

**THE OXYRHYNCHUS SAYINGS
OF JESUS FOUND IN 1903 WITH
THE SAYINGS CALLED 'LOGIA'
FOUND IN 1897. PP. 1 - 34**

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pp. 1 - 34 by Charles Taylor

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CHARLES TAYLOR

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**THE OXYRHYNCHUS
SAYINGS OF JESUS.**

FOUND IN 1903

WITH

THE SAYINGS CALLED 'LOGIA'

FOUND IN 1897

A LECTURE

BY THE

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MASTER OF ST. JOHN'S COLLEGE, CAMBRIDGE

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PREFACE

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IN the year 1903, six years after their famous discovery and publication of the first Oxyrhynchus reputed Sayings of Jesus (1897), the explorers, Dr. Grenfell and Dr. Hunt, had the good fortune to unearth numerous other valuable papyri, one of them with five like Sayings and a short Introduction, and another with Sayings which were assumed to be from a lost Gospel, in the same neighbourhood. These two sets of Sayings were edited for the Egypt Exploration Fund by the discoverers, hereinafter called the Editors, at the beginning of *The Oxyrhynchus Papyri*, Part IV, and also separately with less of critical detail, in 1904. Their names for the contents of the two papyri are *New Sayings of Jesus* and *Fragment of a Lost Gospel* respectively. These names I accordingly adopt for convenience of reference, but provisionally and 'without prejudice.'

12. 29. 39

The Sayings found in 1897, which were undeniably ancient, were received everywhere with enthusiasm, and zealously discussed by students and critics. Three estimates of them seemed to be possible. They were perhaps true and independent survivals of spoken words of the Lord Jesus; or extracts from some vanished writing or writings of Christian antiquity; or a mixed product of study and reflexion in sub-apostolic days. This last was the conclusion to which I inclined in the discussion of them published at the Clarendon Press under the name *The Oxyrhynchus Logia and the Apocryphal Gospels* (1899). To this view of the new Sayings the preference is likewise

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Recd. M. W.

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

2 *The Oxyrhynchus Sayings of Jesus*

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 [. οὗ ἐλά-
 λησεν Ἰη(σοῦ)ς ὁ ζῶν κ[ύριος]
 καὶ Θωμᾶ καὶ εἶπεν [αὐτοῖς· πᾶς ὅστις
 ἀν τῶν λόγων τούτ[ω] 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 ΟΙΛΟΓΟΙ 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 οἱοι it must have been by mistake for οἱοι, *these*. Next comes the article οἱ strangely written with its first letter triangular, and it is repeated just before λόγοι, *words*. As an epithet of these read ἀληθῖνοι, *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 $\kappa\acute{\rho}\iota\omicron\varsigma$ as very doubtful, and $\kappa\alpha\iota \acute{\alpha}\nu\omicron\theta\alpha\nu\acute{\alpha}\nu$ 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,

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

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 $\kappa\acute{\rho}\iota\omicron\varsigma$ suggested by Rev. l.c. would make this reference a certainty. But