

Pastor Russell's Sermon

Not long ago I pointed out that the last verses of St. Mark's Gospel in our common version are spurious—so recognized by all scholars, because these verses are not to be found in any of the oldest Greek MSS., and were evidently added to the Word of God in the seventh century or later. Moreover, we have proof of the untruthfulness of this addition. It is true that whoever believes the gospel of Christ may handle serpents with impunity and may drink deadly poisons without harm? Surely not. It is nothing short of a sin for those who know better to acknowledge these verses and to use them to bolster up a false doctrine to the Word of God as to take away from it.

To-day I invite attention to some other dead files in the precious Word of God, which have had much to do with twisting the theology once delivered to the saints. Take for instance the closing words of the Lord's prayer: "Thine is the kingdom and power and glory." These words, if uttered by old Lord, should be found in the old Greek MSS. But they are not found therein. They are, therefore, to be rejected as additions made by people centuries after Matthew's Gospel was written. These words were introduced when the faith of the church respecting the kingdom of Messiah was changed and changing from what it was originally. All thru the New Testament the second coming of Christ in power and glory to establish His kingdom and to glorify the church, His bride, is set forth as the end of this gospel age. But as the time drew lang a change of sentiment came into the church, it became popular and rich. Its bishops were respected. Finally the theory prevailed that God did not intend to delay the establishment of the kingdom until the second coming of Christ, but did intend to establish it in the hands of the church during this age and use the church for the conquering of the world and the fulfilling of all the promises of the past.

In line with this the most prominent bishop of the time was recognized as divinely appointed to represent Christ in the world and to reign over the nations in His stead and to bring about the millennium, etc. This was the theory of the Pope, who subsequently was styled the Pope and who claimed and was accorded the honorable title, "Vice-gerent of the Son of God." It is said that the equivalent of this title this day is worn by the Pope on his tiara or three-crowned hat—Vicarius Dei Fili.

Thus the change came in the general sentiment of the "Christian world." Messiah's kingdom was no longer to be looked for as coming, but was to be recognized as here. The Pope as Messiah's reigning representative, was to be acknowledged. All kingdoms that were to honor and obey him were commanded to honor and obey the Pope. The various prophecies which tell of Messiah's kingdom glory were applied to the Pope, and are still so applied.

As whoever would not receive Messiah's kingdom was "destroyed from among the people," the Pope considered wrong to destroy those who rejected and opposed the papal kingdom and to give them to the burning flame. The Lord's prayer was already in the Scriptures, and was known to many. It could not be eliminated. But some zealous person, fully believing that God's kingdom had come, felt justified in amending the prayer to correspond to what he supposed were the facts. Hence the prayer which begins, "Thy kingdom come," was made to end by saying, "Thy Kingdom I.e. come in its glory and power."

More dead files in the precious Word of God. Pastor Russell points out more dead files in the Word of God contained in our common version Bibles. He shows that these files have moulded accepted theology. Dead files cause the apothecary's ointment to stick (Ecclesiastes 3, 1).

The Bible, as it was recognized by the Apostolic Church and written down in the original Greek manuscripts. To the credit of such men as Luther, Calvin, Knox, Zwingli, Wesley and others living prior to our day we must explain that they had no opportunity for knowledge of the spurious passages of the Scriptures. They, therefore, have no responsibility such as devolves upon ministers of our day who, knowing all about these matters, we cannot on this occasion make further investigation, take out more of these dead files; but the Lord will, at some future time I John v, 7, 8, will have our attention. It is worthy of it. It has caused the Ointment to stick and has confused the mind of many of God's saints by the way in which the error in this case has been interwoven with the truth.

My hearers should bear distinctly in mind that what I am here presenting is not at all in line with the presentation of the higher critics. Their method is to read thru the Scriptures and judge of them by their own keen intellectual powers, and thus to discriminate between what was written by the prophets credited, and which were additions.

