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I.—LITERARY.

A MODEL MISSIONARY—THE APOSTLE PAUL.

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[Address before the Society of Missionary Inquiry Union Theological Seminary.]

It is with no little trepidation that I, a layman, venture to speak to theological students upon a subject intimately associated with their daily toil. And in the Seminary Chapel, too! A place, the very atmosphere of which reeks with the forensic tortures of many a trial sermon. I remember distinctly some years ago I posed by request as critic of a seminarian who was striving manfully to marry a text to a sermon, when the two seemed to the critic's eye to be divorced forever by nature and by grace. I remember, too, how sedulously I avoided him for days afterwards in the vain hope that I should escape the disagreeable duty of giving him an unwelcome opinion of his heroic effort. The conditions are reversed to-night, but the speaker on this occasion craves indulgence rather than criticism, and would appeal to the heart rather than to the head.

The Bible is an amazing book. It is like a jewel with many facets polished with all the exquisite skill of the lapidary. A child can take up this jewel, turn one of its angles towards the Sun of Righteousness and reveal new spiritual beauties to the Sage. A savant of the schools can take this same jewel, place himself between it and the same Sun, or hold it up before the day-light of his intellect, and we see only him and his intellectual subtlety. I would approach my theme to-night in the attitude of a self-forgetful little child. I would hold up before you an old truth ably handled by many a great

THE NEW SAYINGS OF JESUS.

PROF. W. W. MOORE.

Every one is familiar with the manner in which the sayings of great teachers or other persons of strong character and uncommon mental power circulate among their contemporaries, abide among their successors, and sometimes travel fast and far by merely oral quotation. It is impossible for us not to think of the sayings of the greatest of all teachers as fastening themselves thus on the minds of his contemporaries, passing from mouth to mouth among his disciples, and being gathered eventually into cherished compilations for their better preservation and transmission. Certainly no sayings were ever more worthy to be remembered, in point of substance, and none more likely to be, in point of form. The picturesque force of his words has never been surpassed. It is not at all unlikely, then, that, alongside the stories of his wonderful works which must have sunk deep into the popular mind, independent and true traditions of his wonderful words also lingered among men and perhaps continued to circulate separately or in small collections even after the canonical gospels had been universally received in the Christian world as the authoritative record of his life. But we are not left to conjecture in the matter. The apostle John, in closing his gospel, says explicitly that there were "many other things which Jesus did, the which, if they should be written everyone, I suppose that even the world itself could not contain the books that should be written." And, as the Gospels do not profess to record everything that our Lord did, so neither do they profess to record everything that he said. Indeed we know positively that they did not record all his words. For, to say nothing of the few alleged sayings of Christ found in the scanty remains of the non-canonical Christian literature of the second century, such as, "He that wonders shall be king," and "Show yourselves tried bankers" (*i. e.* able to distinguish true coin from counterfeit)—to say nothing of these, which are thought by many to be genuine sayings of Christ, it is certain that one of the most profound and precious truths he ever uttered is not found in the Gospels at all, but has been

preserved for us by the apostle Paul in his farewell address at Miletus to the elders of the church at Ephesus: "I have showed you all things, how that so labouring ye ought to support the weak, and to *remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.*" Is it not likely that there were other sayings of Christ which, though not recorded in the Gospels, were preserved in the memory of his people?

It is believed by many careful students of the subject that collections of the logia or sayings of Christ were made during the first century of the Christian era, and that some of these primitive compilations underly our existing Gospels. Papias, bishop of Hierapolis in Phrygia, said by Irenaeus to have been a disciple of the apostle John and a companion of the martyr Polycarp, wrote in Greek, about A. D. 125, *An Interpretation of the Sayings of the Lord*, in five books, which appears to have been a collection of the words and works of Christ and his disciples, with explanatory matter derived from oral tradition. This work has entirely perished, with the exception of eleven small fragments. In one of these fragments Papias tells us that "Matthew wrote the Logia in the Hebrew dialect, and everyone translated them as he best was able." Scholars have been sharply divided as to whether this was a reference to the Gospel of Matthew or to an earlier compilation of our Lord's sayings. Luke, in the preface to his Gospel, speaks of "many" written accounts, already in existence, as based upon oral traditions: "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed." (Luke 1:1-4). And in his second book, *The Acts of the Apostles*, he describes his Gospel in a way that seems intended to distinguish it from the mere collections of Logia then in vogue and to indicate that the object of his work was to give both the Logia and their historical setting: "The former treatise I made O Theophilus, concerning all that Jesus began *both* to do and to teach." But, whatever may be our estimate of the degree of probability given by

these considerations to the hypothesis of primitive collections of Logia antecedent to our Four Gospels, we now have evidence that, prior to the year 200 A. D., a collection of alleged sayings of Jesus in book form was circulating in Egypt. The latest literary treasure brought to light by the spade of the excavator from the sands of that wonderful country is the eleventh page of such a collection, containing about forty lines of faded writing, in ancient uncial Greek characters purporting to record certain sayings of Jesus, some of which are identical with sayings recorded in the canonical Gospels, while others are quite new.

