ was using parabolical Oriental language in these passages is, that the most stringent law to the Jew was the prohibition to use blood; and God's direct threat that He would cut off every one who tasted it.—Lev. iii. 17, vii. 27, xvii. 10-12. This law was re-enacted by the apostles, and made binding on Christians.—Acts xv. 29, xxi. 25. If His disciples, therefore, had not perfectly comprehended the meaning of Christ's words when He spake of drinking His blood, they would at once have asked Him what He meant by commanding them, who were strict Jews, to break God's law, and drink blood! As they made no such remark, it proves that they quite understood that Jesus was just using the usual



LUKE.

XXII. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

XXII. 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come (q).

Oriental allegorical language which He employed in His parables and discourses, and that eating His flesh and drinking His blood merely meant 'seeing Jesus and believing on Him,' as Christ fully explained in that discourse; for while, at the 54th verse, He says eternal life is given by eating His flesh and drinking His blood, He in plain language at the 40th verse, tells us that eternal life is given to those who 'see the Son and believe on Him.'

Corroborative of this, Jesus did nothing at the Last Supper to change the bread into flesh or the wine into blood. HE DID NOT BLESS THE ELEMENTS. He only gave thanks to God, as every Jew did before eating the bread at the Passover, and before drinking the wine; and He still called the elements (as we erroneously style them) bread and wine, after His thanksgiving, and even again called the wine, 'This fruit of the vine,' showing as clearly as words could make it, that it remained wine, and was not converted into blood.

There is, therefore, no transubstantiation, though the priests teach their deluded followers to believe that there is. The very doctrine is opposed to the whole of Paul's preaching relative to the sacrifice of Christ. The doctrine of Transubstantiation holds that every time the priest celebrates the mass, as they call it, the priest, by his consecrating prayer, and through his power, brings Jesus down from heaven, to offer Him on the altar a fresh sacrifice and oblation for the sins of the worshippers. Paul, as if foreseeing

JOHN.

this idolatry, laughs at the very idea of a man bringing down Christ from above, and sacrificing Him afresh for man's sins, telling the Christian plainly that, 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, THOU SHALT BE SAVED.'—Rom. x. 9. Then, as to Christ's body being ever again offered as a fresh sacrifice and oblation, Paul, in chapters ix. and x. of the Epistle to the Hebrews, contradicts such a doctrine in the most emphatic manner, proving it to be utterly false. He tells us again and again: 'CHRIST WAS ONCE OFFERED to bear the sins of many;' and again: 'AFTER HE HAD OFFERED ONE SACRIFICE FOR SINS, HE FOR EVER SAT DOWN AT THE RIGHT HAND OF GOD.' Observe here the phrase 'for ever.' And again: 'FOR BY ONE OFFERING he hath perfected for ever them that are sanctified,'—that means, mankind to the latest generations.

But Paul's preaching contradicts the priests at every turn; he says: 'Christ, being raised from the dead, DIETH NO MORE; DEATH HATH NO MORE DOMINION OVER HIM. For in that he died, he died unto sin ONCE: but in that he liveth, he liveth unto God.'—Rom. vi. 9, 10.

Hear the conclusion of the whole matter. The doctrine of Transubstantiation, and the so-called sacrifice of the mass, is a priestly lie, and a delusion of Satan. We have the assurance of the Scriptures that Christ's body can never again by man be brought down from heaven, and never can be again offered as a sacrifice or oblation

**MATTHEW XXVI.**

**MARK.**

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for the sins of mankind. There can therefore be no change of elements at the Lord's Supper. We break bread to bring to our memories Christ's broken body; and we drink wine to bring to remembrance His shed blood. But it is a commemorative ordinance alone; and we only eat His flesh and

XIV. 1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Show us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

drink His blood figuratively, by believing on Him, and living by the doctrines which He has taught us: 'These are written, that ye might

believe that Jesus is the Christ, the Son of the God, and that believing ye might have life through his name.'—John xx. 31.

MATTHEW XXVI.

MARK.

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γ. The Greek word *παράκλητος* is here, as well as in three other places of this discourse, translated 'Comforter;' whereas in 1 John ii. 1 it is rendered 'Advocate.' The proper translation of the word in all the passages is 'Intercessor.' This is not

only proved by the idiom of the Greek language, and the critical construction of the word, but also by what Paul writes of the Spirit in Romans viii. 26, 27: 'The Spirit itself maketh intercession for us with groanings which cannot be uttered. . . . He maketh

XIV. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 If ye love me, keep my commandments :

16 And I will pray the Father, and he shall give you another Comforter (*r*), that he may abide with you for ever ;

17 *Even* the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless (*s*) ; I will come to you.

19 Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me ; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ?

23 Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings : and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken

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intercession for the saints according to the will of God.'

s. 'Comfortless' may in one sense express the meaning, but the Greek text distinctly says : 'I will not leave you orphans.' And there is a meaning

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in that phrase quite lost in our translation, for it means to express that God Himself is our Father, and Jesus Christ our Brother ; so that we are not left fatherless, but are adopted sons of God



**MATTHEW XXVI.**

**MARK.**

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*t.* This declaration of Jesus, 'My Father is greater than I,' is just a more minute specification of the words which He previously used (John x. 29), 'My Father, which gave them me, is greater than all;' and both are op-

unto you, being *yet* present with you.

XIV. 26 But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father : for my Father is greater than I (*t*).

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you : for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do. Arise, let us go hence.

XV. 1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away ; and every *branch* that beareth fruit he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches : he that abideth in me,

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posed to the doctrine of the Trinity, where all must be equal in power and glory, none greater than the other.

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This confession agrees with Christ's whole preaching,—that He was sent by God ; that He came not of Himself ;

**MATTHEW XXVI.**

**MARK.**

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that He came not to do His own will, but the will of God who sent Him; that He could do nothing of Himself; that even the words and doctrines He taught were not His own, but God's; ending by telling them

and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

XV. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained (*u*) you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

plainly, that God the Father was His God.—Matt. xxvii. 46; John xx. 17.

*u. ἰθνα* is not 'ordained,' but 'adopted.'

**MATTHEW XXVI.**

**MARK.**

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*v.* This is the only passage in the New Testament which speaks of what theologians call 'the procession of the Spirit;' 'The Spirit of Truth which proceedeth from the Father.' It

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thoroughly condemns the teaching of the Romish, the Episcopalian, and the Reformed Presbyterian Churches, all of which erroneously teach that the Spirit proceeds from the Father



LUKE.

JOHN.

XV. 18 If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you ; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin : but now they have no cloak for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin : but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me (*v*) ;

27 And ye also shall bear witness, because ye have been with me from the beginning.

XVI. 1 These things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the

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and the Son. The Greek Church on this point holds the Scriptural truth ; and as the words of Christ on this matter are to be believed and accepted

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before those of any fallible set of men, His evidence is to be received as the truth, and all human interpretations rejected.

**MATTHEW XXVI.**

**MARK.**

synagogues : yea, the time cometh, that whosoever killeth you will think that he doeth God service.

XVI. 3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me ; and none of you asketh me, Whither goest thou ?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment :

9 Of sin, because they believe not on me ;

10 Of righteousness, because I go to my Father, and ye see me no more ;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, *that* shall he speak : and he will show you things to come.

14 He shall glorify me ; for he shall receive of mine, and shall show *it* unto you.

15 All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall show *it* unto you.

16 A little while, and ye shall not see me : and again a little while, and

**MATTHEW XXVI.**

**MARK.**

ye shall see me ; because I go to the Father.

XVI. 17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me : and again a little while, and ye shall see me : and, Because I go to the Father?

18 They said therefore, What is this that he saith; A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me : and again a little while, and ye shall see me ?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice ; and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow ; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name : ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs : but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

26 At that day ye shall ask in my name : and I say not unto you, that I will pray the Father for you ;

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father,



MATTHEW XXVI.

MARK.

*w.* This passage is thoroughly opposed to the doctrine of the Trinity; for here one of the supposed persons of this Trinity prays to another of the supposed persons, but takes no notice of the supposed third person, nor even alludes to his existence.

The very circumstance that Jesus prayed to the Father is an acknowledgment that THE FATHER IS GREATER THAN HE, as He Himself declared in a previous sentence (John x. 29, and xiv. 28). The truly puerile explanation of the Trinitarians, that Jesus as a man

prayed to God, is thoroughly disposed of in this sublime prayer, and in the words we are now considering, for Christ declares that the fundamental doctrine, which man must believe if he wishes to have eternal life, is to acknowledge that 'THE FATHER IS THE ONLY TRUE GOD.' 'Father, . . . this is life eternal, THAT THEY MAY KNOW THEE THE ONLY TRUE GOD.' This utterance pointedly excludes the Son and the Holy Spirit from being any part or persons of the true God, and limits the true God to the Father

and am come into the world : again, I leave the world, and go to the Father.

XVI. 29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe ?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation : but be of good cheer ; I have overcome the world.

XVII. 1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee :

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent (*w*).

alone ; and ends by saying that Jesus Christ is only His messenger. Jesus thus distinctly teaches MONOTHEISM.

This is the very belief which Paul informs the Corinthians every Christian must hold : 'TO US THERE IS BUT ONE GOD, THE FATHER.'—1 Cor. viii. 6. Had Christians been intended to believe in a Trinity, Paul would not have used these words, which pointedly exclude the Son and the Holy Spirit, but he would have written : 'To us there is one God, consisting of the Father, the Son, and the Holy Spirit.'

Instead of this, he pointedly says that THE FATHER IS THE ONE ONLY TRUE GOD. Paul further enforces the same doctrine on the Galatians by saying, in words which have virtually the same meaning : 'THE GOD IS ONE,' that is, He is a UNITY, not a Trinity.

We must remember that it was to put an end to the universal heathen belief in a trinity of chief gods, and in an endless list of inferior gods, that Jehovah revealed Himself to the Jews as the one only true God : 'Know therefore this day, and consider in

thine heart, that Jehovah is God in heaven above and in the earth beneath : there IS NONE ELSE.'—Deut. iv. 39. 'I am JEHOVAH, AND THERE IS NONE ELSE ; THERE IS NO GOD BESIDES ME.'—Isa. xlv. 5. Jesus and His apostles made no new revelation relative to the nature of God, or of His Unity. They never taught a trinity, which, however the words may be qualified, virtually teaches a plurality of gods, and of course a return to the old heathen belief. Nay, on the other hand, in order that men might have no apology for reverting to the old heathen belief of a trinity, both Jesus and His apostles taught explicitly that GOD THE FATHER IS THE GOD OF JESUS CHRIST.—John xx. 17 ; Mark xv. 34 ; Rev. iii. 12 ; Eph. i. 17, i. 3 ; 2 Cor. i. 3, xi. 31 ; 1 Pet. i. 3. This

teaching of Christ and His apostles proves that the doctrine of the Trinity is both false and unscriptural. Nay, more, as if to show man how important it is for him to hold the doctrine which Christ preached of the Unity of God, and that God the Father was Christ's God, it is a remarkable fact, yet one thoroughly overlooked by theologians, that it was the very last doctrine which Christ taught before expiring on the cross : 'MY GOD ! MY GOD ! why hast thou forsaken me ?' and it was also the very first doctrine which He taught after His resurrection, when He sent the message to His brethren by Mary the Magdalene : 'Say unto them, I ascend to my Father, and your Father ; AND TO MY GOD, AND YOUR GOD.'

It makes us look with much greater

XVII. 4 I have glorified thee on the earth : I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word.

7 Now they have known that all things, whatsoever thou hast given me, are of thee :

8 For I have given unto them the words which thou gavest me ; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them : I pray not for the world, but for them which thou hast given me ; for they are thine.

10 And all mine are thine, and thine are mine ; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those

reverence on this doctrine, when we find that years after Christ's ascension to heaven, when He had been for years seated at the right hand of God, Jesus again proclaimed to all His followers, through His revelation to John, that GOD THE FATHER WAS HIS GOD : 'To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of MY GOD.'—Rev. ii. 7. Again : 'Him that overcometh will I make a pillar in the temple of MY GOD. . . . And I will write upon him the name of MY GOD, and the name of the city of MY GOD,' etc.—Rev. iii. 12.

These teachings of Christ and His apostles, which cannot be disputed, show how far theologians and priests have dared to depart from the truth as taught in the Scriptures, when they

adopted the heathen Greek doctrine of a trinity. They thereby, as Jesus Himself expresses it in His prayer, imperil their chance of eternal life, and bring on themselves and followers God's ban and condemnation : 'In vain do they worship me, teaching for doctrines the commandments of men.'—Matt. xv. 9. 'For I testify unto every man that heareth the words of the prophecy of this book, that if any man shall add to these things, the God shall add unto him the plagues that are written in this book ; and if any man shall take away from the words of the book of this prophecy, the God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.'—Rev. xxii. 18, 19.

MATTHEW XXVI.

MARK.

*x.* Jesus explains in verses 11, 21, and 22 what He meant when He said in another discourse (John x. 30), 'I and the Father are one.' Here He declares that the unity of believers with one another, and His own unity with believers, is of the exact same nature as His unity with God the Father. It is an act of folly, therefore, to deduce the doctrine of a trinity from the words, 'I and the Father are one,' or even to imagine that they have any bearings whatever on that subject.

Had these words been as Trinitarians profess to understand them, and do absolutely interpret them, viz. 'I and

the Father are ONE GOD,' they would have been just as fatal to the doctrine of a trinity as they are as they stand, for they would only declare the existence of a DUALITY, and would be utterly opposed to the doctrine of a trinity. But Jesus Himself gives the rational explanation, and His explanation is thoroughly borne out by the whole apostolic writings. But some curious examples of this unity are given. Thus Paul writes regarding himself and Apollos: 'I have planted, Apollos watered. . . . Now he that planteth (*i.e.* Paul) and he that watereth (*i.e.* Apollos) ARE ONE . . . for we are labourers together with God.'—1

whom thou hast given me, that they may be one, as we *are* (*x*).

XVII. 12 While I was with them in the world, I kept them in thy name : those that thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the scripture might be fulfilled.

13 And now come I to thee ; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth ; thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word ;

21 That they all may be one (*x*) ; as thou, Father, *art* in me, and I in

Cor. iii. 6-9. This statement did not make Paul and Apollos to be 'one man ;' and yet the statement is the exact counterpart of Christ's, 'I and the Father are one.' In like manner, Paul writes of marriage, 'They two shall be one flesh' (Eph. v. 31) ; yet this does not imply that the man becomes a woman, nor the woman a man, notwithstanding of which we all acknowledge it is a unity. Again, Paul writes : 'Ye are all one in Christ Jesus.'—Gal. iii. 28. And yet again : 'He that is joined to the Lord is one spirit.'—1 Cor. vi. 17. Yet these phrases do not mean to assert either that believers are Christ, or that it is

anything else than a figurative union with one another, which we all understand.

Both John and Peter speak a plainer language, which it is scarcely possible to misunderstand. Thus John says : 'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.'—1 John iv. 15. And Peter says : 'That by these ye might be partakers of the divine nature.'—2 Pet. i. 4.

We thus see what a false conclusion theologians have arrived at from misunderstanding the meaning of the phrase which Christ used when He said, 'I and the Father are one.'



MATTHEW XXVI.

MARK.

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

XIV. 26 And when they had sung an hymn, they went out into the mount of Olives.

XIV. 27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

LUKE.

XXII. 39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

JOHN.

thee, that they also may be one in us (*x*): that the world may believe that thou hast sent me.

XVII. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one (*x*):

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it*; that the love wherewith thou hast loved me may be in them, and I in them.

XVIII. 1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

XIII. 31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall

MATTHEW XXVI.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended (*y*).

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

MARK.

XIV. 29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

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*y*. The incident of Peter's profession of attachment, and Christ's prediction that he would deny Him before cock-crow, is described by Luke and John as having taken place in the room in Jerusalem where they supped; while Matthew and Mark say it took place at the Mount of Olives. The four Evangelists are thus equally divided on a matter of fact.

The several accounts differ as widely as to what Jesus and Peter said, as they do with regard to what it was which led the conversation to take the turn it did. Thus Matthew and Mark

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say that Christ introduced the subject by saying that all men would be offended at Him; when Peter replied that he would never be offended. Luke, on the other hand, says it was introduced by Jesus telling Peter that Satan desired to have him, that he might sift him like wheat, when Peter professed his willingness to go with Christ to prison and to death. John gives a third version, by telling us it was introduced by Peter asking Jesus where He was going; and when Jesus told him that he could not follow Him now, but that he would follow Him

XXII. 31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat (*y*):

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

XXII. 35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise *his* scrip: and he that hath no sword<sup>(z)</sup>, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accom-

afterwards, Peter asked, 'Why cannot I follow thee now? I will lay down my life for thy sake.'

Even Christ's words as to the cock crowing are differently reported; and Mark differs from the others by saying that the words were, 'Before the cock crow twice, thou shalt deny me thrice.'

The several narratives are thus seen to be so diverse that there is no reconciling them, a fact which blows to the winds any idea of their being inspired narratives, for then they would have agreed. We cannot, therefore, decide which of the accounts is most worthy of credence.

seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

XIII. 34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards (*y*).

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

z. But for Luke's narrative of this further conversation of Christ, we should never have been able satisfactorily to account for the disciples having a sword amongst them when Jesus was arrested. But, knowing that Peter was an impulsive man, and knowing from this conversation that Jesus had even recommended him who had no sword to sell his garment and buy one, we can easily see that Peter would be much more likely to be ready to draw his sword and smite those who came to take Jesus, than if no such conversation had previously taken place.

MATTHEW XXVI.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as thou wilt (a).

a. From Christ's prayer there can be no doubt that His agony in the garden, which He calls the cup which the Father had given Him to drink, was the knowledge that God was about to forsake Him. It could be no conflict with Satan at this time, because later in the night, on His being seized, He again alludes to it as not even then drunk.—John xviii. 11. This cup is styled in Rev. xvi. 19, 'The cup of the wine of the fierceness of God's wrath ;' and in xiv. 10, 'The wine of the wrath of God poured into the cup of his indignation.'

The words of this prayer of Christ's are, as usual, differently reported by each Evangelist, so that we don't know the exact words which Jesus used.

MARK.

XIV. 32 And they came to a place which was named Gethsemane : and he saith to his disciples, Sit ye here, while I shall pray.

XIV. 33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy ;

34 And saith unto them, My soul is exceeding sorrowful unto death : tarry ye here, and watch.

XIV. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things are possible unto thee ; take away this cup from me : nevertheless not what I will, but what thou wilt.

John, in this place, takes no notice of Christ's agony in the garden ; but there can be no doubt but that, at chap. xii. 23 to 27, he gives his imperfect version of it and of the prayer, 'Save me from this hour ; but for this cause came I unto this hour.' Mark, when narrating the incidents attendant on the agony in the garden, makes Jesus speak of the hour as John does : 'And prayed that if it were possible the hour might pass from him.' There can be, therefore, no doubt that they all refer to the same event, however different at first sight John's account seems to be from the others.

b. If men would only look facts in the face, and not through the misty glasses of theologians, they would be

LUKE.

plished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

XXII. 38 And they said, Lord, behold, here *are* two swords (*z*). And he said unto them, It is enough.

XXII. 40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

XXII. 41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

XXII. 43 And there appeared an angel unto him from heaven, strengthening him (*b*).

convinced from this simple passage that the doctrine of the Trinity is an arrant falsehood, having no warrant from Scripture. Here Luke says that an angel was sent from heaven to strengthen Jesus during His agony in the garden. If Jesus had been the second person in a trinity, and thus equal in power and glory with God the Father, would He have required an angel, who is a created being, to come and strengthen Him? No, assuredly! an angel might strengthen a fellow-creature, but never could strengthen His God and Creator. That Jesus had assumed a fleshly body could make no difference in His nature. Whatever Christ's rank in heaven may therefore be, Paul and the ancient prophet

JOHN.

XII. 27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

cannot be far wrong when they style THE ANGELS, 'CHRIST'S FELLOWS:—'THE GOD, THY GOD, hath anointed thee with the oil of gladness ABOVE THY FELLOWS.'—Ps. xlv. 7; Heb. i. 9.

But Mark's statement in this verse is thoroughly corroborative of what Paul said of Christ, and of what Christ said of Himself, viz. that He was a created being. Thus, in Rev. iii. 14. Christ calls Himself 'THE BEGINNING OF THE CREATION OF GOD,' and Paul calls Him 'THE FIRST-BORN OF EVERY CREATURE.'—Col. i. 15. It is thus seen that there is consistency in the statements of Scripture, which there is not in the assertions of the Trinitarians.



MATTHEW XXVI.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss (*c*), that same is he; hold him fast.

*c.* It is curious to observe how very different are the several accounts of the capture of Jesus—so different that it could scarcely be believed that they referred to the same event. By Luke's account, Judas drew near to kiss Jesus, but apparently kissed Him not. Matthew and Mark say that Judas kissed Jesus; but John only states that Judas

MARK.

XIV. 37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 Watch ye, and pray, lest ye enter into temptation: the spirit truly *is* ready, but the flesh *is* weak.

XIV. 39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again; (for their eyes were heavy;) neither wist they what to answer him.

