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I. THE ISRAEL TABLET OF MERNEPTAH.

EVER since the Rosetta Stone unlocked the Egyptian hieroglyphs scholars have eagerly searched these ancient records for some mention of the Israelites, who, according to their own Scriptures, sojourned in the land of the Pharaohs for four hundred and thirty years, being cruelly oppressed during a portion of this period, and forced to build for the government the great store cities of Rameses and Pithom, and who then marched out of the country under the human leadership of Moses and with the miraculous assistance of the Almighty. But, although Pithom itself has been unearthed and identified beyond question by its own inscriptions found on the spot, and although the monuments and papyri have given us abundant proofs of the correctness of the biblical references to Egyptian manners and customs, once impeached by a rash criticism, and although the political conditions of the country in the several stages of its history were closely connected with the fortunes of Israel for several centuries and with the outworking of its predicted destiny (Gen. xv. 13-16), yet until last year there has never been found a single clear reference in the Egyptian records to the children of Israel. Neither the brick-makers, who are represented on the well-known wall-painting of a Theban tomb, and who were once supposed to be the enslaved Hebrews, nor the Habiri of the Tel-el-Amarna tablets, who are described as having stormed various cities of Southern Palestine in the time of Khuenaten (fifteenth century, B. C.), and whom Haynes and Conder still take to be the invading He-

VIII. ΛΟΓΙΑ ΙΗΣΟΥ.

SAYINGS OF OUR LORD.

THIS is the title given by the discoverers to a recently-found Greek manuscript.¹ Messrs. Grenfell and Hunt, working last winter under the auspices of the Egypt Exploration Fund, selected as the scene of their operations a village on the edge of the Libyan Desert, one hundred and twenty miles south of Cairo, bearing the modern name of Behnesa. This village occupies a part of the site of Oxyrhynchus, a flourishing town in Roman times, and one of the chief centres of early Christianity. It declined rapidly after the Arabian conquest, and for centuries its buildings had been used as a quarry for bricks and stones. Hence, it was probable that papyri, if found here at all, would be, not in houses, but in heaps of rubbish, where old documents had been thrown out. Search was made in one of the mounds, and was richly rewarded. In some cases documents were found by the basketful, occasionally even in the original basket. Two men were kept busy making tin boxes for the reception of the papyri, as it is important, in studying any particular manuscript, to know what documents were found together. The boxes were necessary, also, for the safe transportation of the papyri, as the condition of those found in rubbish heaps is generally very fragmentary, and at the best there is often a good deal of which nothing can be made.

The manuscript in question is a single leaf, $5\frac{3}{4} \times 3\frac{3}{4}$ inches, written on both sides in Greek uncials, or rounded capitals; there are

¹ *Λόγια Ἰησοῦ*, SAYINGS OF OUR LORD. Edited, with Translation and Comments, by Messrs. Grenfell and Hunt. From this pamphlet have been derived the Greek text and the translations given in this article, together with many of the comments. The pamphlet can be obtained from Henry Frowde, Oxford University Press (American Branch), 91 and 93 Fifth avenue, New York. It is published in board covers, with two collotypes, for fifty cents. There is a very satisfactory edition in paper covers, with two plates, showing the two sides of the manuscript, for fifteen cents.

about forty lines of text in all. Attention was first drawn to this leaf by the word *κάρφος* (mote), which one of the explorers noticed. This at once suggested the passages in Matthew and Luke about the mote and the beam. Further study of the document led to its prompt publication as containing matter of unusual interest.

We subjoin the corrected Greek text, omitting a few letters of words which have not been entirely made out. Letters in square brackets have been restored by the editors. Accents, breathings, and punctuation marks are entirely wanting in the manuscript.

THE LOGIA.

1. καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.
2. Λέγει Ἰησοῦς, ἐὰν μὴ νηστεύσητε τὸν κόσμον οὐ μὴ εὕρητε τὴν βασιλείαν τοῦ θεοῦ· καὶ ἐὰν μὴ σαββατίσητε τὸ σάββατον οὐκ ὕψεσθε τὸν πατέρα.
3. Λέγει Ἰησοῦς, ἔ[σ]την ἐν μέσῳ τοῦ κόσμου, καὶ ἐν σαρκὶ ὄφθην αὐτοῖς, καὶ εἶρον πάντας μεθούοντας καὶ οὐδένα εἶρον διψῶντα ἐν αὐτοῖς, καὶ πονεῖ ἡ ψυχὴ μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων, ὅτι τυφλοὶ εἰσιν τῇ καρδίᾳ αὐτῶν.
4. πτωχία.
5. [λέ]γει [Ἰησοῦς ὅπ]ου ἐὰν ᾤσιν . . . καὶ . . . ε[. . .] ἔστιν ὁ μόνος . . . ἐγὼ εἶμι μετ' αὐτ[οῦ]. ἔγει[ρ]ον τὸν λίθον κακεῖ εὐρήσεις με, σχίσον τὸ ξύλον καὶ ἐκεῖ εἶμι.
6. Λέγει Ἰησοῦς, οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτ[οῦ], οὐδὲ ἰατρὸς ποιεῖ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν.
7. Λέγει Ἰησοῦς, πόλις ἠχοδομημένη ἐπ' ἄκρον [ῶ]ρους ὑψηλοῦ καὶ ἐστηριγμένη οὔτε πε[σ]εῖν δύναται οὔτε χρυ[β]ῆναι.
8. Λέγει Ἰησοῦς, ἀκούεις

TRANSLATION.

