

**THE OXYRHYNCHUS SAYINGS
OF JESUS, FOUND IN 1903, WITH
THE SAYINGS CALLED 'LOGIA'
FOUND IN 1897, A LECTURE**

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The Oxyrhynchus Sayings of Jesus, Found in 1903, with the Sayings Called 'Logia' Found in 1897,
a Lecture by Charles Taylor

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CHARLES TAYLOR

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THE SAYINGS CALLED 'LOGIA'

FOUND IN 1897

A LECTURE

BY THE

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given in the following pages, which contain the substance of an open Lecture given at Oxford in Mansfield College in December last (1904), with some things then omitted for the sake of brevity and subsequent additions.

The character of the Oxyrhynchus Sayings is well accounted for by the hypothesis that their authors or redactors had recourse for materials to the Canonical Gospels, the New Testament apocrypha, and other documents.

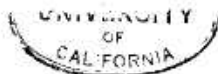
C. TAYLOR.

CAMBRIDGE,

March, 1905.

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THE OXYRHYNCHUS SAYINGS OF JESUS

The fragmentary Sayings of Jesus found in 1903 are discussed under the names *New Sayings of Jesus* and *Fragment of a Lost Gospel*, given to them by the Editors, in Section A and Section B respectively. Section C is on the *Logia* or Sayings found in 1897, and brought out in that year by the same Editors under the double title LOGIA IESOU, *Sayings of our Lord*. Section D contains a general *Conclusion*.

A

NEW SAYINGS OF JESUS

With the New Sayings I was first made in a measure acquainted by an article on 'The New Christian Papyri,' contributed by Canon E. L. Hicks to the *Manchester Guardian* of the 18th June last (1904). Soon afterwards I read these Sayings and the Gospel Fragment as deciphered and expounded by the Editors, and put together my notes upon them. Some things have now been added from Dr. Swete's Lecture on the New Sayings, as published in the *Expository Times* of August, 1904.

In the following studies I begin in each case with a reprint of the Greek from the Editors' transcript in minuscules, which, unlike their transcript in capitals, contains a number of conjectural additions. Their estimates of the spaces to be filled, as shown by dots which represent the missing letters, will be found to be apparently very exact, due allowance being made for letters of more or less than the average breadth, as ω and ι . The Editors and their advisers have done much toward the completion of the New Sayings, except the Third and the Fifth. Of the forty-two lines in one column which contained the

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New Sayings, the latter halves have all been broken off, and the lines from the thirty-second to the last, of which only two letters are left, are increasingly defective at the beginning. The Editors' separate edition of the New Sayings and the Gospel Fragment will be quoted by the abbreviation *N.S.*

INTRODUCTION, ll. 1-5.

{οι} τοῖσι οἱ λόγοι οἱ [. οὗς ἐλά-
λησεν Ἰη(σοῦ)ς ὁ ζῶν κ[ύριος]
καὶ Θωμᾶ καὶ εἶπεν [αὐτοῖς] πᾶς ὅστις
ἀν τῶν λόγων τούτων ἀκούσῃ θανάτου
5 οὐ μὴ γεύσῃται.

LINE 1. The Editors' spacing of the first line is conjectural. There is no such word in it as τοῖσι; what remains of the line being:—

Ο.ΤΟΙ ΟΙ ΟΙΑΟΓΟΙ ΟΙ.

In the facsimile, as I have it, I find no clear trace of the second letter, but there is room for Υ, written like a small gamma (γ) with its dexter stroke upright, as is the Υ of γεύσῃται in line 5. If the scribe wrote οιοι it must have been by mistake for οτροι, *these*. Next comes the article of strangely written with its first letter triangular, and it is repeated just before λόγοι, *words*. As an epithet of these read ἀληθινοί, *true*, comparing John iv. 37, Rev. xix. 9, xxi. 5, xxii. 6; and, with one οἱ deleted, the sense of the line will be:—

These are the true words which.