XIV. 41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

XIV. 43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

stood with the crowd, but makes no mention of his kissing Jesus, or taking any prominent part. On the other hand, John, who gives the far fullest account of what took place, says that, when the band of persons approached, Jesus stepped forward and asked, 'Whom seek ye?' when they answered, 'Jesus of Nazareth.' On

LUKE.

XXII. 44 And being in an agony, he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground.

XXII. 45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

XXII. 47 And while he yet spake, beheld a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

Jesus replying, 'I am he,' they retreated back as if struck with awe, and fell to the ground as if in worship.

The other Evangelists give different accounts. Matthew says that when Judas kissed Him, Jesus said, 'Friend, wherefore art thou come?' whereas Luke says His words were, 'Judas,

JOHN.

XVIII. 2 And Judas also, which betrayed him, knew the place; for Jesus oftentimes resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

betrayest thou the Son of man with a kiss?' John, on the other hand, says that His next words, after again asking them, 'Whom seek ye?' and their again repeating, 'Jesus of Nazareth,' were, 'I have told you that I am he. If, therefore, ye seek me, let these go their way.'

It is impossible to reconcile these

MATTHEW XXVI.

49 And forthwith he came to Jesus, and said, Hail, Master ; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come ?

Then came they and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place : for all they that take the sword shall perish with the sword (*d*).

diverse statements ; and they are utterly incompatible with the clerical and superstitious theory that the evangelical narratives are inspired writings. Inspired writings must be assumed to be true. Which of these narratives is the true one ?

*d*. See how very different are the

MARK.

XIV. 45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master ; and kissed him.

XIV. 46 And they laid their hands on him, and took him.

XIV. 47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

words which each Evangelist puts into Christ's mouth when He rebukes Peter's violence for striking with the sword. Luke says His words were, 'Suffer ye thus far.' John says His words were, 'Put up thy sword into the sheath ; the cup which my Father hath given me, shall I not drink it ?'

XXII. 48 But Jesus said unto him, Judas, betrayest thou the son of man with a kiss?

XXII. 49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote a servant of the high priest, and cut off his right ear.

XXII. 51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

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While Matthew says that the words were, 'Put up again thy sword unto his place; for all they that take the sword shall perish with the sword;' and then he adds about the legions of angels which He could have had had He prayed for them,—a circumstance not alluded to by any of the other Evangelists.

XVIII. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*. If therefore ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none.

XVIII. 10 Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

XVIII. 11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it(*e*)?

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*e*. The circumstance of Jesus again alluding to the cup as not being even then drunk, shows that the agony in the garden was not caused by drinking the cup at that time, and that it was no spiritual conflict with Satan. (See Note to Matt. xxvi. 39.)

MATTHEW XXVI.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.

57 And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled (*f*).

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and

*f.* Matthew, Mark, and Luke mention that when Jesus was seized he

MARK.

XIV. 48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

XIV. 53 And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes.

XIV. 54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

XIV. 55 And the chief priests and

was led to the high priest's house, and Matthew mentions that his name was

XXII. 52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

XXII. 54 Then took they him, and led *him*, and brought him into the high priest's house. . . .

XXII. . . . And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

XVIII. 12 Then the band and the captain, and officers of the Jews, took Jesus, and bound him,

13 And led him away to Annas first: (for he was father-in-law to Caiaphas, which was the high priest that same year.)

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

XVIII. 24 (Now Annas had sent him bound unto Caiaphas the high priest.)

XVIII. 15 And Simon Peter followed Jesus, and *so did* another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

XVIII. 19 The high priest then

Caiaphas. John, on the other hand, says that they first led him to Annas,

who was father-in-law to Caiaphas, and that he sent him bound to Caiaphas.



MATTHEW XXVI.

elders, and all the council, sought false witness against Jesus, to put him to death ;

60 But found none : yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee ?

63 But Jesus held his peace (*g*). And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God (*h*).

64 Jesus saith unto him, Thou hast said : nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his

*g*. It was predicted : 'He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.'—Isa. liii. 7.

*h*. It will be observed that the words which the several Evangelists put into Christ's and the priests' mouths are quite different. Luke only makes the

MARK.

all the council sought for witness against Jesus to put him to death ; and found none :

XIV. 56 For many bare false witness against him ; but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

XIV. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee ?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed ?

XIV. 62 And Jesus said, I am : and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

XIV. 63 Then the high priest rent

priests ask Jesus, 'Art thou the Christ?' and, after receiving his reply, they then ask, 'Art thou then the Son of God?' Mark and Matthew, on the other hand, represent the high priest alone asking the question, and asking at once whether he were the Christ and the Son of God. Matthew, however, makes the high priest use an adjuration to bring out an answer, as Christ had previously held His peace.

LUKE.

XXII. 66 And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council,

67 Saying, Art thou the Christ? tell us. . . .

XXII. . . . And he said unto them, If I tell you, ye will not believe :

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

XXII. 71 And they said, What

It will be observed that in Christ's reply to the high priest He is represented as saying: 'Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.' In a previous discourse Jesus had used almost identical words, and told His disciples and the multitude that they were to see His words fulfilled before they died. So here He tells the priests they were to see this

JOHN.

asked Jesus of his disciples, and of his doctrine.

XVIII. 20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

Son of man come in the clouds of heaven. All this confirms the conclusion previously arrived at, that these Oriental phrases had no reference whatever to the second coming of Christ, or to the final judgment, but simply to the coming of the gospel dispensation by Christ's death and resurrection, as has been so often previously explained.

MATTHEW XXVI.

clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee (*i*)?

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest (*k*).

71 And when he was gone out into the porch, another *maid* saw him (*l*), and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter (*m*), Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to

MARK.

his clothes, and saith, What need we any further witnesses?

XIV. 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

XIV. 65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

XIV. 66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

XIV. 69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. . . .

XIV. 70 . . . And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to

*i.* Matthew, Mark, and Luke give no reason for the attendants striking and mocking Jesus; but John gives a probable excuse for their beginning to strike Him. And no doubt they would

proceed to greater indignities when they saw it pleased the priests.

*k.* No two of the Evangelists agree as to the words which the maid used to Peter, or as to Peter's reply.

LUKE.

need we any further witness? for we ourselves have heard of his own mouth.

XXII. 63 And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

XXII. 56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

XXII. 58 And, after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

XXII. 59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know

*l.* The Evangelists are not agreed as to whether it was a man or a maid who challenged Peter the second time, nor as to the exact words which either used.

JOHN.

XVIII. 22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

XVIII. 17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

XVIII. 18 And the servants and officers stood there, who had made a fire of coals; (for it was cold;) and they warmed themselves: and Peter stood with them, and warmed himself.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

XVIII. 26 One of the servants of the high priest (being *his* kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?

27 Peter then denied again; and immediately the cock crew.

*m.* There is an equal diversity of statement as to what the third challenger said, and as to Peter's reply.

MATTHEW XXVI.

swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER XXVII.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death.

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying (*n*), And they took the thirty

MARK.

swear, *saying*, I know not this man of whom ye speak.

XIV. 72 And the second time the cock crew. . . .

XIV. 72 . . . And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

XV. 1 And straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

*n*. Zech. xi. 12, 13: 'So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that

I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.'



LUKE.

not what thou sayest. And immediately, while he yet spake, the cock crew.

XXII. 61 And the Lord turned, and looked upon Peter: and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

XXIII. 1 And the whole multitude of them arose, and led him unto Pilate.

JOHN.

XVIII. 28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the passover.

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It will be observed that it was Zechariah, and not Jeremiah, who uttered this prophecy; and it will further be observed that there is little or

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no correspondence between the words of Zechariah and those given by Matthew.



MATTHEW XXVII.

pieces of silver, the price of him that was valued, whom they of the children of Israel did value,

10 And gave them for the potter's field, as the Lord appointed me.)

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest (o).

MARK.

XV. 2 And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest *it*.

*o*. It is impossible to reconcile these narratives, they are so different. Matthew, Mark, and Luke merely say that Jesus assented to Pilate's question, 'Art thou the King of the Jews?' whereas, according to John's very particular account, Jesus gave Pilate a full detail of His mission, telling him plainly, however, that though He was a king, His kingdom was not of this world.

When will the time come when all

civil governments will insist on Christ's commands being fully carried out with reference to Christ's kingdom not being of this world?

The priests of all nations, no matter what the religion may be, strive to attain the chief power, and to erect an ecclesiastical kingdom on earth which they assert is above all civil powers, kings, and governors. All such priestly pretensions are contrary to the direct

XXIII. 2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

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commands of Christ; and His apostles, Paul and Peter, taught that on earth the civil power is supreme, and must be obeyed by all, priest and layman alike. Nay, Paul went farther, and showed by his own appeal to Cesar, that, even on a point of purely religious doctrine, the sentences of the civil powers are supreme, and must be obeyed by the priests and by church courts, as they would now be called.

XVIII. 29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

XVIII. 33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him,

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No civil power should therefore allow any authority whatever to priests, and least of all to the priests of Rome, who are so possessed with the spirit of Antichrist that they even blasphemously claim the headship of all the kingdoms of this world, and actually established themselves as one of the temporal kingdoms of Europe, from which they are most properly now expelled.

MATTHEW XXVII.

MARK.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

XV. 3 And the chief priests accused him of many things; but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

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*v.* Luke is our sole authority for the statement that Jesus was sent to Herod; and also for the fact that Herod and his soldiers clothed Jesus

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in a gorgeous robe, mocked him, and sent him thus dressed back again to Pilate.

Luke, therefore, in his narrative

LUKE.

XXIII. 4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

XXIII. 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad : for he was desirous to see him of a long *season*, because he had heard many things of him ; and he hoped to have seen some miracle done by him (*p*).

9 Then he questioned with him in many words ; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

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omits all notice of Jesus being mocked by Pilate's soldiers ; while Matthew, Mark, and John, who appear not to have known of Christ's visit to Herod,

JOHN.

Art thou a king then ? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

XVIII. 38 Pilate saith unto him, What is truth? . . .

XVIII. 38 . . . And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

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state that it was Pilate's soldiers who arrayed Jesus in purple and mocked him.

MATTHEW XXVII.

MARK.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him (*q*).

20 But the chief priests and elders

*q*. We are indebted to Matthew

XV. 6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

XV. 11 But the chief priests moved

alone for this incident relative to

LUKE.

XXIII. 11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod, for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

XXIII. 17 (For of necessity he must release one unto them at the feast.)

XXIII. 18 And they cried out all  
Pilate's wife.

JOHN.

XVIII. 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

XVIII. 40 Then cried they all



MATTHEW XXVII.

persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

MARK.

the people, that he should rather release Barabbas unto them.

XV. 12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

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r. If the Evangelical narratives had been inspired writings, each would have been complete in itself, and would have required no supplementing from the others, because in that case each would have been the work of the Holy Spirit, which does nothing imperfectly; and as each was undoubtedly drawn up for different communities, each would have contained all the facts necessary to convince us that Jesus was the Christ, and their narratives would have had a perfect agreement with each other. We have seen, however, that all these narratives are imperfect, and require to be supplemented by the others, in order to give us a clear understanding of all that Jesus said

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and did and suffered. The case before us is a pointed instance of this; and it is only by acting on the supposition that the Evangelists wrote their narratives with the superadded motive of supplying the deficiencies of each other, that we can come to any definite understanding as to whether Jesus was only once arrayed in a purple robe, and was once mocked by the soldiers, or whether He were not three times so treated.

If we assume that the Evangelical narratives supplement each other's deficiencies at the more important periods of Christ's life, then Jesus was three times mocked by soldiers:

*First*, by Herod and his soldiers, as narrated by Luke xxiii. 11.

## LUKE.

at once, saying, Away with this *man*, and release unto us Barabbas :

XXIII. 19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

XXIII. 20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him : I will therefore chastise him, and let *him* go.

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*Secondly*, by Pilate and his soldiers, as narrated by John xix. 1-3, when they added a crown of thorns, on the occasion of the priests exciting the people to demand the release of Barabbas, and when Pilate, in order to excite their compassion, twice brought Jesus before them with the crown of thorns on His head, and clothed in the purple robe.

*Thirdly*, by the soldiers of Pilate, after His condemnation, and before leading Him to His crucifixion, as recorded by Matt. xxvii. 27, and Mark xv. 16.

The first of these depends on the credibility we attach to Luke's Gospel, and was an event very likely

## JOHN.

again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

XIX. 1 Then Pilate therefore took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe(*r*),

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man (*r*)!

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to have occurred if Jesus was sent to Herod.

The second may be implicitly received as the truth, for John was undoubtedly an eye and ear witness of all that occurred at the trial, seeing he was a friend of the High Priest, was admitted to his palace, and was with Jesus even till His death on the cross, when all the others had fled. By John's account, Pilate scourged Jesus in the middle of His trial, probably with the intention of making Jesus give evidence against Himself, just as tortures were in all countries, till a recent date, applied to criminals. Pilate at the same time allowed the soldiers to clothe Jesus in a purple

MATTHEW XXVII.

MARK.

robe, and put on His head a crown of thorns, and mock Him; yet he so thoroughly believed Him to be innocent of the crimes of which He was accused, that he twice endeavoured to excite the compassion of the multitude by bringing Him out to them so arrayed, saying on the first occasion, 'Behold the man,' xix. 5; and on the second occasion, 'Behold your King,' xix. 14.

It will be observed that Matthew

and Mark only say that Jesus was arrayed in purple, crowned with thorns, and mocked by the soldiers after His condemnation. They were undoubtedly mistaken in saying that the purple robe and crown of thorns were put on Him at that time. There can be no doubt from John's account that He was so arrayed when He was condemned; so that the soldiers, before unrobing Him, would

XIX. 6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God (*s*).

8 When Pilate therefore heard that saying, he was the more afraid ;

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

XIX. 11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.

XIX. 13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth

once more mock Him previous to leading Him out to be crucified. Matthew and Mark, learning of this last mocking from hearsay, would set it down as the only arraying in purple and only mocking which He had received from the soldiers.

*s*. Here, as elsewhere, from neglecting attention to the definite and indefinite articles, the translators of our Bible made the passage say what it

does not teach, and name Jesus 'the Son of God.' The ordinary Greek text only reads *υιόν Θεού*, 'Son of God,' or 'a son of a God,' for the Greek had not the power of defining which it meant. But the texts of Beza and of the Elzevirs adopt what was likely the true reading: *υιόν του Θεού*, 'a son of the God.' In no case could the words be translated 'the Son of God.'

MATTHEW XXVII.

MARK.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it (t)*.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified (*u*).

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him, and put on him a scarlet robe.

*t.* To Matthew alone are we indebted for this account of Pilate's protest at being forced by the priests and people to commit the heinous sin of condemning to death a righteous man.

*u.* It will be observed that both Matthew and Mark say that Pilate scourged Jesus after His condemnation; whereas John gives the far more likely version, that Pilate scourged Him during His trial (xix. 1), as used to be the practice in most countries, ay, even in our own, in order to force

XV. 15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

XV. 16 And the soldiers led him away into the hall called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

the criminal to criminate himself. There is nothing to show that Matthew or Mark were eye-witnesses of this part of Christ's life, for all Christ's attendants forsook Him and fled on His being seized; and they would be too much afraid that their own lives would be sacrificed by the excited priests and multitude, to venture among them till Christ was crucified. Hearing, therefore, that Jesus had been scourged, they would put it down as having been done after His condemnation, just

XXIII. 23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them and the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

as they made the statement as to when He was clothed in purple. At the beginning of the trial it was consistent with the custom of the times for Pilate to order Jesus to be scourged, to see whether it would not force Him to confess as to the crimes laid to His charge; but having become convinced of His innocency, and having twice boldly testified, 'I find no fault in Him,' and, in proof of His convictions, having washed His hands before the

hour: and he saith unto the Jews, Behold your King!

XIX. 15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

XIX. 16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

XIX. 1 Then Pilate therefore took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the

people, saying, 'I am innocent of the blood of this just person,' it is beyond the bounds of probability that he should have again scourged Him after His condemnation. Pilate acknowledged he was doing an unjust act in condemning Him, but it was forced upon Him by the priests, who threatened to represent to the jealous and tyrannical Roman emperor that Pilate was defending a man who laid claim to the royal crown.



MATTHEW XXVII.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand : and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews !

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out, they found a man of Cyrene, Simon by name : him they compelled to bear his cross (*v*).

33 And when they were come unto a place called Golgotha, that is to say, A place of a skull,

34 They gave him vinegar to

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*v*. John alone says that Christ carried His own cross. The others say that Simon of Cyrene carried it.

MARK.

XV. 18 And began to salute him, Hail, King of the Jews !

19 And they smote him on the head with a reed, and did spit upon him, and, bowing *their* knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

XV. 21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

XV. 22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

XV. 23 And they gave him to

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*w*. Luke is our sole authority for this affecting incident. At first sight it would seem improbable that the ex-

LUKE.

JOHN.

Jews! and they smote him with their hands.

XXIII. 26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

XIX. 17 And he, bearing his cross (*v*), . . .

XXIII. 27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus, turning unto them, said (*w*), Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

XXIII. 33 And when they were come to the place which is called Calvary, . . .

XIX. 17 . . . went forth into a place called *the place* of a skull, which is called in the Hebrew, Golgotha;

XXIII. 36 And the soldiers also

cited, noisy multitude would permit Jesus to address them, or be so quiet as to let any words He uttered be

heard. Yet the words are quite appropriate to the occasion.

MATTHEW XXVII.

drink mingled with gall (*x*): and when he had tasted *thereof*, he would not drink.

35 And they crucified him (*y*), . . .

35 . . . and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots (*z*).

36 And, sitting down, they watched him there ;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS (*a*).

MARK.

drink wine mingled with myrrh ; but he received *it* not.

XV. 24 And when they had crucified him, . . .

XV. 24 . . . they parted his garments, casting lots upon them, what every man should take.

XV. 26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

*x*. It was predicted: 'They gave me gall for my meat; and in my thirst they gave me vinegar to drink.'—Ps. lxi. 21.

*y*. It was predicted: 'They pierced my hands and my feet. . . They look

and stare upon me.'—Ps. xxii. 16, 17. 'They shall look on me whom they have pierced.'—Zech. xii. 10.

*z*. It was predicted: 'They part my garments among them, and cast lots upon my vesture.'—Ps. xxii. 18.

LUKE.

mocked him, coming to him, and offering him vinegar,

XXIII. 33 . . . there they crucified him.

XXIII. 34 Then said Jesus, Father, forgive them ; for they know not what they do. . . .

XXIII. 34 . . . And they parted his raiment, and cast lots.

XXIII. 38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

JOHN.

XIX. 18 Where they crucified him.

XIX. 23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part ; and also *his* coat : now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

XIX. 19 And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

XIX. 20 This title then read many of the Jews ; for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews ; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

*a.* It will be observed that each Evangelist gives a different version of this inscription ; so that, short as the inscription was, we do not know with certainty what was written. This is quite in conformity with every fact

brought forward in these notes, all which prove that the Evangelists were human, fallible men, writing their histories with no more divine aid than any ordinary historian who narrates the events of his own day.

MATTHEW XXVII.

38 Then were there two thieves crucified with him ; one on the right hand, and another on the left (*b*).

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God (*c*), come down from the cross.

41 Likewise also the chief priests, mocking *him*, with the scribes and elders, said,

42 He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God ; let him deliver him now, if he will have him : for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth (*d*).

MARK.

XV. 27 And with him they crucify two thieves ; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors (*b*).

XV. 29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests, mocking, said among themselves, with the scribes, He saved others ; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. . . .

XV. 32 . . . And they that were crucified with him reviled him.

*b*. It was predicted : ' He was numbered with the transgressors.'—Isa. liii. 12.

*c*. It was predicted : ' I am a reproach of men, and despised of the people. All they that see me laugh me to scorn : they shoot out the lip,

they shake the head, saying, He trusted in the Lord that he would deliver him : let him deliver him, seeing he delighted in him.'—Ps. xxii. 6-8.

At verse 40 the Greek says : ' If thou art A son of The GOD ;' and at verse 43 the Greek says : ' For he said, I

LUKE.

XXIII. 32 And there were also two others, malefactors, led with him to be put to death.

*Also*

33 . . . There they crucified him, and the malefactors, one on the right hand, and the other on the left.

XXIII. 35 And the people stood beholding : and the rulers also with them derided *him*, saying, He saved others ; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

XXIII. 39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us (*d*).

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ?

41 And we indeed justly ; for we receive the due reward of our deeds : but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise (*e*).

JOHN.

XIX. 18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

am A son of GOD.' At the beginning of the same verse the Greek says : 'He trusted in The GOD.'

*d*. It will be observed that both Matthew and Mark say that both thieves reviled Jesus. This cannot be true, if the most affecting incident of

the penitent thief, as recorded by Luke, is true. To Luke alone are we indebted for the preservation of this most noteworthy and affecting incident, so characteristic of Jesus.

*e*. The word 'paradise' has here the same meaning as Hades, viz. 'the



MATTHEW XXVII.

45 Now, from the sixth hour there was darkness over all the land unto the ninth hour (*f*).

abodes of the spirits of the dead.' We know that the Spirit of Jesus, when He died on the cross, went down to Hades, as predicted in Psalm xvi.: 'Thou wilt not leave my soul in Hades' (*sheol*). And Peter tells us that this actually happened; for he says that, when put to death, His 'Spirit went and preached to the spirits in prison.'—1 Pet. iii. 19. And he further tells us that 'His soul was not left in Hades.'—Acts ii. 31.