I repeat higher criticism and accept the word of God in full. I reject nothing because of my own or other men's surmises, but merely go by the facts. If the oldest Greek MSS. do not contain certain passages of Scripture, how could they get into later MSS., except as spurious additions?

Nor should I be considered as fault-finding with our common version of the Bible. While it is not without its faults, it has so many excellent qualities and beautiful translations that I prefer it to any other. I cannot, however, approve those portions of it which all orthodox scholars admit to be spurious. We must not handle the word of God carelessly. If we do we must expect darkness instead of light, confusion instead of harmony.

Just three centuries ago our English Common Version Bible was published. This year its tercentenary is celebrated. It is a grand book. It has done a grand work. The fact that it is not perfect must not condemn a work possessed of so many glorious qualities. It was the result of seven years labor on the part of forty-seven persons learned in the languages and appointed by King James of England to its preparation. They labored to some disadvantage by reason of the command given them to follow an earlier translation styled, "The Bishop's Bible," and to alter it as they saw fit. The original would allow. They were also instructed that if the Tyndale, Coverdale, Matthew, Cranmer or Wicliffe translation and the Geneva Bible agreed better with the text, theirs should be accepted as instead of the Bishop's. The translation was, perhaps, the best that could be made at the time.

Published by kindly authority, it is now venerated by English and American Protestants as the best and most correct from the finger of God. This is a mistake.

The basis of our common version was the Latin Vulgate, which was diligently revised and compared with the Greek MSS. of the period. But there were few Greek MSS. known at that time, whereas at the present time there are over 700. Three of these are quite ancient.

(1) The Sinaitic MS., found in a convent on Mt. Sinai, recently in 1860. This is acknowledged to be the oldest Greek MS. known. Its date is estimated to be about the year 331 A.D. This MS. is now in the possession of the Russian Government at St. Petersburg.

(2) The Vatican MS., is credited with being next in age. It was found amongst old MSS. in the Vatican library and is still there and called the Vatican MS. The date of its writing is estimated to be about the year 350 A.D.

(3) The third of these oldest known Greek MSS. of the New Testament is styled the Alexandrian, because it was found in Alexandria in Egypt. It is now in the British Museum. In this case, it is supposed to have been written about A.D. 450. The readings of the three of these Greek MSS. are secured and the variations between their readings and our common version are so simply arranged as to leave no excuse for ignorance on the part of the Bible students. Our common version with notations of these MSS. can be obtained thru any bookseller.

Prof. Tischendorf, writing respecting these ancient Greek MSS. says: "To treat such ancient authorities with neglect would be either unwarranted arrogance or culpable negligence. Indeed, it would be a misunderstanding of Providence if, after all these documents had been preserved thru all the dangers of fourteen or fifteen centuries and delivered safe into our hands, we were not ready to receive them with thankfulness as most valuable instruments for the elucidation of truth."

The Lord speaks of some who receive not the truth in the love of it, and tells that they ultimately will be ensnared by the adversary. Evidently heart-honesty is one of the most precious elements in the divine sight.

It is not sufficient to have Bibles on our centre tables merely, nor sufficient to carry them under our arms. We must "eat" the word of God. We must say, we must as spiritual children of God, feed upon His message. And this truly implies careful discrimination to discern between God's inspired revelation and all human admixture. There is, therefore, a difference between reverencing and loving the Word of God and reverencing and loving a particular translation, errors and all.

Our Master's prayer for all of His true disciples or footstep followers, was and still is, "Sanctify them by Thy truth; Thy word is truth." Whoever would have the sanctifying influence of the divine word should, so far as possible, rid himself of every unscriptural admixture of human tradition and interpolation. If thou art turning away from the Bible there is a reason. It is not the pure truth that drives them away, but the foreign admixture and the state of their minds. It is not the word of God that drives them away, but the deluded ancestors of several centuries ago. It is high time for all to manifest to God their love of the truth by spending some of their time in study.

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She is survived by two sons, John and William, and one daughter, Maud, living at home.
The funeral will take place from her late residence, 300 King-street east, to-day at 2.30, to the Necropolis.

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