1. And then shalt thou see clearly to cast out the mote that is in thy brother's eye.
2. Jesus saith, Except ye fast [to] the world, ye shall in no wise find the kingdom of God; and except ye keep the Sabbath, ye shall not see the Father.
3. Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their heart.
4. poverty. . . .

5. Jesus saith, Wherever there are and there is one alone I am with him. Raise the stone, and there thou shalt find me: cleave the wood, and there am I.
6. Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him.
7. Jesus saith, A city built upon the top of a high hill and stablished can neither fall nor be hid.
8. Jesus saith, Thou hearest

Logia 2, 3, and 5 contain matter not found in the New Testament; 4 and 8 are almost entirely illegible.

Logion 1 resembles Luke vi. 42 and Matthew vii 5. In Logion 2 the accusative *κόσμον* with *νηστεύσητε* seems very harsh. Professor J. Rendel Harris quotes a passage from Clement of Alexandria in which this verb is used with the genitive—"fast *from* the world." The same passage of Clement refers to keeping the Sabbath by *refraining from sins*. Professor Harris concludes that both parts of this logion are to be taken in a spiritual sense, and strengthens this position by reference to Justin, who says: "Learn to fast the *true fast*, . . . [and do not] think yourselves pious if you are idle for one day. . . . If there is an adulterer, let him repent, and thus he has *sabbatized the true* and delightful *Sabbath of God*."

Logion 3 recalls the lament over the city. (Matthew xxiii. 37; Luke xiii. 34.) The word "athirst" is found in Matthew v. 6, and the general tenor of the logion in John i. 10.

Logion 4 is almost entirely illegible. The word *πρωχσία* (prowerty) does not occur in any saying of Christ recorded in the Gospels, so this logion seems to be new.

The first part of Logion 5 is mutilated, and it is doubtful how it should be emended. One suggestion is to read *εἰς* before *ἔστιν*, and the meaning may then be that wherever there are several believers, or even only one, Jesus is present; and this part affords a general parallel to Matthew xviii. 20. The second part is the most striking in the whole document. It may be a statement of the presence of Christ in all things. "Raise the stone" and

“cleave the wood” may refer to the common vocation of the laborer, and would give the promise that Christ is ever present, even with the humblest believer. Other interpretations have been suggested, but they are more or less fanciful.

Logion 6 suggests Luke iv. 24 and parallel passages in the other evangelists. The last part reminds us of verse 23 in the same chapter of Luke: “Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.”

Logion 7 is like Matthew v. 14, with additions that seem to be borrowed from the parable of the house built upon a rock (Matt. vii. 24, 25); but, as the editors say, there is no real fusion of the passages, since there is no reference to the rock, which is the essential point of the parable.

Logion 8 is too defective to afford any clue as to its meaning.

The papyri found in the immediate vicinity of this fragment belong to the second and third centuries of our era. This fact, with the character of the handwriting, fixes 300 A. D. as the lowest date at which the papyrus could have been written. The fact that the manuscript is a leaf from a book and not a part of a roll, together with other signs, puts the upper limit at about 150 A. D. The discoverers are inclined to date the manuscript not long after 200 A. D., thus placing it a hundred years before our oldest manuscripts of the Gospels. The date of the *composition* may be earlier. “Since the papyrus itself was written not much later than the beginning of the third century, this collection of sayings must go back at least to the end of the second century. But the internal evidence points to an earlier date. The primitive cast and setting of the sayings, the absence of any consistent tendency in favor of any particular sect, the wide divergencies in the familiar sayings from the text of the Gospels, the striking character of those which are new, combine to separate the fragment from the apocryphal literature of the middle and latter half of the second century, and to refer it back to the period when the canonical Gospels had not yet reached their preëminent position.” The editors suggest that the fragment may be what it professes to be, a collection of some of our Lord’s sayings, and they may embody a tradition independent of those which have

taken shape in our canonical Gospels. Paul, in his address to the Ephesian elders (Acts xx. 35), gives us a saying of Christ not found in the Gospels, "It is more blessed to give than to receive"; and Luke, in his preface, and John, in his conclusion, both intimate that there were things done and said by Christ which they have not recorded. It is possible that we have here a concrete example of what was meant by the Hebrew Logia, which Papias, a bishop of the first half of the second century, tells us were compiled by Matthew, and the *λόγια κυριακά*, upon which Papias himself wrote a commentary, though there is no actual connection of this fragment with either.

Many interesting questions are raised by this discovery, for the solution of which the data are as yet insufficient. In the words of another: "It may be that this is a stray leaf from the collection of some early Christian, such as any one might gather either for private or public use. The fact that we have here a small collection of sayings differing from any of the recorded sayings of Christ in the canonical or the apocryphal Gospels favors the supposition that the ancient collectors used considerable liberty in the selection and wording of their material. Indeed, these sayings may have fallen from the lips of early Christian teachers whose identity is now unknown. Be that as it may, the wise thing at present is to wait for further light; for he who now speaks most dogmatically concerning the Logia may soon have abundant reason for changing his opinion." G. F. NICOLASSEN.

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