*f*. It was predicted: 'It shall come to pass in that day, saith the Lord, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.'—Amos viii. 9.

*Also,*

'And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.'—Zech. xiv. 6, 7.

Mark has evidently made a mistake about the hour. It is perhaps due to some ignorant transcriber's blunder when copying the original Gospel. All the others say it was about the sixth hour when Jesus was crucified, or at least let it be inferred that it was so; and John's very distinct statement that it was about the sixth hour when

MARK.

XV. 25 And it was the third hour; and they crucified him.

XV. 33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Pilate brought Jesus out to the multitude, and said, 'Behold your King,' shows clearly that Jesus could not have been crucified before the sixth hour, or noon. Besides, the three synoptical Evangelists agree that there was darkness over all the land of Judea from the sixth to the ninth hour. This shows that the land was veiled in darkness from the moment Jesus was nailed on the cross till He expired.

The Jews divided their day into twelve hours, and their night into the same. Their day was from sunrise till sunset, or, according to our time, from six o'clock in the morning till six o'clock in the evening, when their day expired. Their third hour was therefore equivalent to our nine o'clock, and their sixth hour to noon, or twelve o'clock; their ninth hour was therefore three o'clock in the afternoon, their day ending at six o'clock of our evening.

*g*. To John alone are we indebted for the narrative of this touching mark of Christ's affection for His mother Mary; but as the number of the Marys, and their relationships, have been generally misunderstood, it is necessary to say a few words on the subject.

In the 28th verse of John we have mention made of all the Marys who went about Christ, or are famous in

LUKE.

XXIII. 44 And it was about the sixth hour, and there was darkness over all the earth until the ninth hour.

gospel history, viz. Mary the Lord's mother, Mary the wife of Cleophas, and Mary the Magdalene. This, of course, is not the general belief; for the priestly class have been so anxious to prove that Mary remained a virgin, and had no child but Jesus, that they have succeeded in blinding men's eyes to the truth, and in propagating error.

Their great aim has been to prove that Mary the Lord's mother had a sister of the same name, who was mother of those whom the Evangelists style 'brothers of Jesus' (not 'brethren,' as the Greek word is falsely translated), viz. James, Joses, Simon, and Judas. This single verse, they think, proves their point, for they read it as if it was written, 'And his mother's sister, who was called Mary the wife of Cleophas;' yet even this verse confutes their assumption.

Every one capable of reading a sentence grammatically must see that either two or four persons are named in it. By the *first* reading two relationships to Jesus are given, and then follow their names. By the *second* reading four persons are named, two by their relationships to Jesus, and two by their distinctive names. By the *first* the verse would read: 'There stood by the cross of Jesus his mother, called Mary the wife of Cleophas, and

JOHN.

XIX. 14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

XIX. 25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother (*g*)! And from that hour that disciple took her unto his own *home*.

his mother's sister, called Mary Magdalene.' This is so manifestly a false mode of reading the verse, that all must reject it. And it is a perfectly impossible reading that given to it by the priests. It must therefore be held as naming four persons — 1st, His mother; 2d, His mother's sister; 3d, Mary the wife of Cleophas; and 4th, Mary the Magdalene.

Our note on Matt. xiii. 55, however, proves that Mary the Lord's mother had a numerous family, and the names of her other sons are given as James, Joses, Simon, and Judas. That note also shows, what is further confirmed by the note regarding the two apostles who walked to Emmaus, that it was quite impossible that Cleophas could be the same person as Alpheus; for Cleophas was one of the twelve apostles, whereas Alpheus was only father to three of them, and not an apostle at all. Mary the wife of Cleophas (or Peter), therefore, could by no possibility be the wife of Alpheus, nor yet the mother of James, Joses, Simon, and Judas.

But that note also shows that Mary the mother of Jesus had a sister, and her name was Salome, the wife of Zebedee.

As the note on Matt. xxvii. 56 proves that Mary the sister of Lazarus was

MATTHEW XXVII.

46 And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me (*h*)?

only another mode of naming Mary the Magdalene, or, if we translate the name, Mary the plaiter of hair, we are left with only three Marys:

1st. Mary, mother of Jesus, who was also mother of James, Joses, Simon, and Judas, none of whom were disciples, and none of whom believed in Jesus up to near His death.

2d. Mary, wife of Cleophas or Peter, sister to Barnabas, and mother of John, surnamed Mark.

3d. Mary the Magdalene, sister to Martha and Lazarus.

*h.* Both Matthew and Mark bear witness that Jesus uttered this remarkable agonizing cry on the cross before expiring, 'MY GOD, MY GOD, why hast thou forsaken me?'

There is no reconciling the doctrine taught in these words with the doctrine of the Trinity. If God the Father were the God of Jesus Christ, it requires no further evidence to prove that the doctrine of the Trinity must be a falsehood, the invention of fallible humanity, having no support from the word of God. These words of Christ are in perfect accord with the invariable teaching of Jesus and of His apostles, that the supreme God and Father of all was 'THE GOD OF OUR LORD JESUS CHRIST.' Moreover, it looks as if Jesus Himself had considered it one of the most important doctrines which He came to teach; for not only does He introduce it in His sublime prayer to God after the Last Supper, but it was the very last doctrine which He taught on earth with His expiring breath on the cross, and the very first which He taught after His resurrection, when He sent the message to His brethren by Mary, saying: 'Say unto them, I ascend unto my Father and your Father, AND TO MY GOD AND YOUR GOD.'—John xx. 17.

There is not a trace of a trinity in the Scriptures when they are properly looked at; and any traces which at

MARK.

XV. 34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

first sight there may seem to be are not to be found in the correct Greek text, but are due to three causes,—*first*, to additions made to that text by monkish transcribers, as seen in 1 John v. 7, 8; *secondly*, to mistranslations of the Greek, purposely made in order to support the doctrine of the Trinity, as seen in John i. 1, Rom. ix. 5, etc.; and *thirdly*, to misinterpretations of the words of Scripture, as seen in John x. 30, etc.

Even Trinitarians are forced to admit, what history indeed proves, that as the original Church became corrupt, the Greek trinity of gods—but modified so as not to clash with the distinct scriptural doctrine of the unity of God—gradually crept in (or 'became developed,' as it is now the fashion to call it), till at last the council of the Christian (?) Church at Nice adopted the trinity of the heathen Greeks by the glorious majority of one; and the same Church shortly afterwards also adopted the Greek goddess Heré under the Christian disguise of 'the Virgin Mary.' This Church, therefore, had the whole of the *dei majores* of the Greeks in her Pantheon, the names alone being changed; and the inferior divinities shortly followed, under the disguised names of the saints and martyrs of the Church.

It was no wonder, therefore, that Mahometism drove out the debased Christianity from Asia; for it was in many respects a much purer religion than that which it superseded, and adopted as its fundamental basis the leading doctrine of the Jewish Scriptures, MONOTHEISM—the unity of God.

When the only true God, the Father, sent Jesus to the Jews, and anointed Him with holy spirit to fit Him for His office, He made no new revelation of His nature or supremacy, or Monotheism—that is, His unity. The very circumstance of Jesus being required to be anointed with holy spirit to fit

Him for His office, shows both the supremacy of the Father, and also the folly of the doctrine of the Trinity; because it represents God the Father as taking the supposed third person of the Trinity and pouring Him over the second person, in order to make this second person able for the task entrusted to Him.

During His whole life Jesus never even hinted that the only true God was a compound being—a trinity. During His whole life He prayed to the supreme God and Father of all AS HIS GOD. He told the Jews plainly that He came not of Himself, but that God sent Him; that He could do nothing of Himself but what the Father had given Him to do; that His very words, and message, and doctrine were not His own, but the Father's; that the Father was greater than He. And in His prayer to God, after partaking of the Last Supper, He as pointedly asserts that the Father is 'THE ONLY TRUE GOD,' as is done in any portion of the Old Testament: 'FATHER, . . . THIS IS LIFE ETERNAL, THAT THEY MAY KNOW THEE THE ONLY TRUE GOD.'—John xvii. 3.

It shows how very hard Trinitarians are pushed to support their irrational and unscriptural doctrine, when they are obliged to adopt the truly puerile theory that when Jesus prayed to God He prayed 'as a man.' If so, all His teaching, His sacrifice, and His death must also have been as a man. In that case His teaching would be valueless, and His propitiation for our sins a myth. Even when we pray we do not pray with our fleshly bodies,—and that was all that Jesus had of humanity, as Paul distinctly proves,—but we pray with our spirits; and even Trinitarians acknowledge that the spirit of Jesus was divine, so that their own baby argument answers and destroys itself.

When men read the Scriptures with the view of finding passages which seem

to give some countenance to the doctrine of a trinity, they have no difficulty in finding what they are in search of; for in a large book treating of so many subjects, it is easy to pick out a few detached passages, which, by a benign exposition, may be twisted so as to appear favourable to their crotchet. They accordingly put great faith in the passage in John's first Epistle, v. 7, which in our authorized version reads: 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one;' not knowing, in their ignorance, that no authentic Greek manuscript contains these words, but that it has been fully proved to be a priestly interpolation, made centuries ago, for the purpose of supporting the doctrine of a trinity, then recently adopted by the priests, or council of priests, at Nice.

The passage in Rom. ix. 5, saying that Christ is 'God blessed for ever,' is an indefensible mistranslation of the Greek, violating all the rules of grammar, but, of course, also made for the purpose of supporting the doctrine of the Trinity. The Greek text distinctly says: 'Of whom are the fathers, and from whom is Christ according to the flesh. May the living supreme God be blessed for ever. Amen.'

In like manner, the first verse of John's Gospel is a disgraceful mistranslation, from the translators purposely putting in the definite article when there is none in the Greek, so as to make the passage teach the very opposite doctrine of what the original Greek does. The correct translation is: 'In a beginning was the Word, and the Word was WITH THE GOD, and the Word WAS A GOD; he was in a beginning WITH THE GOD.' In this short sentence, 'the Word' is so particularly distinguished from 'THE GOD' that He is only styled 'A GOD,' whatever that phrase may mean; and to



MATTHEW XXVII.

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

show that He is no part or person of the true God, it is twice declared in that short sentence that He was only present 'WITH THE GOD.' Eternal existence is not even ascribed to the Word. The passage bears that He was only called into being at a fixed period of time, here called 'A BEGINNING,'—*ἐν ἀρχῇ*, 'in a beginning.' Had John intended to have said, 'In the beginning,' he would have written, *ἐν ἡ ἀρχῇ*. Every one knows that many beginnings are mentioned in the Bible, but not a single one of them means 'from all eternity.'

We should not overlook the fact that the Scriptures positively assign a beginning to Jesus, which, of course, is quite fatal to the idea of His being a person of the Godhead, all of whom must have co-existed from all eternity. Thus, Christ in Revelation calls Himself 'the beginning of the creation of God'—iii. 14; Paul calls Him, 'the first-born of every creature'—Col. i. 15. Paul, also, in Hebrews, quoting the 2d Psalm, makes God say to Christ, 'Thou art my Son, THIS DAY HAVE I BEGOTTEN THEE'—i. 5. Then Paul goes on to say, 'And again, when he (God) bringeth the first-begotten into the world, he saith, And let all the angels of God worship him,' implying that angels existed before Him. A little farther on, Paul, quoting from the 45th Psalm, makes God say to Christ, 'THE GOD, THY GOD, hath anointed thee with the oil of gladness ABOVE THY FELLOWS'—Heb. i. 9, thus making the angels fellows of Christ. This statement of the prophet, and of Paul, was singularly corroborated by the remarkable incident of an angel being sent to strengthen Christ during His agony in the garden. An angel

MARK.

XV. 35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

might strengthen a fellow-angel; but the idea of an angel, who is a created being, daring to attempt to strengthen his God and Creator, which he would be doing were the Son the second person in a trinity, is really too absurd ever to be listened to! But, indeed, every time that Jesus is named as a Son of God, it implies that He had a beginning, and did not exist from all eternity, as God does.

If these passages above quoted, therefore, do not positively imply that Jesus is a created being like the other angels or messengers of God, which they undoubtedly seem to do, they certainly all teach that Jesus did not exist from all eternity, as the only true God and Father of all existed; and thus they infallibly prove that Jesus can neither be 'the God,' nor any part or person of a supposed Godhead;—there being, besides, no word in the Greek text of the New Testament which has such a meaning as 'Godhead.'

The next passage on which Trinitarians lay great stress is that in John x. 30: 'I and the Father are one.' Trinitarians read this passage as if it said, 'I and the Father are one God.' If so, it would have been just as fatal to the doctrine of a trinity as it is possible for passage to be; for in that case it would make Jesus teach the existence of A DUALITY, not of a trinity, for it takes not the slightest notice of the supposed third person, 'the Holy Spirit.' But we do not require to take man's misinterpretations of these words at all, seeing that Christ Himself, who uttered these words, explained fully the meaning He attached to them in His prayer to His God and Father after partaking of the Last Supper. In that prayer

He began by recognising God the Father, to whom He is praying, as 'THEE, THE ONLY TRUE GOD'—John xvii. 3. And He most fully explains that His oneness, His unity with the Father, was of the exact same nature as His oneness with believers, and as the unity of believers with each other: 'Holy Father, keep through thine own name those whom thou hast given me, THAT THEY MAY BE ONE AS WE ARE, . . . THAT THEY ALL MAY BE ONE, AS THOU, FATHER, ART IN ME, AND I IN THEE, . . . THAT THEY MAY BE ONE, EVEN AS WE ARE ONE'—John xvii. 11, 21, 22. Common sense teaches us that this kind of unity has no bearing whatever on a DUALITY or a TRINITY. It is, however, most unmistakeably opposed to the existence of a trinity, which requires three persons, while the existence of two is only alluded to here.

We may easily draw false conclusions from phrases which are susceptible of various interpretations; but with regard to the unity or MONOTHEISM of the only true God, and that He is 'THE GOD OF OUR LORD JESUS CHRIST,' we have such an abundance of direct evidence, that we do not require even to allude to the very numerous passages which speak indirectly on the same subject. Christ's own evidence, that God the Father is HIS GOD, is very strong, and was given both in His form as a man, and also after His resurrection, both of which passages have already been quoted; and the same direct evidence was also given after He had ascended to heaven, and was seated at the right hand of God.

Now we must remember that if there was even a single direct passage in Scripture which taught that God the Father is the God of Jesus Christ,

XIX. 28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

it would prove the doctrine of the Trinity to be a falsehood. Yet we have more than a dozen such passages, though some of them have been mistranslated in our version in order that their full bearing on the doctrine of the Trinity might not be perceived. We have already quoted what Christ said on the cross and immediately after His resurrection. When in heaven at the right hand of God, many years after His life on earth, in His Revelation to John, Jesus said: 'To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of MY GOD'—ii. 7; 'Him that overcometh will I make a pillar in the temple of MY GOD, . . . and I will write upon him the name of MY GOD, and the name of the city of MY GOD, . . . which cometh out of heaven from MY GOD'—iii. 12.

Christ's apostles, in the course of their writings, no fewer than seven times proclaimed the doctrine that 'The God' was THE GOD OF OUR LORD JESUS CHRIST: 'THAT THE GOD OF OUR LORD JESUS CHRIST, the Father of glory, may give unto you the spirit of wisdom.'—Eph. i. 17. 'Blessed be THE GOD AND FATHER OF OUR LORD JESUS CHRIST.'—2 Cor. i. 3. 'That ye may with one mind and one mouth glorify THE GOD AND FATHER OF OUR LORD JESUS CHRIST.'—Rom. xv. 6. 'THE GOD AND FATHER OF OUR LORD JESUS CHRIST, who is blessed for evermore, knoweth that I lie not.'—2 Cor. xi. 31. 'Blessed be THE GOD AND FATHER OF OUR LORD JESUS CHRIST.'—Eph. i. 3. 'We give thanks to THE GOD AND FATHER OF OUR LORD JESUS CHRIST.'—Col. i. 3. 'Blessed be THE GOD AND FATHER OF OUR LORD JESUS CHRIST.'—1 Pet. i. 3.



MATTHEW XXVII.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost (*i*).

51 And, behold, the vail of the temple was rent in twain from the top to the bottom ; . . .

51 . . . and the earth did quake, and the rocks rent (*k*) ;

52 And the graves were opened ; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

In the above quotations, the Greek text has been strictly followed, as the translators, being Trinitarians, in several of the passages omitted, or transposed, or added the definite article, so as to conceal the true meaning of the passage.

Paul follows up the above teaching by telling the Ephesians : 'There is ONE GOD AND FATHER OF ALL, WHO IS ABOVE ALL, and through all, and in you all'—iv. 6. And to the Christians at Corinth he emphatically says : 'TO US THERE IS BUT ONE GOD, THE FATHER.'—1 Cor. viii. 6. This clearly excludes the Son and the Holy Spirit, positively declaring that the Father is the only true God, just as Christ did in His prayer. Paul further tells the Galatians (iii. 20), 'But THE GOD IS ONE,' or, as he states it to the Corinthians : 'THERE IS NONE OTHER GOD BUT ONE.' This distinctly teaches MONOTHEISM—a UNITY, and not a trinity. Paul taught the same to Timothy : 'FOR THERE IS ONE GOD, AND ONE MEDIATOR BETWEEN GOD AND MEN, THE MAN CHRIST JESUS.'—1 Tim. ii. 5. If Jesus were God, or a person in a supposed Godhead, how could He be

MARK.

XV. 37 And Jesus cried with a loud voice, and gave up the ghost.

XV. 38 And the vail of the temple was rent in twain from the top to the bottom.

'our advocate with the Father' ? how could He 'plead our cause at God's right hand' ?

But Paul, to prove to us that there can be no such thing as a heathen trinity, nor any co-equality of persons, tells us that when Jesus shall have accomplished all the purposes for which He was anointed with holy spirit, He will resume His place in heaven, AS A SUBJECT, and not as an equal : 'THEN SHALL THE SON ALSO HIMSELF BE SUBJECT UNTO HIM WHO PUT ALL THINGS UNDER HIM, THAT THE GOD MAY BE ALL IN ALL.'—1 Cor. xv. 28.

We thus see that there is a perfect accord in the Scriptures of the Old and New Testaments as to the unity or monotheism of God, as opposed to the doctrine of a trinity, which, indeed, is in reality polytheism.

*i.* We have two different versions of Christ's last words before He expired. Luke says that, immediately before dying, Jesus said : 'Father, into thy hands I commend my spirit ;' while John says that His last words were : 'It is finished.'

The concluding words of all these

LUKE.

XXIII. 46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit : and having said thus, he gave up the ghost.

XXIII. 45 And the sun was darkened, and the vail of the temple was rent in the midst.

JOHN.

XIX. 30 When Jesus therefore had received the vinegar, he said, It is finished : and he bowed his head, and gave up the ghost.

XIX. 31 The Jews therefore, because it was the preparation, that the bodies should not remain upon

verses are so badly translated as to give an entirely different sense from what the writers meant to convey to us.

Matthew, in the Greek text, says : *κράζας φωνῆ μεγάλη, ἀφῆκε τὸ πνεῦμα,* 'Screaming a great sound, he released the spirit,—or, in the idiom of our language, 'Uttering a loud scream, he released the spirit.'

Mark says : *ἀφῆκε φωνὴν μεγάλην, ἐξέπνευσε,* 'Emitting a loud cry, he expired.' There is not a word about 'the ghost.'

Luke says : *καὶ ταῦτα εἰπὼν ἐξέπνευσε,* 'And saying this he expired.' There is not a word about giving up the ghost.

John says : *παρέδωκε τὸ πνεῦμα,* 'He yielded up the spirit.'

It will be observed that both Matthew and John say that Jesus yielded up the spirit, *τὸ πνεῦμα* ; they do not say He gave up the ghost, *ἡ ψυχὴ*. The animating part of Jesus was a *πνεῦμα* or spirit ; and accordingly, when Christ's fleshly body hung dead on the cross, we are informed by Peter that His Spirit went down to Hades, the abodes of the dead, where the spirits of men are confined till the great day of

judgment, and preached to the spirits there held in prison.—1 Pet. iii. 19, iv. 6 ; also John v. 25, and Acts ii. 27. Besides all this, Luke tells us that when Jesus commended His spirit to the Father, it was His *πνεῦμα* or spirit He commended, not His *ψυχὴ* or ghost.

*k.* Matthew alone mentions that an earthquake occurred at Christ's death, when the graves were opened and the bodies of the saints arose. It is apparent that it was Matthew's belief that the earthquake occurred at this time, because he afterwards mentions that the centurion 'saw the earthquake.' Still, as this is not mentioned by the other Evangelists, and as Matthew himself reports that an earthquake occurred when Jesus burst the fetters of the tomb, and when we observe that even by his own statement the bodies of the saints who arose out of their graves did not appear to any till after the resurrection of Jesus, we may well doubt whether any earthquake occurred at this time. Probably there was only one earthquake, and that when Jesus burst the cerements of the tomb.

54 Now, when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God (o).

XV. 39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

7. To John alone are we indebted for this truly important incident relative to the death of Jesus. Our faith rests to a great extent on the truth of the resurrection. — 1 Cor. xv. 1-18. But we could have no certainty in the truth of a resurrection unless we had the most undoubted evidence of Christ's previous death, and that death of such a nature that there could be no possible recovery therefrom during the period when the body rested in the tomb.