LINES 2-5. Filling the vacant space with τοῖς μαθηταῖς, in accordance with Professor Bartlet's suggestion (*N.S.* p. 12), and substituting Ἀμὴν λέγω for αὐτοῖς πᾶς, we get the sense:—

*Spake Jesus the living Lord to the disciples
And Thomas; and He said, Verily I say,
Whosoever shall hearken unto these words, of death
5 He surely shall not taste.*

Of line 2 nothing remains after $\delta \zeta\omega\nu \kappa$. Two questions have to be answered, What came next after $\delta \zeta\omega\nu$? and what stood at the end of the line? (1) The Editors give $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ as very doubtful, and $\kappa\alpha\iota \acute{\alpha}\pi\omicron\theta\alpha\nu\acute{\omega}\nu$ as equally likely, cf. Rev. i. 18, *I am he that liveth and was dead*. (2) For the next word or words they give the option between a proper name in the dative, as *to Philip*, or *to Matthias*; a phrase such as *to the other disciples* (so Dr. Bartlet, cf. l. 32 and John xx. 26, *his disciples were within and Thomas with them*); and Ἰούδας τῷ , *to Judas who is also Thomas*, i.e. *to Judas Thomas*, suggested by Professor Lake. To these suggestions add that of Canon E. L. Hicks, who quotes Deut. i. 1, 2 Sam. xxiii. 1, and reads:—

These are the words, the [last (words) which]
Spake Jesus the Living [and True, to the Eleven]
And Thomas.

The points (1) and (2) have to be settled together, in order that the reading as a whole may be of the right length. Supposing the choice to lie between the readings,

$\delta \zeta\omega\nu \kappa\acute{\upsilon}\rho\iota\omicron\varsigma \tau\omicron\iota\varsigma \mu\alpha\theta\eta\tau\alpha\iota\varsigma$,
 $\delta \zeta\omega\nu \kappa\alpha\iota \acute{\alpha}\pi\omicron\theta\alpha\nu\acute{\omega}\nu \text{Ἰούδας τῷ}$,
and $\delta \zeta\omega\nu \kappa\alpha\iota \acute{\alpha}\lambda\theta\epsilon\iota\nu\omicron\varsigma \text{Ἰούδας τῷ}$

each of which gives seventeen letters after the κ , I should on the whole prefer the first of the three. The compiler would have claimed dominical sanction for his Sayings, as St. Paul or St. Luke for the saying quoted in Acts xx. 35 in the name of 'the Lord Jesus'; and the Sayings themselves or some of them tell us that they were addressed to a plurality of disciples.

The reading 'to the disciples and Thomas' makes St. Thomas the authority for the record. In the canonical writings he becomes prominent only after the Resurrection, and to this period the Introduction to the New Sayings seems to refer. The Editors' variant for $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ suggested by Rev. l.c. would make this reference a certainty. But

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I think that $\delta \zeta\omega\nu$ of itself connotes the same; and 'Lord' in its higher sense is a title of Him 'that liveth and was dead,' cf. Acts ii. 36; Rom. x. 9, xiv. 9. In grammatical form the title $\delta \zeta\omega\nu \kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ resembles John vi. 57, $\delta \zeta\omega\nu \pi\alpha\tau\acute{\eta}\rho$, the living Father.

For the phrase 'taste of death' in its sense *die* the reader is referred rightly to Matt. xvi. 28, Mark ix. 1, Luke ix. 27; and for the same with a supposed 'deeper and metaphorical meaning' to John viii. 52, *If a man keep my word, he shall never taste of death* (N.S. p. 12), a saying which it is thought that our author may have known independently of the Fourth Gospel (*Ox. Papyr.* IV. 11).

But in John viii. 51 f. the phrase comes in as follows:—

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see (*θεωρήσῃ*) death. 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

The Evangelist regards the Jews as ignorant or cavilling objectors, and makes them misquote the saying in verse 51. In the *New Sayings* perhaps this point was overlooked; the Fourth Gospel was used uncritically; and the Jews' garbled version of His saying, with *taste of death* like 'Abraham and the prophets' instead of *see death*, is attributed to Jesus.

And further, the saying as it stands in lines 3-5, with its express reference to 'these words' which follow, is clearly not an unadulterated 'true word'; but rather a saying edited by a compiler so as to form part of his preface to a collection for which he claims the authority of the Lord Jesus.

FIRST SAYING, ll. 5-9.

5 [λέγει Ἰη(σοῦ)ς]
 μὴ παυσάσθω ὁ ζῆ[τῶν] ἕως ἂν
 εὐρη καὶ ὅταν εὐρη [θαμβηθήσεται καὶ θαμ-
 βηθεὶς βασιλεύσει καὶ βασιλεύσας ἀναπα-
 ῆσεται.