John is the only Evangelist who gives us the means of satisfying ourselves as to the reality of Christ's death, so that his Gospel is absolutely required to supply the deficiencies of the others.

Crucifixion killed as much by star-

vation as by the agony endured, and even delicate women rarely died of crucifixion under three days; never yet did one die under three hours' suffering, as Christ did. It was therefore not the crucifixion which killed Jesus, but John gives us the means of finding out what it was which caused His death; and unless this point had been made clear, the whole evangelical narratives had been written in vain.

A dead body does not bleed on being wounded. The soldier's spear must therefore have pierced a cavity of the body into which blood had escaped while Jesus yet lived, and that blood must have become clotted, so as to resolve itself into its two forms, which a non-scientific person would call

XXIII. 47 Now, when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

blood (*crassamentum*) and water (the colourless serum). This blood and water escaping from the spear wound, proves that Jesus died on the cross from a natural cause, viz. rupture of the heart. His mental emotion was so great at the knowledge that God had forsaken Him, that His heart gave way; and it usually happens that when this occurs the person gives a loud scream, which two of the Evangelists record that Jesus uttered.

When the heart gives way, the blood escapes through the ruptured heart into the sac which surrounds it (pericardium), and there it clots. Now the Roman soldiers were all taught to strike below the fifth rib, so as to kill their antagonist by piercing his heart. This the soldier did to Jesus to make

the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

XIX. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs :

34 But one of the soldiers with a spear pierced his side (*l*), and forthwith came thereout blood and water.

35 And he that saw *it* bare record, and his record is true ; and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken (*m*).

37 And again another scripture saith, They shall look on him whom they pierced (*n*).

sure that He was dead ; for had Jesus been merely in a faint, or been shamming to be dead, this blow with the spear would have killed Him. But the circumstance of blood and serum escaping from the spear-wound, showed that Jesus was already dead, and that, too, by an internal injury from which there was no possibility of recovery.

*m.* Psalm xxxiv. 20 : 'He keepeth all his bones : not one of them is broken.'

Of the Passover lamb the command was : 'Neither shall ye break a bone thereof.'—Ex. xii. 46.

*n.* Zech. xii. 10 : 'They shall look on me whom they have pierced.'

*o.* We have two very different versions of what the centurion said. Luke, by our version, says his words



## MATTHEW XXVII.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him;

56 Among which was Mary Magdalene, and Mary the mother of James (*p*) and Joses, and the mother of Zebedee's children.

were: 'Certainly this was a righteous man;' whereas Matthew and Mark make him say: 'Truly this man was the Son of God.' Our translation here is, as usual, a faulty rendering of the Greek. The centurion was a Roman officer, a believer in many gods, and also that these gods often had human sons and daughters. Accordingly, both Mark and Matthew, in the original Greek text, make the centurion to say: 'Truly this man was A son of A GOD.' They do not represent the centurion as speaking either as a Jew or as a Christian, and make him say, as our faulty translation does: 'Truly this man was The Son of God;' for the words were: 'Ἀληθῶς ὁ ἄνθρωπος αὐτός υἱὸς ἦν Θεοῦ. But the translators even misrepresent what Luke says were his words. Luke wrote: 'Ὁντως ὁ ἄνθρωπος αὐτός δίκαιος ἦν, 'Certainly this man was righteous.'

*p.* It is from this passage in Mark that we learn that Christ's full brother James was styled James the Less, in order to distinguish him from his cousin, James, the son of Zebedee and Salome, who was one of Christ's disciples,—Salome being the sister of Mary the mother of Jesus. With a true Oriental refinement of feeling, at the time when Jesus hung dead on the cross, neither Matthew nor Mark characterises Mary as the mother of the dead Jesus, but as the mother of two of her living sons, James and Joses. If we turn to John xix. 25, we shall see who stood at His cross: 'Now there stood by the cross of Jesus His mother (that is, the mother of James and Joses), and His mother's sister (Salome), Mary the wife of Cleophas (of Peter), and Mary Magdalene.' We have only to turn back to Matt. xiii. 55, and Mark vi. 3,

## MARK.

XV. 40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less (*p*) and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

to assure ourselves that Mary had four sons besides Jesus, viz. James, Joses, Simon, and Judas; so that when the apostles wished to specify which of the Marys it was to whom they referred, it was a mere matter of moonshine whether they styled her Mary, mother of Jesus, or Mary, mother of James and Joses. That Cleophas and Peter are one and the same person, is proved in the note appended to the walk of the two disciples to Emmaus.

As might be expected, the Roman Catholics, and those who support the myth of the perpetual virginity of Mary, give a different version of the Marys.

This explanation as to Christ's relationship enables us to understand how and why James and John, the sons of Zebedee and Salome, were His favourite disciples. They were His cousins, and the only relatives He had among His disciples. Of His brothers we read, that even near the close of His ministry, 'Neither did his brethren' (the Greek says 'brothers') 'believe in him.'—John vii. 5. None of those, therefore, who are called in the gospel narratives 'brethren' (a stupid mis-translation of the Greek word ἀδελφοί, 'brothers'), were among the number of His disciples. This statement is fully confirmed by Luke's narrative in the first chapter of the Acts of the Apostles, where, after enumerating the eleven apostles, he adds: 'These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with HIS BROTHERS,' τοῖς ἀδελφοῖς αὐτοῦ.—Acts i. 14.

MARY THE MAGDALENE.—This Mary is never called in the Greek text Mary Magdalene, as the name is

## LUKE.

XXIII. 48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

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erroneously rendered in our authorized version, but always as 'Mary the Magdalene,' or, if we translate the word, 'Mary the plaiter of hair.' Tradition has never varied in asserting that it was Mary the Magdalene who anointed Jesus and wiped His feet with her hair, though John distinctly calls her Mary the sister of Martha and Lazarus. Modern theologians make these two different persons; but in this case there is no doubt whatever that ancient tradition is right, and the moderns wrong. That these were different persons originated from ignorant divines imagining that the title 'the Magdalene' meant that she was a native of the town of Magdala; whereas the Talmud tells us plainly that the epithet only meant 'the plaiter of hair,' who might thus be a native of any town, or of Bethany, where she lived with Martha and Lazarus. Moreover, it can be easily explained why John in two places distinguishes her from the other Marys, by calling her the sister of Lazarus, while everywhere else he calls her Mary the Magdalene.

Whatever theologians may aver to the contrary, there was but one anointing of Jesus by a woman (see the corresponding accounts at Matt. xxvi. 6). It occurred at Bethany, a few days before Christ's death, in the house of Simon, a Pharisee, who had been a leper, but was cured by Christ; and the anointing was done by a woman who, according to Jewish ideas, had been a sinner—that is, who had been afflicted with some bodily disease, and whose name was Mary, the sister of Martha and Lazarus. The ointment was the costly one of spikenard, and was contained in an alabaster box.

## JOHN.

XIX. 25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

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Enough of the particulars can be picked out from each of the evangelical narratives to prove that they all relate to the same identical transaction.

Knowing from John's narrative that the woman who anointed Jesus was Mary the sister of Lazarus, how do we connect her with Mary the Magdalene? Luke's narrative enables us to answer this query most satisfactorily. The Jews were taught by their law that all diseases were sent by God as a punishment for a man's own sins or that of his parents. The Jews, therefore, called every one 'a sinner' who was afflicted with any infirmity. Luke says that the woman who anointed Jesus in Simon's house was a sinner; and Jesus, in His remarks, not only admits this with regard to the woman, but also says Simon himself, though a Pharisee, was a sinner; and by looking to Matthew's narrative we find he had been a leper.

Now the only Mary who came much about Jesus, and who according to the Jewish sense was a sinner, was Mary the Magdalene, for we are told that He cast seven devils out of her. Therefore the sinner Mary the Magdalene, or plaiter of hair, is the same person as Mary the sister of Lazarus, only that the one name expressed her profession, the other her relationship.

This conclusion is rendered a certainty by a few considerations. Of all the women mentioned by the Evangelists, excepting Christ's own mother, no one is so often mentioned as Mary the Magdalene, the sister of Lazarus. She was Christ's most beloved female friend, and fully reciprocated His love; and Christ seems to have stayed with Lazarus and her at



## MATTHEW XXVII.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple :

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth (*q*),

60 And laid it in his own new tomb, which he had hewn out in the rock : and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

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Bethany during the last week of His life on earth. Had there been two such Marys, they must often have met, and these two names in one place or other of the narratives would have appeared in juxtaposition in the lists which they give of the women who followed Jesus. But the fact is, that we never find the one distinctive appellation when the other is given, which of itself proves that there was only one such Mary, and that when they called her the Magdalene, they did not require to say that she was the sister of Lazarus.

To suppose that they were two persons involves us in insuperable difficulties. Is it likely that Mary the sister of Lazarus, after the love she had shown towards Christ, would forsake Him in His great trials, and let her place be usurped by another Mary? Is it likely that she would be

## MARK.

XV. 42 And now, when the even was come, (because it was the preparation, that is, the day before the Sabbath,)

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead : and, calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

XV. 47 And Mary Magdalene, and Mary *the mother* of Joses, beheld where he was laid,

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absent from His cross and grave, when but a few days before she had anointed Him for His burial? Is it not likely that she would be among the foremost of those who sought His tomb on the first day of the week? Is it likely that she would forsake His disciples, so that her name should never once more occur among Christ's followers? All this is perfectly inconceivable. Were Mary the sister of Lazarus not Mary the Magdalene, notwithstanding of Christ's high praise of her faith and love, we should have an example in her of the deepest, basest ingratitude ever perpetrated by a woman ; for we should have the spectacle of the woman whom Christ specially loved, and who returned His affection during His prosperity, forsaking Him in all His trials and sufferings, and never being once more heard of among His followers.

LUKE.

XXIII. 50 And, behold, *there was* a man named Joseph, a counsellor ; and *he was* a good man, and a just :

51 (The same had not consented to the counsel and deed of them :) *he was* of Arimathea, a city of the Jews ; who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the Sabbath drew on.

XXIII. 55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and pre-

But this is not what occurred. Mary the Magdalene, or plaiter of hair, was herself the sister of Lazarus, and was the most loving and constant follower of Jesus ; and the mistake that there were two persons is man's mistake, and not the Evangelists'. John, when he relates the illness and death of Lazarus, and also when he mentions that the resuscitated Lazarus supped with Jesus in Simon's house, instead of styling Mary 'the Magdalene,' properly mentions her relationship to Lazarus ; but for brevity's sake, and probably also because she was more usually known by her profession as the 'plaiter of hair,' he everywhere else distinguishes her from the other Marys as 'the Magdalene.'

g. Matthew, Mark, and Luke distinctly state that Joseph of Arimathea alone buried Jesus ; and they make no mention of spices being used at His

JOHN.

XIX. 38 And after this, Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus : and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden ; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation-*day* ; for the sepulchre was nigh at hand.

XIX. 25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

burial. Nay, in corroboration that no spices were used, Mark and Luke mention that the women who witnessed the burial, when they went home, bought spices and ointments with which they intended to embalm the body on the first day of the week.

John tells a different tale. He says that Nicodemus assisted at the burial, and brought about an hundred pounds weight of spices, which Joseph and he wrapped round the body of Jesus. Of course he says nothing about the women buying spices, nor yet about their bringing them to the tomb the first day of the week.

By none of the accounts do the women appear to have taken any part in the burial or taking down from the cross. They only 'sat over against the sepulchre,' and 'beheld where he was laid.'

MATTHEW XXVII.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away (*r*), and say unto the people, He is risen from the dead : so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch : go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER XXVIII.

IN the end of the Sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And, behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it.

3 His countenance was like lightning, and his raiment white as snow :

4 And for fear of him the keepers did shake, and became as dead *men*.

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*r*. Matthew is our sole authority for this interesting incident,—an incident

MARK.

XVI. 1 And when the Sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun.

XVI. 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre ?

4 And when they looked, they saw that the stone was rolled away : for it was very great.

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of great importance to us, as proving that His disciples and followers could

LUKE.

pared spices and ointments; and rested the Sabbath day, according to the commandment.

XXIV. 1 Now, upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

XXIV. 2 And they found the stone rolled away from the sepulchre.

JOHN.

XX. 1 The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

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not have stolen the body of Jesus, and thus have deceived us as to the reality

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of His resurrection.

MATTHEW XXVIII.

MARK.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified (*t*).

6 He is not here; for he is risen,

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*s.* We have two distinctly different accounts of Peter's visit to the tomb of Jesus. By John's account, Mary the Magdalene alone visited the tomb very early in the morning; and as soon as ever she saw that the tomb was empty, and the body missing, and before she had seen any angel, she ran back to the house in Jerusalem where John and Peter were staying, and told them that the body of Jesus was missing from the tomb. On this they both ran with haste to the sepulchre. By Luke's narrative, on the other hand,

XVI. 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

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many women went to the sepulchre, — all kept together; and they did not leave the ground till they saw two angels, who spoke to them, and reminded them of Christ's words before He suffered, and sent a message to the disciples to meet Christ in Galilee. After this they returned to Jerusalem and told these things to the eleven, on which Peter alone ran to the tomb.

It is thus seen that there is no correspondence whatever between the narratives of the several Evangelists.

It cannot be urged, in explanation of



LUKE.

XXIV. 12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed (*s*), wondering in himself at that which was come to pass.

XXIV. 3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout,

the above great discrepancy, that John must have mistaken the time when Mary informed Peter and John that the body of Jesus was not in the tomb; for John himself tells us that after Mary had for the second time returned to the tomb, after Peter and John left, she saw and spake both to angels and to Christ, after which she returned to Jerusalem and told the eleven she had seen the Lord. But this telling does not seem to have induced any of them to visit the sepulchre.

JOHN.

XX. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre (*s*).

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

XX. 11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white

John's account, therefore, in so far as Mary's visit to the tomb, Peter and John's visit on her information, her interview with the angels, and with Christ Himself, are concerned, seems by far the most consistent and probable of the evangelical narratives. These very striking differences on such important points certainly preclude all idea of the narratives being 'inspired writings.'

†. The accounts of what occurred at the sepulchre are very conflicting. John says that Mary the Magdalene



MATTHEW XXVIII.

as he said (*u*). Come, see the place where the Lord lay :

7 And go quickly, and tell his disciples that he is risen from the dead ; and, behold, he goeth before you into Galilee ; there shall ye see him : lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.

alone went to the tomb ; Matthew says that two Marys went ; Mark says that two Marys and Salome went ; while according to Luke, several women went.

John says that no angel was seen by Mary before she ran back to Jerusalem to tell Peter and John that the body was missing ; whereas all the others say that the women saw and spake to the angels, and even carried a message from them to the disciples, before they left the sepulchre or went to tell the disciples that the body was not in the tomb.

No two of the Evangelists agree as to the facts regarding the number of angels who appeared, or where they were seen.

Matthew says that, as the women approached the tomb, they saw one angel sitting on the great stone which he had rolled back from the door of the sepulchre, and that the angel spake unto them, and sent a message to the disciples to meet Jesus in Galilee.

Mark says that when the women arrived at the place where the sepulchre was, they saw that the stone was rolled back, but he makes no remark

MARK.

XVI. 6 And he saith unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified : he is risen ; he is not here : behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee : there shall ye see him, as he said unto you.

XVI. 8 And they went out quickly, and fled from the sepulchre ; for they trembled and were amazed : neither said they any thing to any *man* ; for they were afraid.

as to any angel sitting on the stone. On the other hand, he says that the women entered the tomb, and saw there an angel sitting on the right side, who spake to them, and sent a message by them to the disciples to meet Jesus in Galilee.

Luke gives a third and different version. He says that when the women arrived at the place they saw that the stone was rolled back, so they entered the tomb and found it empty. While waiting outside, perplexed at the body being missing, two angels appeared at their side, asking them why they sought the living among the dead, and reminding them of the words He spake in Galilee, that He was to rise from the dead the third day.

John gives yet a fourth version. He says that after John and Peter left the sepulchre, Mary stood on the outside weeping ; but, happening to stoop down and look in, she saw two angels sitting, one at the head, the other at the foot of the place where the body had lain, who asked her, 'Woman, why weepest thou ?'

It will be seen that the Evangelists are far from agreeing as to what the angels said to the women at the tomb ;

LUKE.

behold, two men stood by them in shining garments :

XXIV. 5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead ?

6 He is not here, but is risen : remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

XXIV. 9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

XXIV. 10 It was Mary Magdalene, and Joanna, and Mary *the mother of*

indeed, it must be apparent to every one that Luke gives the true version of the angels' allusion to the words which Christ spake in Galilee, and that Matthew and Mark completely misunderstood what the angel said. Thus Matthew and Mark, though differing greatly as to the words which the angel spake to the women generally, agree as to what he said about Galilee : 'Tell his disciples and Peter that he goeth before you into Galilee ; there shall ye see him, as he said unto you.' Luke, on the other hand, gives unquestionably the true version : 'He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words.'

The events which actually occurred prove that the angel could not have sent such a message as that which Matthew and Mark narrate he sent. The message meant that Jesus would first meet His disciples in Galilee, whereas we know that He met them in the room at Jerusalem the very night He rose from the grave ; and

JOHN.

sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

XX. 13 And they say unto her, Woman, why weepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

eight days afterwards He met them again at Jerusalem in the same place.

These four accounts, therefore, of these several transactions, viz. the number of angels, where they were seen, and what they said, are so diverse that there is no reconciling them. No two agree upon any one point. This most clearly proves that the evangelical narratives were not written under divine inspiration, else they would have agreed as to the facts, and in especial with regard to the facts of the resurrection. These facts prove that the gospel narratives are purely human compositions, and must be examined and judged as such ; and that no doctrines must be founded on any of their statements, unless they are corroborated by the evidence of at least one other of the sacred writers, and are not in opposition to what has been stated by others.

*u.* Thus was fulfilled the prophecies : 'God will redeem my soul from the power of the grave.'—Ps. xlix. 15.

'For thou wilt not leave my soul in Hades, neither wilt thou suffer thy holy one to see corruption.'—Ps. xvi. 10 ; Acts ii. 27.

MATTHEW XXVIII.

9 And as they went to tell his disciples, behold, Jesus met them (*w*), saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

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*w.* The Evangelists do not agree as to whether Jesus first appeared to one or to all, or to none of the women who went to the sepulchre.

Mark and John agree that early the first day of the week, Jesus first appeared to Mary Magdalene alone, and that she went and told the disciples she had seen the Lord. John, in addition, states that He sent a very peculiar message to His brethren by her.

Matthew, on the other hand, gives a very different version, saying that Jesus appeared to all the women, who held Him by the feet and worshipped Him; whereas John says He would not allow Mary to touch Him, because He had not yet ascended to heaven. The message, too, which Matthew says Jesus sent to His brethren was the very same which he says the angels sent, and very different indeed from that which John says was sent.

Luke takes no notice in this place of

MARK.

XVI. 9 Now, when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene (*w*), out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

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Jesus showing Himself to any of the women, and proves that he did not know that Jesus had appeared to any, by saying, when relating the conversation of the two disciples who walked to Emmaus, that the women had seen a vision of angels, 'but him they saw not.'

Matthew must therefore be wrong in saying that Jesus appeared to all the women; for even Mark, who relates that three women went to the sepulchre, agrees with John that only Mary the Magdalene saw Him. Then what militates against Matthew's account, is that he says Jesus sent to the disciples the very same message which the angels had previously delivered to the women—a most unlikely thing indeed.

All this certainly does not speak in favour of the priestly delusion, that the narratives were written under divine inspiration.

*x.* This is one of the most important

LUKE.

James, and other *women that were* with them, which told these things unto the apostles.

XXIV. 11 And their words seemed to them as idle tales, and they believed them not.

JOHN.

XX. 14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus (*w*).

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God (*x*).

passages in the New Testament, and one which authoritatively confutes the doctrine of a trinity. Here we see Jesus after His resurrection sending by Mary a message to His brethren, declaring that the supreme God and Father was both HIS GOD and His Father: 'I ascend unto my Father, and your Father; and to MY GOD, AND YOUR GOD.'

Now it must be apparent to the meanest reasoner, that if God the Father be 'the God of Jesus Christ,' it is an absolute impossibility that Jesus Christ can either be God, or any part or person of the one only true God. Jesus Christ is just as much bound to worship the one only true God as we are, because the God is HIS GOD as well as our God. Jesus, when on earth, both by precept and example taught this very thing. He showed every day of His life that God the Father was His God, by praying to Him, ay, spending

whole nights in prayer to God. He taught, 'My Father is greater than I.' He taught that He was merely God's messenger to man; and neither came of Himself, nor taught His own words, nor did His own will. In His agony on the cross He cried: 'MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?' And here, His first teaching after His resurrection is that God, the Father of all, is HIS GOD: 'I ASCEND UNTO MY FATHER, AND YOUR FATHER; AND TO MY GOD, AND YOUR GOD.' Nay, more, years afterwards, when seated at the right hand of God, He revealed to us through John that the one only true God was HIS GOD: 'Him that overcometh will I make a pillar in THE TEMPLE OF MY GOD, and I will write upon him THE NAME OF MY GOD,' etc.—Rev. iii. 12.

Even the Old Testament prophets preached the doctrine that Jehovah was the God of the Messiah, by making



## MATTHEW XXVIII.

11 Now, when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

## MARK.

XVI. 12 After that he appeared in another form unto two of them, as they walked, and went into the country (*y*).

the Messiah in the prophecies say: 'My God shall be my strength,' and 'My work with my God,' etc.—Isa. xlix. 4, 5, etc.

But the teaching of Jesus is thoroughly corroborated by that of His apostles, who no fewer than seven times pointedly declare that GOD THE FATHER IS THE GOD OF OUR LORD JESUS CHRIST.

Now, before quoting these passages, it may be well to observe that such statements by the apostles do not apply to Christ as a man at all, nor yet to His work as Mediator, for that work was finished and completed when He expired on the cross with the exclamation, 'It is finished.' At the time the apostles made their statements, Jesus had been for years in heaven, seated at what they style 'God's right hand,' enjoying all the honours which would be heaped upon Him for His devotion to God's will on earth. He was then 'our Lord Jesus Christ,' the Head of His Church on earth; yet

remember that even then it was written: 'And the head of Christ is God.'—1 Cor. xi. 3. See then what the apostles write of His position to God the Father: 'That THE GOD OF OUR LORD JESUS CHRIST, THE FATHER OF GLORY, may give unto you the spirit of wisdom.'—Eph. i. 17. 'BLESSED BE THE GOD AND FATHER OF OUR LORD JESUS CHRIST.'—2 Cor. i. 3. 'That ye may with one mind and with one mouth GLORIFY THE GOD AND FATHER OF OUR LORD JESUS CHRIST.'—Rom. xv. 6. 'THE GOD AND FATHER OF OUR LORD JESUS CHRIST, who is blessed for evermore, knoweth that I lie not.'—2 Cor. xi. 31. 'BLESSED BE THE GOD AND FATHER OF OUR LORD JESUS CHRIST.'—Eph. i. 3. 'We give thanks unto THE GOD AND FATHER OF OUR LORD JESUS CHRIST.'—Col. i. 3. 'BLESSED BE THE GOD AND FATHER OF OUR LORD JESUS CHRIST.'—1 Pet. i. 3.

Paul follows up this direct teaching by telling the Ephesians, 'THERE IS ONE GOD AND FATHER OF ALL, WHO

LUKE.

JOHN.

XX. 18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

XXIV. 13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs (*y*).

IS ABOVE ALL'—iv. 6. This sentence pointedly excludes the Son and Holy Spirit as persons of the one God and Father. But Paul still more emphatically tells the Church at Corinth: 'TO US THERE IS BUT ONE GOD, THE FATHER.'—1 Cor. viii. 6. This sentence absolutely excludes the Son and the Holy Spirit from being part or persons of the ONE ONLY GOD, THE FATHER. But, still further to prove to us that there can be no such thing as a trinity, which, in fact, is teaching a plurality of gods, and is a doctrine which alone prevails with nations who profess polytheism, Paul preached to the Galatians that doctrine, which is the leading one of the Old Testament: 'THE GOD IS ONE'—iii. 20. That is, He is NOT A DUALITY, NOR A TRINITY, BUT A UNITY. In fact, both Christ and Paul teach everywhere MONOTHEISM — the only doctrine taught in the Old Testament Scriptures.

But Paul knew how prone the de-

based human mind was to polytheism; so, as if to forewarn the Church that there *can* be no such thing as a duality or a trinity, he tells the Corinthians that when Jesus shall have accomplished all the purposes for which He was set apart by the God, and to fit Him for which He was anointed with holy Spirit, and 'when He shall have DELIVERED UP THE KINGDOM TO THE GOD AND FATHER' (τῷ Θεῷ καὶ πατρί), He will resume His place in heaven AS A SUBJECT, but not as an equal: 'THEN SHALL THE SON ALSO HIMSELF BE SUBJECT UNTO HIM WHO PUT ALL THINGS UNDER HIM, THAT THE GOD MAY BE ALL IN ALL.'—1 Cor. xv. 24 and 28.

The Greek text has been strictly followed in the above quotations, because the translators of our Bible, from being Trinitarians, softened down as many of these passages as possible, in order that their bearing on the doctrine of the Trinity might not be made apparent.

*y*. From Mark's and Luke's narra-



## MATTHEW XXVIII.

## MARK.

XVI. 13 And they went and told it unto the residue : neither believed they them.

tives there can be no doubt whatever that it was two of the twelve apostles who walked to Emmaus. The Evangelists were talking of the apostles: 'Told these things unto THE APOSTLES' (verse 10 of Luke), and here they use the phrase 'TWO OF THEM.' The most arrant nonsense has been written by theologians from not attending to this all-essential point.

The chief speaker of the two is named Cleopas in Luke's narrative; and because none of the apostles were ordinarily so named, theologians stupidly concluded that this could not be one of the apostles, but must be a stranger. Had no name been given, we should have had no difficulty in arriving at the conclusion that the chief speaker was Cephas or Peter. In the chief speaker we see all the characteristics of Peter. He showed Peter's impulsiveness in not only being the first to speak, but also to monopolize the conversation, and the whole words he uttered had the peculiar ring of Peter's words. Besides, when they returned to Jerusalem, and told their tale 'unto the residue,' as Mark puts it, they absolutely declared that this person named Cleopas was really Peter, by announcing, 'The Lord is risen indeed, and hath appeared to Simon.'

The other disciple who walked to Emmaus, and whose name is not given, and was apparently silent at the meeting, was, without doubt, the unobtru-

sive, loving John. Peter and John were Christ's special favourites. They accompanied Him in all His trials and remarkable miracles. These two also showed their greater love for Jesus, both by following Him to His trial, and in being the only two of the apostles who, when told that the body of Jesus was missing from the tomb, ran to the place to assure themselves of the fact. And no doubt these two took this walk to Emmaus in order that they might quietly discuss the wonderful events they had witnessed. It cannot be doubted, therefore, that it was to reward the greater love which these apostles had for Him that He showed Himself to these two before He manifested Himself to the other apostles.

It bears improbability on the very face of it, that when He was risen from the dead, Jesus should first show Himself to an utter stranger, a man never before named, never afterwards mentioned as a follower, which it would be were Cleopas not Peter, or one of the apostles. Nay, more improbable still would be Christ's conversation with that utter stranger; and yet it was the very conversation which He would naturally have held had He been addressing incognito His favourite disciples, and wished to 'open their understandings to understand the Scriptures,' for, 'beginning at Moses and all the prophets, He expounded unto them in

XXIV. 14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known

all the Scriptures the things concerning Himself.'

The very object of Jesus showing Himself at all after His death was to prove the reality of His resurrection, and Peter himself tells us how this was done: 'Him God raised up the third day, and showed him openly not to all the people, BUT UNTO WITNESSES CHOSEN BEFORE OF GOD, EVEN TO US, WHO DID EAT AND DRINK WITH HIM AFTER HE ROSE FROM THE DEAD.'—Acts x. 40, 41.

This statement, taken along with the fact that it was TWO OF THE APOSTLES who walked to Emmaus, proves that Cleopas was Peter, one of the witnesses chosen before of God; and if it was not Peter, which of the other apostles could it be? for by the narrative it was an apostle.

We ought never to forget that the leading commandment of the Christian religion, and that which distinguishes it from every other, is LOVE (not 'charity,' as the translators of our English Bible, either through ignorance or prudery, render the Greek word ἀγάπη). Accordingly, if we look at the order in which Jesus showed Himself to His followers, we shall find that it was in the order of their manifestation of love for Him.

Thus: He *first* showed Himself to Mary the Magdalene, the sister of Martha and Lazarus, who had on many occasions shown her love, ending by

washing His feet with her tears and drying them with the hairs of her head, with anointing Him with the precious unguent of spikenard for His burial, with following Him to His crucifixion, and being the first at His tomb on the morning of the first day of the week, and whose love we know was reciprocated by Jesus.—John xi. 5.

He *next* showed Himself to Peter and John at Emmaus. They, of all His disciples, showed most love to Jesus, and He to them. They alone followed Him to His trial when all the others fled. They alone ran to the sepulchre when told that Christ's body was missing from the tomb. It was therefore rewarding them for their greater love that Jesus showed Himself to them before He manifested Himself to the other apostles; and He instructed them more fully in the meaning of the Scriptures regarding Himself than He did to the others.

Christ's *third* appearance was to ten of the apostles, who had forsaken all to follow Him, Thomas the doubter being alone absent.

And His *fourth* appearance was to the eleven, Thomas being then present.

All these facts and statements prove more and more convincingly that Peter and John were the two apostles who walked to Emmaus; and that Cleopas is just another name for Cephas, or an ignorant transcriber's blunder when copying the Gospel.

**MATTHEW XXVIII.**

**MARK.**

the things which are come to pass there in these days?

XXIV. 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people :

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre ;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said : but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken !

26 Ought not Christ to have suffered these things, and to enter into his glory ?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened,

MATTHEW XXVIII.

MARK.

XVI. 14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen (*a*).

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z. The opening or explaining the Scriptures to the apostles was one of the special objects which Christ had in view when He made Himself visible to them after His resurrection. Thus Luke writes at xxiv. 45: 'Then opened he their understanding, that they might understand the scriptures.' Here we

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find that He did the very same to the 'two of them' who walked to Emmaus. It must be remembered that Jesus gave this explanation of the Scriptures to none but those 'who were chosen before of God' to be witnesses to the world that Jesus was the predicted Messiah. It therefore follows as a

LUKE.

and they knew him ; and he vanished out of their sight.

XXIV. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures (z) ?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

XXIV. 36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts ?

39 Behold my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he showed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat ?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took *it*, and did eat before them.

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logical conclusion that the 'two of them' to whom Christ first of all others expounded in all the Scriptures the things concerning Himself, were no other than His two favourite apostles, Peter and John, whom He favoured with this explanation for the reasons stated above in the former note.

JOHN.

XX. 19 Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he showed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord.

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a. Strange it is that Matthew takes no notice of Jesus showing Himself to the apostles the day He rose from the grave. Mark, Luke, and John, however, record that fact, though John is the only one who informs us that only ten were present, in consequence of Thomas being absent.



16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them (c).

17 And when they saw him, they worshipped him : but some doubted.

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b. To John alone we are indebted for this account of Jesus' second appearance to the apostles in Jerusalem eight days after His resurrection, and for the notable incident relative to Thomas.

c. The Greek says, 'to the mountain,' not 'into a mountain;' and the place of meeting would most likely be at its base, on the borders of the Sea

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of Galilee, which was Christ's favourite resort.

There can be no doubt but that in this very brief narrative Matthew intends to notice the same meeting of Christ with His disciples in Galilee, which John so circumstantially details in chap. xxi. 1-14. John, however, instead of vaguely speaking of 'the eleven,' which simply means some of

XX. 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

XX. 26 And after eight days, again his disciples were within, and Thomas with them. *Then* came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas (*b*), Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

XXI. 1 After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him,

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the apostles, without vouching for eleven being actually present, distinctly tells us that seven only were present, and gives the names of five of them. John, too, shows it was the same meeting by corroborating the strange remark of Matthew that 'some doubted.' Thus, he tells us that when Christ first spake to them no one knew it was Jesus; and it was not till after

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the miraculous draught of fishes that it flashed across John, 'It is the Lord.' Even after all had landed, and were partaking of food with Him, doubts must still have lingered in the minds of some, for John records that 'none of the disciples durst ask him, Who art thou? knowing that it was the Lord.'

**MATTHEW XXVIII.**

**MARK.**

We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

XXI. 4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore; and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now, when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus showed himself to his disciples after that he was risen from the dead.

15 So, when they had dined, Jesus saith to Simon Peter, Simon,

MATTHEW XXVIII.

MARK.

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*d.* Peter, by denying His Saviour, forfeited His commission as an apostle. As he thrice denied Christ, so Christ thrice recommissioned and restored

*son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

XXI. 16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep (*d*).

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

XXI. 20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but,

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him to the apostleship, by using the phrases, 'Feed my sheep,' or 'Feed

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my lambs.'



## MATTHEW XXVIII.

18 And Jesus came and spake unto them (e), saying, All power is

e. Inasmuch as the Evangelists in their narratives give very imperfect accounts of the appearances of Christ to His apostles, and differ most widely as to the subject of His parting commands, we have so far followed Matthew's narrative as to place at the end of the respective Gospels the parting instructions which Matthew, Mark, Luke, and John say Jesus gave to His apostles before He ascended to heaven. As John's Gospel, however, specially connected Christ's discourse to Peter with His appearance at the Sea of Galilee, that discourse is inserted in its proper place.

By the narratives of Mark, Luke, and John, Christ appeared to His apostles on the evening of the day on which He rose from the dead, and gave them certain parting commands; and we should naturally have expected that these three Evangelists would have agreed as to what these commands were; yet, strange to say, no two agree on this point. Matthew, on the other hand, takes no notice whatever of Jesus appearing to the apostles on the day He rose from the grave, but leads us to infer that Jesus first showed Himself to them at the mountain in Galilee; and when He gives the account of that meeting He makes Jesus lay down commands not even alluded to by the others. It so happens, therefore, that we have four diverse accounts of Christ's parting address to the apostles, no two agreeing as to what He said.

## MARK.

XVI. 15 And he said unto them, Go ye into all the world,

It is needless to say that this undoubted fact is quite fatal to the clerical idea of the Gospel narratives being inspired writings. If they had been given by inspiration of God, each Gospel would have been complete in itself, and given us all that knowledge of God's New Testament in Christ's blood which was required for salvation. In particular, each would have given us all the necessary proofs for convincing us that Jesus Christ died for mankind; that it was a true death and a true resurrection; and each would have been particular in telling us of His special appearances to His apostles, and of His parting commands to them before He ascended to heaven. Contrary to all this, we find each Gospel more or less incomplete in all these points; and their narratives, even as to facts, are so discordant, that, when we attempt to supplement their deficiencies by trying to form one continuous narrative, we require to modify, alter, and even ignore many of their statements, as being quite inconsistent with each other. This proved fact shows the purely human origin and workmanship of the Evangelical narratives, and proves that they are no more inspired than the historical writings of every ordinary historian who writes the history of his own day. The whole facts, therefore, regarding Christ's life and teachings are handed down to us on purely human testimony; and this is why Paul, in so many places, tells us we must use our

XXIV. 44 And he said unto them, These *are* the words which I spake

reason in judging of the truths he and all others preached.

Just see what each Evangelist makes Jesus to give as His parting instructions before He ascended to heaven.

Matthew says He told the apostles that all power was given to Him in heaven and on earth, and that, in consequence, instead of confining their preaching to the Jews alone, as was His command, and His own practice during His life, they were to preach to all nations, and baptize them in the name of the Father, the Son, and the Holy Spirit. Matthew, besides this, mentions that all these words were spoken at the mountain in Galilee.

Mark gives a second and entirely different version of His words, and says they were spoken at Jerusalem, the day He rose from the grave. He says that Christ commanded the apostles to go into all the world and preach the gospel to every creature, when he that believed and was baptized should be saved, but he that believed not should be condemned. He then tells the signs whereby believers were to be known: 'In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.' As such powers were only possessed by the apostles, and by those who were directly influenced by the Holy Spirit, Mark is evidently wrong in saying it

If I will that he tarry till I come, what *is that* to thee?

XXI. 24 This is the disciple which testified of these things, and wrote these things; and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

XX. 21 Then said Jesus to them again, Peace *be* unto you: as *my*

was the sign by which believers were to be known. Were this the case, there is not a single believer in the world at this moment.

Luke, again, gives a third and totally different version. He says that Christ's discourse had reference to the fulfilment of the prophecies regarding Himself, and that 'he opened their understanding, that they might understand the Scriptures'—that is to say, He explained to them how all the prophecies regarding the Messiah, His sufferings, death, and resurrection, were fulfilled in Himself. In fact, Luke means to say that He did now to the whole apostles what He had done previously to the two favourite apostles during their walk to Emmaus, viz., 'Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.' Whatever doubts there may be as to what the other Evangelists relate as to Christ's parting address, there can be no doubt whatever that this would be the principal topic of Christ's last words to His apostles. Luke then says that Christ further added, that repentance and remission of sins should be preached among all nations, and that the apostles were to be witness of all these things to the world. Not a word does Luke make Jesus talk of 'damnation' or 'condemnation;' but he adds that Jesus told them to wait in the city of Jerusalem till they were endued with might from on high.

MATTHEW XXVIII.

given unto me (*f*) in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (*g*):

20 Teaching them to observe all

John gives a fourth and entirely different version of Christ's words: 'Peace be unto you. As my Father has sent me, even so send I you.' And when He had said this, He breathed on them, and said unto them, 'Receive ye a holy Spirit' (not 'the'). 'Whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained.'

These statements show that the differences of the evangelical narratives are far too great to be reconciled, and therefore that they have not the smallest pretensions to be 'inspired' writings.

*f*. 'All power IS GIVEN unto me.' It is very important that we should notice the words which Jesus here uses. He had now thrown off His mortal body, and assumed that with which He ascended to heaven and sat down on the right hand of God. He was therefore no longer a man, nor spake as a man; yet note His words. He does not say He now resumes the power He formerly had in heaven; He does not aver that now He has power of Himself to do anything; but He now says, as He preached during His whole ministry on earth, that, although He had 'all power,' it was not His own,—IT WAS GIVEN UNTO HIM. Some one in heaven was therefore greater and more powerful than Christ, even when He had attained His highest glory in heaven. Some supreme God was in heaven who could delegate power to His servants, and therefore could GIVE all power to Jesus. Jesus was therefore not an equal, but A SUBJECT. The power He exercised was not His own, but was God's. He had not the power in or of Himself,—it was GIVEN HIM. In fact, Jesus was just telling the disciples what the ancient prophets so clearly taught in the Old Testament

MARK.

and preach the gospel to every creature.

XVI. 16 He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned (*h*).

17 And these signs shall follow them that believe: In my name

scriptures, that the Messiah was the mere anointed messenger of Jehovah, doing in all things not His own will, but the will of the one great God who sent Him. Paul took up the same refrain, and, knowing how important it was for Christians to be sound on the monotheism of God, wrote in great detail to the Corinthians, assuring them that THE GOD AND FATHER had put all things in this world under Christ's feet for a time, until He should accomplish a certain work which He had given Him to do; but that, when He shall have accomplished the work for which all these things were put under Him, HE SHALL DELIVER UP THE KINGDOM TO THE GOD AND FATHER, and once more resume His place AS A SUBJECT, but neither as an equal, nor as a sharer of the Godhead: 'THEN SHALL THE SON ALSO HIMSELF BE SUBJECT UNTO HIM WHO PUT ALL THINGS UNDER HIM, THAT THE GOD MAY BE ALL IN ALL.'—1 Cor. xv. 24 and 28.

*g*. Matthew has here unquestionably mistaken what Christ said about BAPTISM—that is to say, if these are the words which Matthew wrote. This formula for baptism is opposed both to the practice and teaching of all the apostles, and of the Apostolic Church, in so far as the New Testament writings are concerned; and it is wholly at variance with all Paul's reasonings and numerous references to baptism. By Peter, Paul, Luke, and Philip's practice and teaching, converts were only 'BAPTIZED IN THE NAME OF THE LORD JESUS.'—Acts x. 48, xix. 5, xxii. 16; Rom. vi. 3; 1 Cor. i. 12-18, xv. 29; Gal. iii. 27; Col. ii. 12; 1 Pet. i. 2; Rev. i. 5, etc. And all Paul's references and reasonings regarding baptism are founded on the fact that Christians are baptized unto Christ alone.

If Matthew's formula had been the



LUKE.

unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the Psalms, concerning me.

XXIV. 45 Then opened he their

proper one for baptism, and had really been spoken by Christ; Peter never would have preached in his first sermon after Pentecost: 'Repent and BE BAPTIZED, every one of you, IN THE NAME OF JESUS CHRIST, for the remission of sins, and ye shall receive the gift of the Holy Spirit.'—Acts ii. 38. Neither would Paul have preached that WE ARE BAPTIZED UNTO CHRIST'S DEATH: 'Know ye not, that so many of us as were baptized unto Christ, WERE BAPTIZED UNTO HIS DEATH? WHEREFORE WE ARE BURIED WITH HIM BY BAPTISM UNTO DEATH.'—Rom. vi. 3, 4. Again: 'BURIED WITH HIM IN BAPTISM'—Col. ii. 12; and yet again: 'Why are they then BAPTIZED FOR THE DEAD?'—1 Cor. xv. 29.

These and other passages prove that Matthew's formula for baptism has no support from the sacred writers, and cannot, therefore, have been spoken by Jesus. It is therefore either a misunderstanding of Matthew's, or, what is far more likely, it is an alteration of or an addition to the text, made by some of the early transcribers of the Gospel, when the priests were introducing into the Church the doctrine of the Greek heathen Trinity, and wished to have another passage, besides the clumsy one which they had added to John's First Epistle, v. 7, 8, to countenance them in adopting the Trinity as a Christian doctrine.

*h.* Our translators have here falsely rendered the Greek word *κατακριθήσεται* by the English words, 'shall be damned,' whereas it only means, 'shall be condemned to suffer some punishment.' The translators of the Bible indulged in this phrase in consequence of having adopted Calvin's false views relative to Christ's sacrifice. Christ laid down His life for the sins of the whole world, not for those who are called elect in the Scriptures,—a

JOHN.

Father hath sent me, even so send I you.

XX. 22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them (*i*);

phrase which the Calvinists thoroughly misunderstood: 'And he (Christ) is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.'—1 John ii. 2. 'Christ came into the world to save sinners.'—1 Tim. i. 15. 'He died for all.'—2 Cor. v. 15.

But there is to be a final judgment, at which all men are to be judged 'according to their works,' where there will be 'no respect of persons.'—Rom. ii. 6, 11. Now we are assured that the Christian who has repented of all his sins and put his faith in Christ shall be saved the punishment of all his sins, and be acquitted for Christ's sake. But how very few will there be of such a class—not one, perhaps, in every thousand of professing Christians! All others shall be judged and condemned to suffer some punishment, whether they be Christians or heathens; yet all will eventually be saved, and enjoy eternal life, through Christ's sacrifice for the sins of the whole world. But the parable of the servants clearly indicates that the punishment we shall receive will be graduated to the opportunities we had, and not to those we had not. The heathen, therefore, who had not God's word to guide them, shall receive a less severe punishment than Jews and Christians, who have God's word in their hands. This also proves that punishments cannot be eternal.

*i.* Priests and clergy are always interpreting Scripture so as to feed their lust for power, and they specially admire passages like this, which seem to favour their claims for dominion over the laity—the Church, as if it gave them power to admit men to, or shut them out of, God's kingdom in heaven.

It has to be remembered that, even

MATTHEW XXVIII.

things whatsoever I have commanded you : and, lo, I am with you alway,

though it were proved that such powers were given to the original apostles, it by no means follows that even a single one of their miraculous powers was transmitted to their successors. Nay, we positively know that not one of the miraculous powers, with which they were endowed by Christ, has been transmitted to their successors in the ministry, and it is only the purest superstition to believe that priests or clergy, pope or bishops, have a single power not possessed by every believer. All the original apostles could work miracles,—cure the sick, the blind, the lame, raise the dead, inflict blindness, sickness, nay, death itself, at a word. They could drink poison and handle poisonous snakes, and not be hurt. These were the signs given them by God that they had powers from God. Have popes, bishops, priests, or clergy any such signs to show now that they possess privileges or powers greater or higher than every believer? Reason and observation answer NO. And if they do not possess the lower powers, it may be confidently asserted that they possess not the higher powers.

It is consequently, in so far as the present race of priests or clergy is concerned, of no consequence what powers Christ may have given to His apostles, seeing that the present ministers of the Church do not possess any of these powers. Yet it is well to know what powers were committed to the apostles, as this knowledge also most thoroughly refutes the priestly arrogant claims for power over the laity.

In our note on Matt. xviii. 18, it was shown that the Evangelists just as often differ as they agree as to the words which Christ used in His discourses, and it was shown that what John calls retaining and remitting sins, was there called by Matthew 'binding and loosing things on earth.' As Oriental phraseology is very different from our matter-of-fact modes of expression, before we can arrive at

MARK.

shall they cast out devils ; they shall speak with new tongues (*k*) ;

any just conclusions as to what Christ meant by these expressions, we must endeavour to find out in what circumstances they were used in Christ's day.

We do not require to go beyond the New Testament to show what 'binding and loosing' meant. Both our Saviour and Paul gave instances in point. Thus Paul in one place says : 'The woman which hath an husband IS BOUND by the law to her husband as long as he liveth ; but if her husband be dead SHE IS LOOSED from the law of her husband.'—Rom. vii. 2.

But the same phrases have also a broader reference, bringing them to have the exact same meaning as what John calls retaining or remitting sins. Let us see what the combined meaning of these words is.

The Jews were taught that all bodily infirmities, diseases, and even death itself, were sent by God AS A PUNISHMENT IN THIS WORLD FOR SINS. When, therefore, Christ or His apostles cured a man of a bodily disease, they showed that power had been given to them TO REMIT THE SIN for which the bodily disease had been sent AS A PUNISHMENT ON EARTH. As Christ said to His apostles : 'Whatsoever ye shall LOOSE ON EARTH shall be loosed in heaven ;' in plain language, God would confirm by curing the man. Thus, in the case of the man with the palsy (Mark ii. 3-12), HIS SIN WAS PUNISHED ON EARTH WITH PALSY ; Christ REMITTED THE SIN : 'Son, thy sins be forgiven thee,' and the man was restored to health. Paul taught the very same doctrine ; and further taught, in the case of RETAINING THE SIN,—that was, PUNISHING THE MAN ON EARTH FOR HIS SIN, whether it were giving him over to disease, as in the case of the incestuous person, and in the case of blindness to Elymas the sorcerer, or to temporal death, as in the case of Ananias and Sapphira,—it was only 'to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.'—1 Cor. v. 5.

LUKE.

understanding, that they might understand the scriptures,

But Christ Himself, in one of His miracles, proves that the very different words ascribed to Him by Matthew and John, viz. binding and loosing, and remitting and retaining sins, are used by Him with the identical same meanings; for he says: 'And ought not this woman, being a daughter of Abraham, WHOM SATAN HATH BOUND THESE EIGHTEEN YEARS, BE LOOSED FROM THIS BOND on the Sabbath day?'—Luke xiii. 16.

All this satisfactorily shows that BINDING AND LOOSING THINGS ON EARTH, and RETAINING AND REMITTING SINS, mean the same thing, and strictly refer to this world alone, and have not the slightest reference to the world to come. In fact, from the examples given in the New Testament, it plainly means neither more nor less than THE POWER OF WORKING MIRACLES.

It is thus seen how very false is the clerical interpretation of this passage in John. Could any one in his senses believe that God, the Judge of all, would give even to the apostles His own prerogative to sit in judgment on the final condition of any human being? No! God did not grant even to the apostles to determine the final condition of their fellow-men; and there is not the faintest trace in the Scriptures that He ever gave such a power to their successors in the ministry; those who make the loudest outcry about possessing such power being those who have corrupted His word, and even dethroned the Saviour.

Christ alone is, under God, the appointed Judge of men. He alone claims to hold 'the keys of David,'—'the keys of Hades and of death.'—Rev. i. 18, iii. 7. He it is alone who 'openeth and no man shutteth, and shutteth and no man openeth.'—Rev. iii. 7. He it is who proclaimeth to all the world: 'BEHOLD, I HAVE SET BEFORE THEE AN OPEN DOOR, AND NO MAN CAN SHUT IT.'—Rev. iii. 8.

Notwithstanding, therefore, anything which popes, priests, bishops, or clergy can say, it is clear as Scrip-

JOHN.

and whose soever sins ye retain, they are retained.

ture can make it, that they possess no power whatever, either to open or to close the door of heaven upon any human being, unless through their ministrations causing the person to repent. And as the power given unto the apostles for a special purpose—to work miracles—was never handed down to their successors in the ministry, no pope, bishop, priest, or clergyman has any more power with God to retain or remit sins than is possessed by every believer: THEY HAVE NO POWER TO FORGIVE OR RETAIN SINS EITHER IN THIS WORLD OR IN THE NEXT.

k. Every one who looks with attention to the signs which Mark here says Christ spake relative to believers, must be convinced, either that Mark has mistaken what Christ spake, or that some corrupt reading has got into the text. It ought to be remembered, however, that critics are pretty well agreed that Mark's Gospel ends with the eighth verse of the sixteenth chapter, and that what follows is the addition of a later hand, probably at least one hundred years after Mark's death. As the passage, however, is admitted into our authorized version, it must be remarked on.

In ancient days even prophets often spoke falsely; and therefore Moses, by God's commands, laid down the law by which men were to judge whether the prophet spoke truth or falsehood: 'When a prophet speaketh in the name of the Lord, if the thing FOLLOW NOT, NOR COME TO PASS, that is the thing WHICH THE LORD HATH NOT SPOKEN.'—Deut. xviii. 22. This divine and common-sense law is equally applicable to the prophecies of the New Testament, and by it this statement of Mark is condemned as 'a thing which the Lord hath NOT spoken;' because not even one of the signs, which he says every believer was to possess, is seen in any believer in any part of the world at this day. As rational creatures, therefore, we are forced to conclude (if we believe Mark's statement) that there



MATTHEW XXVIII.

*even* unto the end of the world.  
Amen.

are no believers in the world at the present day; or, if we follow our reason, which is man's only safe guide, we must conclude that Mark has mistaken what Christ said (if these are Mark's words).

History itself corrects all such statements as this of Mark. History tells us that all these signs or marks of a believer existed in the apostles, but in them alone; and they had them, not as signs of being believers, but as spiritual gifts, to enable them to fulfil the special purposes for which they were appointed; in fact, they were miraculous gifts given for the purpose of proving the truth of the doctrines which they taught. We also know from Paul's writings, that to a few of those to whom the Spirit was given in the form of a visible flame, was committed one or other of these gifts; but we nowhere learn that any one believer had all these gifts which Mark mentions, excepting the apostles alone; and there is not a trace in the sacred writings that any successor of the apostles inherited these sacred spiritual gifts. They were given for a special purpose, and the moment that purpose was served, they were withdrawn from man.

MARK.

XVI. 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

XVI. 19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God (*l*).

This is the reason why the priests or clergy of the present day have no more power than every believer has to forgive sins, or to heal the sick, or speak with tongues, or drink deadly poison, or handle deadly 'serpents'; and for priests and clergy to claim powers which in their hearts they must know they do not possess, is as indefensible, as it is superstition in the laity to allow or listen to them. All such claims are the relics of a barbarous age of ignorance and superstition, and are a disgrace to modern knowledge and civilisation.

*l*. 'And sat on the right hand of God.' We have several passages, besides this in Mark, which mention the fact that Jesus in heaven sits at the right hand of God: Rom. viii. 34; Col. iii. 1; Heb. x. 12, etc. But in all of these, not excepting the passage in Mark's Gospel, the Greek text says that Jesus sat 'on the right hand of THE GOD.' Paul, in Heb. i. 3, makes the fact more emphatic by saying, 'sat down on the right hand of THE MAJESTY ON HIGH,' and in viii. 1, 'who is set on the right hand of THE THRONE OF THE MAJESTY IN THE HEAVENS;' while at xii. 2 he says, 'and is set down at the right hand of THE THRONE OF THE GOD.'

## LUKE.

XXIV. 46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day :

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

XXIV. 50 And he led them out as far as to Bethany ; and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven (*m*).

If the distinct language of all these passages is to be trusted, they prove the falsity of the doctrine of the Trinity. If Jesus were the very God, how could He sit or stand at the right hand of THE ONE ONLY TRUE GOD? If Jesus were a part or person of the one true God, He would sit on the throne in heaven. He would Himself be 'the Majesty in the heavens ;' yet all these passages aver that He only stands AS A SUBJECT at the right hand of THE MAJESTY IN THE HEAVENS ; that He does NOT sit on the throne of THE GOD, but only stands at the right hand of the throne of the God. All this proves, without argument, that Jesus can neither be part nor person of the one only true God, but must be a subject, as has been so fully shown in former notes.

It is thus seen that every additional passage in the evangelical narratives proves more and more clearly the falsity of the doctrine of the Trinity ; and it is only superstitious fear of meddling with such a doctrine, or allowing themselves to think seriously about it, which keeps men from seeing the folly, the unreasonableness, and the utter want of Scripture support which that unproveable doctrine presents.

## JOHN.

XX. 30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book :

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name.

How can Christianity assert its sway over other religions when it is debased by this stumbling-block of polytheism, instead of teaching MONOTHEISM, which is the true basis of both Old and New Testaments? We see the evil effects of this false doctrine in the Romish Church, where it has led priests and people who profess it to dethrone the Saviour Himself in favour of a woman, the Virgin Mary ; and to admit as intercessors with God a long list of false gods and goddesses, who were saints, teachers, or martyrs in the Church.

The subject has been fairly opened up in these notes, and may God judge and defend the right, as the writer takes for his motto : 'Strive for THE TRUTH UNTO DEATH, and the Lord shall fight for thee.'—Ecclus. iv. 28.

*m*. The accounts of our Lord's several appearances after His resurrection are as imperfect and nearly as discordant as are the narratives of the incidents attending the resurrection.

Matthew gives the most imperfect of all the accounts of the appearances of Christ to His followers after His resurrection, only mentioning two, viz. *first*, His appearance to the women as they returned from the

## MATTHEW XXVIII.

sepulchre (which is more than doubtful if it ever occurred at all); and *secondly*, His appearance to the eleven at the mountain in Galilee. He takes no notice of the appearance to all the disciples in Jerusalem on the evening of the day on which Jesus rose from the grave, nor does he take any notice of the ascension. These omissions seem unaccountable, if this portion of the Gospel was written by Matthew.

Mark describes three appearances of Jesus before His ascension to heaven: *First*, to Mary the Magdalene; *secondly*, to the two apostles who walked to Emmaus; and *thirdly*, to the eleven as they sat at meat, probably on the evening of the day He rose from the grave. From Mark's narrative it would also be inferred that Jesus ascended from Jerusalem as soon as He had done speaking to the apostles, on the evening of the day He rose from the dead. Yet Mark is one of the Evangelists who states that the angel told the women who were at the tomb to tell the apostles to meet Jesus in Galilee. He does not, however, in his Gospel say that this meeting ever took place.

If we were to trust to Luke's narrative for information as to the frequency of Christ's appearance to His followers, we should be greatly misled. He only describes two appearances,—the *first*, to the two apostles who walked to Emmaus; the *second*, to the eleven at Jerusalem, the day on which He rose from the grave. From Luke's narrative it would also appear that, after giving His parting address to the apostles the first day He rose from the grave, Jesus led them to Bethany, and in the act of blessing them was taken up to heaven. All this shows how very imperfect is Luke's account of the events having reference to the appearances of Christ to His apostles; for in the Acts of the Apostles, a work

## MARK.

XVI. 20 And they went forth, and preached everywhere, the Lord working with *them*, and confirming the word with signs following. Amen.

written by him, he mentions that Jesus appeared at intervals to His disciples for forty days before He ascended to heaven.

John takes no notice of the ascension to heaven, but he mentions four appearances of Christ after His resurrection: *First*, to Mary the Magdalene; *secondly*, to ten of the apostles at Jerusalem, the evening of the day He rose from the dead; *thirdly*, to the whole eleven, eight days afterwards, when Thomas was present; *fourthly*, to seven of the apostles at the Sea of Galilee.

Seeing these accounts of the several Evangelists as to the frequency of our Saviour's appearance to His disciples after His resurrection differ so much, it is desirable that we should ascertain from the Scriptures of the New Testament how often Jesus is mentioned as having appeared to one or more of His followers before He ascended to heaven. From what is recorded He seems to have appeared to one or more of His followers on eight several occasions. These were as follows:—

*First*. To Mary Magdalene at the sepulchre; for, as we have shown in our notes, Matthew's account of His appearing to all the women cannot be admitted to be correct.—John xx. 14-18; Mark xvi. 9, 10.

*Second*. To Peter and John, the two apostles who walked to Emmaus on the day of Christ's resurrection.—Luke xxiv. 13-35; Mark xvi. 12, 13; 1 Cor. xv. 5.

*Third*. To ten of the apostles, Thomas being absent, on the evening of the day He rose from the grave.—John xx. 19-25; Mark xvi. 14; Luke xxiv. 36-43.

*Fourth*. To all the eleven apostles, Thomas being present.—John xx. 26-29; 1 Cor. xv. 5.

*Fifth*. At the Sea of Galilee, where He met seven of the apostles, viz. Peter, Thomas, Nathaniel (*i.e.* Simon

LUKE.

XXIV. 52 And they worshipped him, and returned to Jerusalem with great joy;

53 And were continually in the temple, praising and blessing God. Amen.

the Canaanite), James, and John, and two others not named.—John xxi. 1-14; Matt. xxviii. 16, 17.

*Sixth.* According to Paul, He was next seen by 'about five hundred brethren at once.' Some error as to the number has undoubtedly occurred here, because Luke, in specifying the number of the followers of Jesus after His ascension to heaven, distinctly gives their total number as 'about an hundred and twenty,' Acts i. 15. This mistake could easily occur in consequence of a careless transcriber of the epistle writing πεντακοσίοις (five hundred) instead of πενήκοντοις (fifty), and there can be no doubt that 'fifty' must be the correct reading.—1 Cor. xv. 6.

*Seventh.* To James, of which we have no particulars.—1 Cor. xv. 7.

*Eighth.* To all the apostles, probably at Jerusalem, when He led them as far as Bethany, and ascended in their sight to heaven.—Luke xxiv. 50; 1 Cor. xv. 7.

It seems to be rather a singular circumstance, that none of the Evangelists mention that Jesus appeared to any of His brothers or sisters after His resurrection; and as Matthew's account of His appearance to all the women who went to the tomb is at variance with the statements of the other Evangelists, it may be regarded as proved that He did NOT show Himself to His mother Mary. If He did, and if Matthew's statement be accepted as truth, He must have made no distinction between her and the other women who went to the tomb. But, on the other hand, if Matthew's statement is not correct, and John's and Mark's be the true accounts, then it is proved that Christ first appearing to Mary the Magdalene, clearly shows that she stood in much higher estimation with Jesus than His temporal mother Mary; and this un-

JOHN.

doubted fact is another unanswerable proof of the blasphemy of the Roman Catholic's worship of the Virgin Mary.

A rational explanation, however, may be given of the probable reason why Jesus did not show Himself to His mother or brethren in the flesh. After His resurrection, Jesus did not show Himself to the world at large, but only to those who were to be His witnesses to all nations that He was the promised Messiah, and had risen from the dead, as predicted by the ancient prophets and foretold by Himself. Peter, on this very point, says: 'Him God raised up the third day and showed him openly, NOT TO ALL THE PEOPLE, BUT UNTO WITNESSES CHOSEN BEFORE OF GOD, EVEN TO US WHO DID EAT AND DRINK WITH HIM AFTER HE ROSE FROM THE DEAD.'—Acts x. 40. This, of course, excludes His brothers and sisters, who, we have every reason to believe, were not believers in His divine mission even up to the date of His death: 'For neither did His brethren believe in Him.'—John vii. 5. As Jesus, therefore, did not show Himself to the unbelieving Jews, so neither does He appear to have shown Himself to His unbelieving brothers and sisters.

It might be a curious subject of inquiry why Jesus did not ascend to heaven till forty days after His resurrection from the dead. We think a rational answer may be given even to this query.

Many of the great events in Christ's life were typified in one or other of the ancient Jewish rites and ceremonies. A new-born son was not admitted to the temple of God at Jerusalem till FORTY DAYS after its birth. So Jesus, being 'THE FIRST BEGOTTEN FROM THE DEAD,' was not admitted to the temple of God in heaven till FORTY DAYS after He had risen from the dead.



## CONCLUSION.

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THE foregoing examination as to how far the text of Matthew's Gospel agrees with the narratives of the other Evangelists, and they with each other, ought for ever to settle the question as to whether they are 'inspired writings' or not. The simple comparison of passages proves, without argument, that the evangelical narratives are no more inspired than are those of ordinary historians ;—because they differ from each other in matters of fact ; differ in many cases as to the time and place where they say certain discourses were spoken or miracles performed ; often differ extremely not only as to the words which they ascribe to Jesus, but as to the doctrines which they say he taught ; differ, in fact, as much as the narratives of any four men could do at the present day, who, years after the events occurred, should sit down and commit their several recollections to writing.

In general, men have the most confused notions as to what 'inspiration' means in the Scriptures, forgetting that it is absolutely synonymous with 'revelation,' which means making a thing known which was unknown before. They, on the other hand, imagine it to imply that the Holy Spirit guided the pen of every writer of the sacred narratives, so that every word within the boards of the Bible was not his own, but was God's word.

The word 'inspired' does not occur in the English Bible ; and the word 'inspiration,' though twice met with, has not the meaning which these men would put upon it. In Job xxxii. 8 it simply means the breath of God, or soul ; and in 2 Tim. iii. 16 it is a mistranslation of the Greek. In the idiom of our language that passage would read : 'Every God-inspired and profitable writing is for doctrine, for reproof, for correction, for instruction in righteousness.' That passage, therefore, instead of declaring that 'all scripture is given by inspiration of God,' tells us that it is only those parts which are so given which are available for the high ends mentioned. The statement, therefore, necessarily implies that there are other writings in the Scriptures which are neither 'God-inspired' nor 'profitable,' and are consequently NOT revelations from God.

That the great collection of books called the Old Testament did not consist wholly of 'revelations from God,' and consequently had no title to

## CONCLUSION.

be called as a whole 'the revealed word of God,' even though it contained that word, is apparent from the titles which Paul applies to the Old Testament. He alone of all the New Testament writers once terms the Old Testament *γραφαὶ ἁγίας*, 'holy writings' or 'holy scriptures,' Rom. i. 2. And he alone also designates the same collection of books as *τὰ ἱερὰ γράμματα*, 'THE SACRED RECORDS,' or 'the holy records,' 2 Tim. iii. 15 (mistranslated 'scriptures' in our English Bible).

Now it may be asked why Paul applied these designations to the Old Testament. The question is easily answered. These names were given, NOT because the WRITINGS were holy, but because they WERE THE WRITTEN RECORDS OF GOD'S HOLY PEOPLE, THE CHILDREN OF ISRAEL.—Deut. vii. 16. See how much more appropriate is Paul's designation of the Old Testament writings than any which has ever yet been attempted to be fastened on them. From the first chapter of Genesis to the last of Malachi, ay, or to the last of Maccabees, they are in truth THE WRITTEN RECORDS OF GOD'S HOLY PEOPLE; and they contain all the records, traditions, genealogies, rise, progress, captivity, and fall of that nation, with their dramatical and poetical books, their national songs, the wise sayings of their sages, and the prophecies regarding them. Whole books in that collection do not contain a single revelation from God, and of those which do, the revelations form but a small portion of the written records. These records, however, CONTAIN GOD'S REVEALED WORD AND WILL; and almost all the disputes which have arisen between scientific men and the clergy have been caused by the clergy ignorantly mistaking these human recorders' writings for 'the revealed will of God,' because they held the erroneous theory that every word of the Old Testament records was 'inspired,' which in their language meant, 'was the revealed word and will of God.'

The New Testament writers, however, and especially St. Paul, apply epithets to the truly revealed word of God which at once exclude by far the greater proportion of these holy records from being 'revelations from God.' Thus we have the truly God-inspired or revealed word termed: 'THE ORACLES OF GOD'—Rom. iii. 2; Heb. v. 12; Acts vii. 38, etc.; 'THE WILL OF GOD'—Eph. vi. 6; Col. iv. 12; Heb. x. 10, 36; 1 Pet. iv. 2, etc.; 'THE WORD OF GOD'—1 Sam. ix. 27; 1 Chron. xvii. 3; Isa. xl. 8; Luke iii. 2, v. 1; Acts iv. 31, etc.; 'THE REVELATION OF JESUS CHRIST'—Gal. i. 12; 1 Pet. i. 13, etc. If any one will take the trouble to turn up these passages, and see the manner in which they are applied, he will become convinced that 'inspiration' and 'revelation' mean one and the same thing; and that only those precepts, doctrines, commands, and prophecies which were revealed to mankind are 'the revealed word of God,' 'the oracles of God;' while the whole of the rest of the records of God's holy people are the work and writings of fallible men.

Paul's epistles make this very plain, if we will only use our reason when we read his writings. So long as God's word or will was hid from us, Paul



## CONCLUSION.

very properly calls it 'a mystery : ' 'The mystery which from the beginning of the world had been hid in God'—Eph. iii. 9 ; and 'The mystery which in other ages was not made known to the sons of men'—Eph. iii. 5. But when he speaks of the 'inspired' or 'revealed word,' he terms it : 'The mystery now revealed unto his holy apostles and prophets through the Spirit'—Eph. iii. 5 ; and : 'By revelation he made known unto me the mystery'—Eph. iii. 3 ; and yet again : 'The word of God, even the mystery which had been hid from ages and generations, but is now made manifest to his saints'—Col. i. 26.

It is truly the height of folly to call the history of a nation, or the biography of an individual, by the term of 'a revelation,' or to imagine for a moment that any man who wrote the history of events which occurred in the face of the world required the aid of the Holy Spirit to enable him to do so, or that he would receive the aid of the Spirit for any such purpose. Nothing is or can be a 'revelation,'—nothing is or can be 'the word of God,'—nothing is or can be 'inspired,' the knowledge of which man could have acquired through the natural agencies of the world ; so that, even in the Old Testament, only those portions are 'revelations,' or are 'inspired,' which contain 'revelations of the mind and will of God.'

In the Gospel narratives this is still more apparent. In them nothing is or can be 'the revealed word of God' but that which came down as a revelation from God, and could not have been known to be the will of God but through God using some supernatural agency to reveal it to us.

Let us therefore, as rational beings, ask ourselves the question : What parts of the evangelical narratives fulfil the above conditions ?

It is at once apparent that the teachings of Christ are the only parts in the Gospel narratives which have any title to be called 'the revealed or inspired word or will of God.' They are the only parts in which there can be any 'inspiration,' because they are the only parts which contain the message which God sent his Son Jesus the Christ to reveal to mankind. Every other part of the evangelical narratives must be solely the work of man, for it is merely the fallible Evangelist telling us the material circumstances which led Jesus to declare or reveal to us a further portion of that word or will of God which he came into this world to make known unto us. The other parts of the evangelical narratives, therefore, have not the slightest claim to be a revelation from on high.

It required no revelation from God to copy out the genealogy of Jesus from the Jewish registers. It required no revelation from on high to tell us that Jesus was born in Bethlehem of Judea ; that the Magi visited the infant Jesus ; that Herod slew the infants at Bethlehem, but that Jesus escaped and spent his infantile life in Egypt. It required no revelation to write the history of Christ's baptism by John ; to tell the number and names of the twelve apostles, and Christ's charge to them when he sent them to preach in pairs. It required no revelation from on high to give an account of the

## CONCLUSION.

various discourses and parables which Jesus spake openly to the people of Jerusalem and elsewhere, and of the miracles which he performed. It required no revelation from God to tell us that Jesus was anointed by a woman; that he made a triumphal entry into Jerusalem seated on an ass; and that he raised Lazarus from the dead. It required no inspiration to tell us all the particulars regarding Christ's trial, condemnation, crucifixion, and resurrection. All these things, being events which had actually occurred in the world's history, could be just as truthfully related by any man who lived in those days, and been an ear and eye witness of them, as they could have been by a man who got his knowledge of them by a supposed revelation from God. In fact, to speak the truth, the first would be by far the more credible witness, because he was an eye-witness of the facts which he narrated; whereas the latter might be a visionary enthusiast, narrating the dreams of his own diseased imagination. Besides, from what we know of God's dealing with man, we may be perfectly sure of this, that the infinitely wise God would never make use of supernatural means when the same end could be quite as satisfactorily attained through the ordinary agencies.

Men in general give too superficial a study to Paul's masterly epistles; yet even on the point under discussion they are of the deepest interest to us, because he asserts that the gospel (that is, the doctrines which Christ taught) was 'revealed' unto him. Paul was not one of Christ's original apostles, and probably never saw him, nor heard him preach. When, therefore, he became a convert to Christianity, he could only learn the doctrines which Christ taught in one of two ways, viz. either through the teaching of the apostles, or through a revelation. Accordingly, like an honest man, he tells the Galatians how he acquired his knowledge: 'I certify you, brethren, that the gospel which was preached by me is not after man, for I neither received it from man, neither was I taught it, but by the revelation of Jesus Christ.'—Gal. i. 11, 12.

Now Paul, in his Epistle to Titus, i. 3, asserts that 'God in due time MADE KNOWN HIS WORD THROUGH PREACHING.' So, if we take Paul's word for it, the gospel was not made known through 'inspired writings,' but 'through preaching.'

Every one must acknowledge that this statement of Paul's accords with the known facts. It was through the preaching of Christ to every one who would listen to him that the gospel was made known unto man. Jesus did not commit one word to writing. He was A PREACHER, not a writer; and for years after his death it was by PREACHING alone that the Christian religion was made known to Jews and Gentiles. Paul in Heb. ii. 3 teaches this much overlooked fact: 'How shall we escape if we neglect so great salvation, WHICH AT THE FIRST BEGAN TO BE SPOKEN BY THE LORD, AND WAS CONFIRMED TO US BY THEM WHO HEARD HIM?'

Thus it appears that the New Testament dispensation was alone made known and propagated through the human agency of PREACHING; whereas

## CONCLUSION.

the Old Testament dispensation was alone made known and propagated through WRITINGS, and hence the continual reference to 'the scriptures,' 'the writings.' There cannot, therefore, be conceived a greater difference in the modes by which the old Jewish dispensation and the new Christian dispensation were revealed or made known to man.

When men assert that the Gospels were given by revelation, they assume that God was very lavish of his gifts ; for, not satisfied with one inspired narrative of the life and doctrines of Christ (which is all there would have been had there been divine aid), we are asked to believe that the wise God, who does nothing imperfectly or superfluously, actually found it necessary to inspire four several writers to draw up four narratives of the same events, in order that they might make up for each other's deficiencies, omissions, and blunders !!!

Our reason convinces us that such a supposition is to the last degree improbable, seeing that four narratives can only be required where each and all are so imperfect in themselves that other narratives are required to make up for their deficiencies. As no narrative drawn up with the aid of the Holy Spirit would be imperfect, or show deficiencies, or be full of blunders as to facts and dates, or leave us in doubt as to the doctrines which Christ taught, the very circumstance of there being four narratives, and all these diverse, and not corresponding, renders it a certainty that not one of the writers of the Gospels received any aid from the Holy Spirit, and, of course, that the four Gospels are 'NOT INSPIRED WRITINGS.'

Had the Spirit of God interfered with or aided in producing a narrative of the life and teaching of Christ, he would have inspired one man alone to do so, and that single narrative would have contained all we require to know of the doctrines and precepts which God revealed to us through Jesus the Christ. But we have not this, but we have four imperfect narratives, differing from each other to such an extent, even when reporting the same discourse or parable, that there is no reconciling them.

These facts have been brought out very clearly in the foregoing critical comparison of the writings of the several Evangelists, and they lead to two positive conclusions : *First*, that the narratives of the four Evangelists are no more inspired, or given by revelation, than are the writings of any ordinary biographer or historian ; *secondly*, that the doctrines and precepts of the Christian religion are handed down to us on purely human testimony.

Men seem always to forget that it was NOT TO THE EVANGELISTS that God revealed himself, BUT ONLY AND ALONE TO JESUS CHRIST, HIS MESSENGER TO MAN. In this respect, in so far as the revelations of God's will were concerned, Christ's mission to the Jews was of the same nature as the mission of the ancient prophets. Jesus, as a prophet sent by God, REVEALED TO MAN BY PREACHING the doctrines and precepts which God had made known to him. Jesus, however, unlike the ancient prophets, DID NOT COMMIT THESE DOCTRINES TO WRITING, BUT PREACHED THEM TO ALL WHO WOULD LISTEN



## CONCLUSION.

TO HIM ; and every one who heard him might have committed Christ's sayings and doings to writing, as well as the four persons whom we style Evangelists.

But the Evangelists who wrote the life of Christ, and narrated the miracles which he wrought and the doctrines which he taught, HAD NO NEW REVELATION FROM GOD. In their narratives they were merely giving an account of things which had happened under their own eyes, and of doctrines, discourses, and parables which they had heard with their own ears; and as truthful men were giving as accurate accounts of all these as their fallible memories enabled them to give. They were, therefore, neither inspired, nor did their writings possess infallibility. Not one of these men committed to writing what he had heard and seen till years after the events occurred ; and as the human memory is not to be trusted as to dates, minute particulars, or succession of events, or as to the topics included in any particular discourse, especially when the time at which they are written out becomes distant from that at which the events occurred, it so happens that when their narratives are compared, it is found that in several instances they disagree as to matters of fact. Even when they narrate the same discourse, they differ widely as to the topics included, and in many instances as to the time when and place where the discourse was spoken ; while in many, perhaps in most instances, the words which they ascribe to Christ, and in a few cases even the doctrines which they make him teach, differ from each other.

Such discrepancies never could have occurred had each of the Evangelists been guided in what he wrote by the Holy Spirit. It is impossible, therefore, that their narratives could have been written under what divines delight to call 'inspiration.' Had their writings been inspired, there would have been no discrepancies, and all their statements as to facts, dates, times, places, the words used by Jesus, and the doctrines taught, would have agreed, and that for the simple reason that the four Gospels would in reality have been the work of one person—the Holy Spirit. Their great discordance, however, on all these points, proves that the evangelical narratives are purely human writings, and that the doctrines which Jesus Christ came into this world to teach are handed down to us on human testimony alone.

It was just because human testimony was fallible, and not to be trusted unless supported by the evidence of more than one man, that God in His providence has seen fit to preserve four gospel narratives, in order that, by carefully comparing them together, we might eliminate what are the truths which Jesus taught. The evidence of one Evangelist is not to be received for the truth of any doctrine or command, unless it be corroborated by the evidence of at least one other of the sacred writers ; and nothing is to be received as Christian truth, though stated by one of these writers, which is at variance with the statements of any of the other sacred writers.

The very circumstance, then, of the Gospels having come down to us on human testimony, shows us the necessity of critically comparing the evan-

## CONCLUSION.

gical narratives with each other, in order that we may elicit the truth of what Christ really taught. In many cases it is not easy to discover the doctrine which Christ taught, because a great part of his teaching took the form of parable ; so much so, indeed, as to call forth from Matthew the remark : ‘ All these things spake Jesus to the multitude in parables, and without a parable spake he not unto them ’—xiii. 34.

It therefore requires great care, and the full exercise of our reason, first, critically to compare what each Evangelist has written regarding each parable or discourse, and then carefully to deduce the doctrine which the parable or discourse was intended to teach. It is because this has been imperfectly done, that even at the present day such differences exist as to what Christianity really is, and what are its true doctrines, *no two branches of the Church agreeing thereon*. Even at the present day Judaism pervades the Christianity taught by every Church ; and the Church of England, following the corrupt Church of Rome, so far forgets the Christian commandment, ‘ Bless, and curse not,’ that she has a special cursing service on the first day in Lent ; and has so little idea of the special characteristics of Christianity as laid down by our Saviour himself,—‘ Love your enemies, bless them that curse you, . . . pray for them that despitefully use you and persecute you ;’ ‘ If thine enemy hunger, feed him ; if he thirst, give him drink,’—that she has not even removed from the Jewish psalms—which she uses in her daily worship—the special Jewish curses. The priests of that Church, adopting her services from the Church of Rome, seem to have been in utter ignorance of the reasons why the Jews were commanded to curse their enemies, and why all the curses of the law were embodied in the Jews’ national songs, the Psalms. They were also in apparent ignorance of the fact that Christianity totally abolished the Mosaic laws, with all their cursings, bloody sacrifices, and symbolical rites ; and so they adopted the Jewish psalms in their integrity, WITHOUT ADAPTING THEM TO CHRISTIANITY,—without cutting out from them that Old Testament element which Christ by his death abolished. To this day, therefore, the English Church makes its members break the distinguishing commandment of Christianity, by making them, through these Jewish psalms, pray that God would in his wrath consume and destroy their enemies, and let them go down quick into hell ; that he would make their very prayer to become sin, and that he would add iniquity to their iniquity ; that their children may be fatherless, and their wives widows ; that their children may be continual vagabonds and beg, and that none may extend mercy towards them ; that he would pour out his wrath on the heathen who never had an opportunity of knowing God ; nay, more, in the words of these psalms, they even declare the man to be blessed who shall dash the little ones against the stones !

We shall never get rid of all this, and have pure Christianity taught, so long as we allow the clergy to settle the articles of our Christian faith. They are so bound down by precedent, by admiration of antiquity, by admiration of the ancient creeds which the clergy drew up in days of



## CONCLUSION.

ignorance and superstition, as well as by the desire to keep the people enslaved under them, that they will make no effort to inquire into the truth; but, on the other hand, will do all in their power to put the man down who dares to open men's eyes to the truth, raising the old cry of infidel and heretic. The clergy of every Church, therefore, blindly follow the creeds which their Churches adopted in days of comparative ignorance, superstition, and bigotry; and so much prefer darkness to light, that they allow no liberty even to members of their own class, but persecute ruthlessly all who dare to think for themselves, or who incline to advance with the increasing knowledge of the day. In doing this the clergy never appeal, nor allow any appeal, to the Scriptures themselves; but, ignoring the Scriptures altogether, confine themselves to the false creeds which their Churches have adopted.

Never let such a false mode of seeking truth prevail with us. Let us use our reason in searching for the truth, and seek for it in the sacred writings alone. It is by our reason alone that we can judge as to what is truth and what is falsehood. God requires of us a rational worship—a worship conform to our reason, *λογικὴν λατρείαν*. The sacred writings constantly appeal to our reason: 'Prove all things'—1 Thess. v. 21; 'Consider what I say, and the Lord give thee understanding in all things'—2 Tim. ii. 7; 'I speak as to wise men, judge ye what I say'—1 Cor. x. 15; 'Be always ready to give an answer to every one that asketh you a reason of the hope that is in you'—1 Pet. iii. 15; 'Be not children in understanding, but in understanding be men'—1 Cor. xiv. 20; while our Saviour himself commands us to 'search the Scriptures.'

It was by using their reason that the Jews originally became converts to Christianity. What but the exercise of reason induced the Gentiles, the nations of the world, to give up the worship of false gods and idols, and turn Christians? It was by the exercise of reason that the members of the Reformed Churches protested against the corruptions which had crept into the Church of Rome, and seceded from it. Our whole missionary schemes for the conversion of the heathen hang on the exercise of reason; for we send missionaries into foreign lands, expecting that by the exercise of reason they will convince the natives of the truth of Christianity, and of the falsity of their own faith. How, in fine, can we know what are the truths which God has revealed unto us through the preaching of Jesus Christ, but by the exercise of our reason when we study the books which have been handed down to us as containing the words of eternal life?

Yet, opposed to all this, the clergy, and in especial the clergy of the Romish Church, denounce the exercise of reason in the matter of religion, asserting that reason is opposed to Scripture, and that Rationalism is infidelity. Truly, priesthood in every nation, and under every form of religion, is of the same nature,—is opposed to freedom of every kind; seeks its own glory and supremacy; strives always to keep the people enslaved to it; seeks constantly to rise above and even to control the civil powers;

## CONCLUSION.

and endeavours to force men only to act and think according to priestly dictation.

Let us, then, diligently use our reason to God's glory in the study of that word which he has revealed unto us through the preaching of his Son Jesus the Christ ; and our God and Father will enable us to use that reason aright, and bring us safe into his heavenly kingdom.

One other momentous subject, however, requires notice before concluding, viz. the doctrine of the Trinity,—a doctrine which a corrupt priesthood, in an age of darkness and superstition, adopted as one of the leading doctrines of the Christian Church, adopting it from the ancient Greek mythology, though opposed to the express revelations of God, both in the Old and New Testaments.

Every one who reads with attention the numerous notes given in this work on the passages in the Gospels which bear on this subject, must become convinced that there is not a trace of such a doctrine in the New Testament, any more than there is in the Old. Qualify it how man may, TRINITARIANISM IS POLYTHEISM. It was for the express purpose of putting an end to trinitarianism and to polytheism that God taught MONOTHEISM to the Jews, and revealed himself to them as JEHOVAH, THE ONE ONLY TRUE GOD. Christ, in bringing in the New Testament, gave no new revelation as to the nature of the only true God, and made no change in this fundamental part of our religious faith, but, on the other hand, both by his example and his teaching, confirmed all that the Old Testament taught on that subject, and also assured us that we endanger our salvation unless we believe in the MONOTHEISM OF GOD : 'FATHER, THIS IS LIFE ETERNAL, THAT THEY MAY KNOW THEE THE ONLY TRUE GOD.'—John xvii. 3. No one, therefore, can have eternal life if he denies this, the very foundation of our faith.

Paul is equally emphatic in his teaching, and speaks in the very language of the Old Testament Scriptures : 'TO US THERE IS BUT ONE GOD, THE FATHER.'—1 Cor. viii. 6. And again : 'THERE IS ONE GOD AND FATHER OF ALL, WHO IS ABOVE ALL.'—Eph. iv. 6. And yet again : 'THE GOD IS ONE.'—Gal. iii. 20. Paul, therefore, emphatically teaches MONOTHEISM, NOT TRINITARIANISM.

But Jesus himself gave most emphatic testimony as to himself neither being the God, nor a person of the supposed Godhead, by teaching that God the Father was HIS GOD : 'MY GOD, MY GOD, why hast thou forsaken me?' And again : 'Go to my brethren and say unto them, I ASCEND TO MY FATHER AND YOUR FATHER, AND TO MY GOD AND YOUR GOD.'—John xx. 17. And yet again : 'Him that overcometh will I make a pillar IN THE TEMPLE OF MY GOD, . . . and I will write upon him THE NAME OF MY GOD,' etc.—Rev. iii. 12.

We ought, besides, to remember that the apostolic writings at least seven times distinctly declare that the God and Father of all is the God of our Lord Jesus Christ : 'THAT THE GOD OF OUR LORD JESUS CHRIST, THE FATHER

## CONCLUSION.

OF GLORY, may give unto you the Spirit of wisdom.'—Eph. ii. 17. 'BLESSED BE THE GOD AND FATHER OF OUR LORD JESUS CHRIST.'—1 Pet. i. 3; Eph. i. 3, etc.

Many people seem to feel a kind of superstitious dread even to inquire into the truth of the doctrine of the Trinity, stupidly imagining that the clergy have investigated the subject, and that it should be left in their hands, as it is a subject too deep for a common intelligence to comprehend. The DOCTRINE of the Trinity in Unity is most undoubtedly perfectly unintelligible, quite beyond the comprehension of mortals, and quite opposed to reason and to Scripture. But the Unity of the one only true God, MONOTHEISM, is a perfectly intelligible doctrine, and one in perfect accord with reason and with the works of nature around us, and is distinctly taught as a revelation from God himself—so plainly taught, indeed, both in the Old and New Testaments, that a man is without excuse if he believes in the heathen doctrine of a trinity, which is nothing else than polytheism.

The subject is treated in detail in this work in the notes on the several passages which bear on that doctrine, and are found in the evangelical narratives. Reference may, therefore, be had to the notes on the Holy Ghost, at Matt. i. 18; on baptism with Holy Spirit, Matt. iii. 11, 16; on Jesus being the Son of God, Matt. iv. 3, and Mark i. 1; on Jesus being the Son of the most high God, Matt. viii. 29; on the Spirit of God, Matt. x. 20; on blasphemy of the Holy Spirit, Matt. xii. 31; on the earth being called the kingdom of the Son of Man, Matt. xiii. 41; on Christ's want of knowledge of futurity, Matt. xxiv. 36; on Christ's declaration that the Father is greater than He, John xiv. 28; on Christ's declaration that the Father is the only true God, John xvii. 3; on Christ's unity with God, John xvii. 11; on an angel strengthening Christ, Luke xxii. 43; on Christ's cry on the cross, Matt. xxvii. 46; on Christ's message to his brethren, John xx. 17; on power given to Jesus, Matt. xxviii. 18; on Christ sitting at God's right hand, Mark xvi. 19; on Matthew's formula for baptism, Matt. xxviii. 19. These notes form a body of evidence, which, to every mind capable of exercising God's divine gift of reason, must bring the conviction that there is no truth whatever in the doctrine of the Trinity.

Appropriating Paul's words, therefore, I pray: 'THAT THE GOD OF OUR LORD JESUS CHRIST, THE FATHER OF GLORY, may give unto you the Spirit of wisdom,' to recognise that 'TO US THERE IS BUT ONE GOD, THE FATHER,' and that this 'ONE GOD AND FATHER OF ALL, WHO IS ABOVE ALL,' is not only OUR GOD, but is also 'THE GOD OF OUR LORD JESUS CHRIST.'

When reflecting on the above subject, the question has often presented itself, Why has Christianity, if it be indeed a revelation from God, not by this time spread over all nations on the face of the earth? When endeavouring to solve this problem, the words of the Preacher suggested themselves as an explanation of the mystery: 'The thing which has been, is that which shall be; and the thing that has been done, is that which shall



## CONCLUSION.

be done. . . . It has been already of old time which was before us.'—Eccles. i. 9.

No one who looks at the world and its affairs can fail to see that the events of this world repeat themselves. The professors of Christianity have done with their religion exactly what the ancient Jews did with regard to the faith revealed to them. The Jews fell from the MONOTHEISTIC FAITH revealed by God to them through Abraham and Moses, first by beginning to worship two divinities, Baal and Ashtoreth (the sun and moon), and then all the host of heaven. The Christians have carefully repeated their transgression by forsaking the MONOTHEISTIC FAITH which God revealed to them by his messenger Jesus the Christ, by first adopting the Greek trinity of male gods, merely altering their names, and shortly afterwards adding the goddess Heré under the disguise of the Virgin Mary, so that they had the whole of the FOUR DEI MAJORES OF THE GREEKS as the objects of Christian worship. After this plunge into polytheism, the other steps were easy; and all the inferior heathen gods and goddesses followed as a matter of course, merely changing their names to the saints and martyrs of the Christian Church.

At the Reformation, the bold men who carried it out (with the single noble exception of Servetus) did not dare to touch the doctrine of the Trinity, as it had such a hold on the people; they only struck off the Virgin Mary and the saints, as these had not even the shadow of an apology for being worshipped, or regarded as intercessors with God.

Any one who dares to think can easily convince himself of the debasing effect of this falling away from the true faith, and of its effects in forfeiting God's favour—effects so ably pointed out by Paul in the introductory remarks of his Epistle to the Romans. We have only to cast our eye over the nations of Europe and America, to see that all those which have departed farthest from the monotheistic faith alone taught in the New Testament (that is, those who profess the Romish faith) are just in that proportion more debased, and lower in all that constitutes the dignity and purity of man, than are those who have not so far departed from the truth, yet who 'hold the truth in unrighteousness.'

There cannot be a doubt that it is this departure from MONOTHEISM which is the main cause why the Jews and the nations of the world refuse to accept what we call Christianity; and it also accounts for Mahometism, which is a much less pure religion, but is monotheism, spreading among the natives of India. We carry to them a religion which is made by the traditions of men very different from what Christ taught, and which in its very foundations is more faulty than theirs. If the Jew be a true believer in the Old Testament Scriptures, he cannot believe in a trinity, because everywhere in these Scriptures the promised Messiah is made to speak of Jehovah as HIS GOD; and the Messiah is everywhere represented as being only God's anointed servant and messenger. The Brahman or Hindu cannot accept our Chris-

## CONCLUSION.

tianity as it is offered to him, because in its foundations it is a faith more faulty than his own. He believes in a modified trinity; but even on this point his faith is much nearer the truth than modern Christianity, for he believes in one God who manifests himself to man in three characters or hypostases, which is a very different doctrine from what modern Christians teach, viz. that the one God consists of three different persons equal in power and glory, which is an utterly irrational and perfectly unintelligible assertion.

In conclusion, it may be remarked that, however much the present generation of churches and professors of Christianity may affect to believe in a Trinity, **IN THEIR EVERY PRAYER THEY DENY IT.** If they are **ORTHODOX** in their creed, they are utter **HERETICS** in their prayers; and by their every prayer they give assent to the **MONOTHEISM** of the Being whom they worship.

Every prayer, both in public and in private, is addressed to God the Father alone, and thus we acknowledge his supremacy. He alone is thanked for the blessings we enjoy. He alone is thanked for the gift of the Lord Jesus and of the Holy Spirit. He alone is thanked for sending his Son to take on him our humanity, and lay down his life as a ransom for our sins. He alone is thanked for raising up Jesus our Lord from the dead, and setting him at his own right hand in the heavens. He alone is thanked that Jesus is now in heaven acting as our Intercessor. To him alone we pray that he would send us the Holy Spirit to sanctify our natures and guide us in our path through life. We entreat him alone to pardon our sins for Jesus Christ's sake. In fact, everything in our worship shows that we recognise the existence of one Supreme God, the Father; and why should not our creed and our worship correspond?

Let us, then, be up and show ourselves men, and worshippers of the one only true God, the Father. Let us cast off the polytheism which crept into the Church in the dark days of superstition and ignorance. Let us revert to the pure **MONOTHEISTIC FAITH** taught by Moses and the prophets in the Old Testament, and by Jesus and His apostles in the New Testament; and with one heart and voice join Paul in proclaiming that **TO US THERE IS BUT ONE GOD, THE FATHER, WHO IS ABOVE ALL, AND THROUGH ALL, AND IN ALL, AND WHO IS NOT ONLY OUR GOD, BUT IS ALSO THE GOD OF OUR LORD JESUS CHRIST.**





## INDEX TO THE NOTES.

*The figures refer to the number of the page, and the pages are numbered at the bottom.*

- ADVOCATE, 274.  
Agony in garden, 296.  
Alphæus, three sons, 76.  
Angels, fellows of Christ, 27, 241, 297; guardian, 174; strengthen Christ, 241, 297.  
Anointing of Jesus, 24, 258.  
Apostles, relationships, 86; were seventy sent, 99.  
Apostleship, Peter's call to, 31.  
Articles, Greek, disregarded by translators of Bible, 2, 6, 8, 18, 26, 59, 68, 71, 75, 108, 143, 217, 319, 326, 358.  
Ascension, why delayed for forty days, 373.  
Atonement, doctrine of, 198.  
Attributes of Jesus not in same perfection as in God, 241-243.
- BAPTISM, proper form of, 21, 144; with Holy Spirit, 22-26; of Jesus, with His own blood, 196; who may administer it, 268; Matthew's formula opposed to Peter and Paul's, 366.
- Beatitudes, as reported by Matthew and Luke, 36, 37.  
Beginning, Christ had a, 331.  
Binding and loosing, its meaning, 161, 178, 368.  
Blasphemy of Holy Spirit, 114.  
Blessed, as applied to Mary, 7.  
Blind men, whether one or two, 199.  
Bottles, 79.  
Brothers of Jesus, 134.  
Burial of Jesus, 341.
- CAPERNAUM in hell, 105.  
Capture of Jesus, 298.  
Centurion, two versions as to healing his servant, 64; words of, on Christ's death, 337.  
Charger, a bad translation, 137.  
Children have guardian angels, 174.  
Christians not bound to keep a Sabbath, 110; marks of, 369.  
Church not built on Peter, 158.  
Circumcision, law of, 13.  
Civil ruler, the highest on earth, 171; consecrated the high priest and appointed him, 172; fixed ritual for worship, 172.

## INDEX TO THE NOTES.

- Cleopas and Peter the same person, 134, 352.  
 Comforter, 274.  
 Comfortless, a mistranslation, 275.  
 Coming of Son of man, its meaning, 93, 165, 232, 305.  
 Command to hate father and mother, 96.  
 Commandments, the Ten, are words of First Covenant, 103; are ministration of death, 109.  
 Confession, Peter's confession of Christ, 157; the only one asked of a Christian, 157.  
 Conversation as to who should betray Jesus, 263.  
 Corn-fields, Christ's walk through, on Sabbath, 106.  
 Correction of Christ's discourses by Mark, 188.  
 Cousins of Jesus, 87, 135.  
 Covenant, a wrong translation for testament, 30, 150, 266; God's covenants are testaments, 30, 266; difference between, and a testament, 30, 150, 266; words of First, 103, 150; Sabbath one of signs of First Covenant, 108.  
 Cross, did Jesus carry it? 322; inscription on, 325.  
 Crucifixion, 336.  
 Cup, when drunk by Jesus, 296, 301.
- DAY**, difference regarding, when Jesus entered Jerusalem in triumph, 200; difference regarding, when He drove money-changers from temple, 202.  
 Death, physical cause of Christ's, 336.  
 Denarius, 192.  
 Devils, possessed of, two versions, 70.  
 Divorce, 44, 45; Christ's remarks on, 182-185.
- EARTH**, called the kingdom of the Son of man, 128.  
 Earthquake, 335.  
 Elect, 66.
- Election, doctrine of, false, 104, 177, 246.  
 Emmaus, which of disciples walked to, 352.
- FAITH** alone cannot save, 163.  
 Farthing, a mistranslation, 94.  
 Fig-tree, withering of, 204.  
 Finger of God, 114.  
 First-born from the dead, 82; Son of Mary, 10.  
 Forgiving of sins on earth, what it is, 367.
- GENEALOGY** of Jesus, 3; Matthew's, cooked, 4; Matthew's and Luke's, reconciled, 5.  
 Ghost, Holy, a mistranslation, 6, 9, 222; not a personality, 6, 9; baptism with, 22-26; blasphemy of, 114; procession of, 280.  
 Glory to God, 12.  
 God forbid, a false translation, 210.  
 God the Father, styled The God, 19, 71; greater than Christ, 286; the only true God, 25, 286, 331; is the God of Jesus Christ, 25, 286, 333; His unity with Jesus, what? 290; testimony as to Jesus being His Son, 166.  
 Gospel, when it came into operation, 266.  
 Gospels not inspired writings, 4, 14, 17, 37, 46, 54, 57, 62, 64, 70, 94, 96, 111, 121, 124, 145, 148, 170, 173, 199, 200, 204, 213, 219, 228, 234, 248, 251, 258, 294, 298, 345, 347, 348, 364, 374.
- HADES**, 41; wherein it differs from hell, 41-44; souls of men confined in, 41-44; Capernaum in Hades, 105.  
 Hell, 41; wherein it differs from Hades, 41-44.

## INDEX TO THE NOTES.

Herod and Herodias, 136.  
 Holy Ghost, a mistranslation, 6, 9, 222; not a personality, 6, 9; baptism with, 22-26; blasphemy of, 114; procession of, 280.  
 Hour when Christ was crucified, 328.

INFANTILE life of Jesus, where spent, 14.

Inspiration, what it means, 374; detailed remarks on, 374; none in Gospels, 4, 14, 17, 37, 46, 54, 57, 62, 64, 70, 94, 96, 111, 121, 124, 145, 148, 170, 173, 199, 200, 204, 213, 219, 228, 234, 248, 251, 258, 294, 298, 345, 347, 348, 364, 374.

Intercessor, 274.

Israel, house of, is God's vineyard, 208.

JAIROS' daughter, cure of, two versions, 80.

James and John, cousins of Christ, 87, 135, 195.

Jerusalem, lamentation over, where spoken, 230.

Jesus, genealogy of, 3; a Son of Highest, 9; circumcision of, 13; first-born of Mary, 10; presentation in temple, 14; infantile life, where spent, 14-17; a Son of the God, 18, 26; only-begotten Son, 27; teaches that God the Father is His God, 25, 26, 286, 382; temptation of, 26; angels His fellows, 27, 241, 297; God the Father His God, 25, 286, 333; Satan's witness that Jesus is only a Son of the God, 26; anointed with Holy Spirit, 24; replies to devil at temptation, 28; fulfilled the law and prophets, 40; eating with publicans and sinners, 77; first-born from the dead, 82; delegates His powers, 86; mission limited to Jews, 89, 150; death annulled the law and the prophets, 102; walk through corn-fields on Sab-

bath, 106; healing on Sabbath, 110; earth called His kingdom, 128; His brothers, 134, 329; His cousins, 87, 135, 195; Church built on, 158; God's testimony as to being His Son, 166; remarks on divorce, 182; throws on priests the onus of His condemnation, 194; baptized with His own blood, 196; dispute as to day He entered Jerusalem on an ass, 200; Son of David, 220; has not attributes in such perfection as God, 241-243; is a created being, 242, 297; had a beginning, 242, 297; strengthened by an angel, 243, 297; angels His fellows, 242, 297; anointed by a woman, 258; the Father greater than He, 276, 278; how He and His Father are one, 290; agony in garden, 296; capture of, 298; coming of, 305; His kingdom not of this world, 310; mocking of, 316; did He carry His own cross? 322; cry on cross, 330; hour of crucifixion, 328; physical cause of His death, 336; certainty of His death, 336; burial of, 341; did He show Himself first to women after His resurrection? 348; message to His brethren, 349; is a subject, not the God, 334, 351; number of appearances to His disciples, 353, 364, 371; sits at right hand of the throne of the God, 370; did not appear to His mother, 373; why He did not ascend to heaven till forty days after His resurrection, 373.

Judas, paid the thirty pieces of silver, 262.

Judgment, final, parable of, 254.

Justified by our words, 116.

KEY of Gospels given to Peter, 159.

Key of knowledge, 224.

Keys, power of, what, 159; not a power, but an honour, 159.

## INDEX TO THE NOTES.

- Kingdom of God, its ordinary meaning, 30, 186, 210; is at hand, 31; when it came into operation, 266.
- Kingdom of heaven, its ordinary meaning, 30, 186, 210; seven parables about, 130; is at hand, 31; shut up by Pharisees, 159, 224; when it came, 266.
- LAMENTATION over Jerusalem, where spoken, 230.
- Law, the, fulfilled by Christ, 40.
- Law and prophets only in force till John's day, 102.
- Lawyer's question as to the great commandment, 218.
- Leaven of Pharisees, 154.
- Life hereafter, certainty of, 216.
- Loaf, its meaning, 140.
- Lord's Prayer, 50, 51.
- Lord's Supper, 267-273; Passover its antitype, 267-269; what bread and wine to use, 267; who may administer it, 268; did Jesus bless the bread? 269-273; no transubstantiation, 269-273; a purely commemorative rite, 272.
- Lost sheep, parable of, 176.
- Love, Christian law of, 46-49; the end of the commandments, 163.
- MAGI, 12.
- Man, Sabbath made for the, 108.
- Man, Son of, 68; coming of the, its meaning, 93, 165.
- Mark, his corrections of Christ's discourses, 188.
- Marriage feast, parable of, 211-213.
- Mary, blessed, 7; her first-born son, 10; purification, 13; cannot be intercessor for men, 119; her other sons, 134, 329; her sister, 135; not a perpetual virgin, 134; Jesus did not appear to her after His resurrection, 373.
- Mary the Magdalene, 338; was sister  
390
- of Lazarus, 339; anointed Jesus, 258; Jesus first appeared after His resurrection to, 372.
- Mary, wife of Cleopas, was wife of Peter, 135, 330.
- Marys, the three, 330, 338.
- Matthew's genealogy of Jesus, cooked, 4; reconciled to Luke's, 5.
- Men, all saved through Christ's sacrifice, 104, 177, 246.
- Message, Christ's, to His brethren after resurrection, 349.
- Mission of Jesus limited to Jews, 89, 150.
- Mocking of Jesus, 316.
- Monotheism alone taught in Scriptures, 24-27, 71, 286, 330, 349, 382.
- NATHANIEL same as Simon the Canaanite, 33.
- Nazareth, 18.
- ORDAINED, a mistranslation, 279.
- Oriental imagery, 238-241.
- PARABLE of lost sheep, 176; of marriage for king's son, 211-213; of talents, 250; of final judgment, 251.
- Parables, seven, about kingdom of heaven, 180.
- Paradise, 327.
- Passover, its two objects, 267; type of Lord's Supper, 267.
- Penance opposed to repentance, 18.
- Penny, a misleading translation, 192.
- Peter, call to apostleship, 31; named also Cleopas, 134, 352; walking on sea, 142; his confession, 156; profession of attachment to Jesus, 294; rebuked for striking with sword, 300; answers to servants at Christ's trial, 307; Church not built on, 158; visit to tomb, 344; walk to Emmaus, 352.



## INDEX TO THE NOTES.

- Peter's wife's mother healed, 67.  
 Pilate's question to Jesus, 310; protest as to innocence of Jesus, 320; why he scourged Jesus, 320.  
 Possessed of devils, two versions, 70.  
 Power of keys, 159.  
 Power given to Jesus, 366.  
 Prayer, the Lord's, 50, 51.  
 Prayer, posture in, 51-53.  
 Presentation of Jesus in temple, 14.  
 Priests guilty of death of Jesus, 194; under Judaism, entirely subject to civil power, 172; not allowed to prepare the ritual for public worship, 172.  
 Procession of Holy Spirit, 280.  
 Psalms, not for Christians till purged of Judaism, 46-49.  
 Publican, a misleading word, 76.  
 Punishments hereafter proportioned to sin, 90, 104.  
 Purification of Mary, 13.
- QUOTATIONS** from Old Testament made from Greek Septuagint, and not from Hebrew, 19, 20, 29, 30, etc.
- REMITTING** and retaining sins, what, 74, 178, 368.  
 Repentance opposed to penance, 18.  
 Resurrection of Jesus, 348; shows Himself to women, 348; how often to His disciples, 353.  
 Revelation and inspiration the same, 374.  
 Rock and stone, their meaning as to Peter, 158.  
 Rooms, uppermost, a misleading translation, 223.
- SABBATH**, 84; walk through corn-fields on, 106; made for the man, 108; was sign of First Covenant, 108, 110; not binding on Christians, 110.  
 Salome, the sister of Mary, 135, 195.  
 Salt, how it loses its savour, 38.  
 Salvation, universal, 90, 104, 177, 246.  
 Satan's evidence as to Jesus being only a son of the God, 26.  
 Septuagint, quotations usually made from Greek, 19, 20, 29, 30, 113, 123, 132, 146.  
 Sermon on Mount, 36.  
 Servants who knew, and did not know, their Lord's will, 246.  
 Sign from heaven, 117.  
 Sin, power to forgive, what it was, 367.  
 Sinners, persons so called by Jews, 74, 178, 368.  
 Skin bags, 79.  
 Sodom and Gomorrha, 90.  
 Son, only-begotten, of God, 27.  
 Son of the man, 68; coming of, its meaning, 93, 165.  
 Souls of men confined in Hades till great day of judgment, 41-44.  
 Stone and rock as applied to Peter, 158.  
 Supper, Lord's, 267-273; Passover its antitype, 267-269; what bread and wine to use, 267; who may administer it, 262; did Jesus bless the elements? 269-273; no transubstantiation, 269-273; a purely commemorative ordinance, 272.
- TALENTS**, parable of, 250.  
 Temple, only place for worship in Judea, 84.  
 Temptation of Jesus, 26.  
 Testament, not a covenant, 30, 150; essential difference between these, 30.  
 Transubstantiation, none, 269-273.  
 Trinity, doctrine of, false.—See A holy Spirit, 6, 9, 222; a son of the God, 15, 19, 71; baptism with Holy Spirit, 22-26; adopted from ancient Greeks, 25, 384; blasphemy of the Holy Spirit,

10

INDEX TO THE NOTES.

<p>115; on earth being called the kingdom of the Son of the man, 128; Christ and His apostles teach that God the Father is the God of our Lord Jesus Christ, 25, 26, 288, 382; on Christ's want of knowledge of futurity, 241; on Christ's declaration that the Father is greater than He, 276; that the Father is the only true God, 286; on Christ's unity with God, 290; on an angel strengthening Christ, 297; on Christ's cry on the cross, 330; on Christ's message to His brethren, 349; on Christ's sitting at God's right hand, 370; general remarks on, 382.</p> <p style="text-align: center;">392</p>	<p>UNITY of Jesus with God, 290, 332.</p> <p>VINEYARD of God was house of Israel, 208.</p> <p>WISE men, 12.</p> <p>Women at sepulchre, 345; did Christ show Himself to all the women? 348.</p> <p>Word, the, only a God, 331.</p> <p>Words spoken in darkness, 94.</p> <p>Works, men to be judged by, 162.</p> <p>World, end of, its meaning, 93, 165, 232.</p> <p>Worship, ritual of, under Judaism, fixed by the civil governor, 172.</p>
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13