The interest excited by this discovery is another testimony to the pre-eminence of Jesus in the world's thought and life. The discovery of a new set of sayings by any other great teacher of antiquity would cause a ripple of interest in a limited circle of scholars. Readers will recall the accounts of the commotion among classical scholars in the 16th and 17th centuries when six of the lost books of Livy were recovered, and the interest manifested just seven years ago when Aristotle's "Constitution of Athens" was discovered in a papyrus in the British Museum. We can imagine the interest that would be felt by students of Greek literature, if to the reports of Xenophon and Plato concerning the teachings of Socrates, there should be added by discovery a new set of sayings by the great Athenian, or the interest that would be awakened among Latin scholars by the discovery of Cicero's lost work *De Republica* or his lost treatise *De Virtutibus*. And so, one little circle or another of classical experts would be interested in such discoveries, but in the discovery of new sayings by the Great Teacher all Christendom is interested. The smallest fragments of his teachings are eagerly caught up like filings of fine gold. Although the fragment in question is so small and the sayings so brief, yet within three weeks after the publication of the Greek text of the Logia. 12,000 copies were sold in England alone, and reviews, magazines and newspapers, secular as well as religious, are already teeming with discussions of their authenticity and meaning. Even low, coarse, and corrupting papers, like the *New York World* and the *New York Journal*, which seem to be doing all they can to ruin the civilization created by Christ, unwittingly acknowledge in this way the supremacy of the Holy One and the Just, and by their publications concerning this discovery concede

at least that He is the most important person that ever lived.

One of the chief centers of early Christianity in Egypt was the city of Oxyrhyncus, on the edge of the Libyan desert, 120 miles south of the place where Cairo now stands. The site is occupied at present by a small village called Behnesa, and is marked by a series of low mounds of rubbish. Last winter Messrs. B. P. Grenfell and A. S. Hunt, two Fellows of Oxford University, England, while exploring these rubbish heaps, under the auspices of the Egypt Exploration Fund, unearthed several hundred papyri. Many of these are of great antiquity and doubtless of much interest in various ways, but, for the reasons above indicated, the interest of the discoverers and of the reading world was immediately concentrated upon the single leaf already referred to. One page is in a fair state of preservation. The other is less distinct, but can be deciphered in large part. The sayings are apparently eight in number, and those that are complete or that have the first part intact show that they were introduced with the formula *Legei 'Iesous, Jesus saith*. Hence the title *Logia 'Iesou, Sayings of Jesus*, given to the collection by the discoverers.* Their translation of the sentences is as follows:

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 by 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.

**Logia 'Iesou. Sayings of Our Lord* from an early Greek papyrus; discovered and edited with translation and commentary by *Bernard P. Grenfell, M. A. and Arthur S. Hunt, M. A.*, with two plates. Published for the Egypt Exploration Fund by Henry Frowde, Amen Corner, London. Pp. 20, price 25 cents.

7. Jesus saith, A city built upon the top of a high hill, and established, can neither fall nor be hid.

8. . . . unto thy face (or presence)

The resemblance of No. 1 to Luke 6:42 (the only difference being the position of *ekbalein*), of No. 6 to Luke 4:24, and of No. 7 to Matt. 5:14 will be recognized at once, though in neither of the two latter cases is the logion identical with the form of it given in the canonical Gospels. No. 7 indeed looks like a combination of Matt. 5:14 and Matt. 7:24,25 (the house which fell not because it was built upon the rock), giving us a case of inverted parallelism of two thoughts :

“A city built on a hill cannot be hid;
A city stablished on a hill cannot fall,”

like the inverted parallelism of Matt. 7:6—

“Give not that which is holy to the dogs,
Neither cast ye your pearls before swine;
Lest they trample them under their feet,
And turn again and rend you.”—

where the two middle lines go together, and the two extremes, the dogs rending and the swine trampling according to their nature. (J. Rendel Harris, *Independent*, July 29th, 1897)

No. 2, according to Prof. Clemen, who would give *kosmos* the meaning of “order” and render “fast in accordance with the proper order,” is legalistic, and cannot therefore be a genuine saying of Christ.

Prof. Swete says the phrase, “fast the world,” appears to be without parallel, but argues from the use of other accusatives after “fast” in Biblical Greek that *kosmon* here expresses duration: “the fast which the Lord prescribes is world-long; while the present order lasts, with its temptations to sin, His disciples must practice a perpetual abstinence.” The other phrase corresponds: “Keep the true Sabbath here, *i. e.* cease from evil and do good, if ye would attain to the sight of God hereafter.” (*Expository Times*, Sept., 1897). This interpretation, as well as the similar but more probable one to be mentioned presently, deprives the Seventh Day Baptists of any comfort they might derive from the second part of this logion. On its face the logion does seem to enjoin literal fasting and literal Sabbath-keeping under penalty of rejection from the Kingdom of God. But *ton kosmon* is the accusative of specification: “Except ye fast as respects the world,”

i. e. do without it, abandon it. The saying means that a man is to "keep himself unspotted from the world" and sabbatize or sanctify his whole life. Prof. B. W. Bacon says: "The accusative of specification, 'unto the world,' entirely takes away the ritual, Jewish, or Jewish-Christian, sense of the logion in both clauses, and makes it instead an admirable and characteristic example of the true conservatism of Jesus. We know him to have opposed all mere iconoclasm, to have sought a higher fulfilment for every jot and tittle of the Law which he superseded. . . . as in Mark 7:15 (cf. Luke 11:41), the law of clean and unclean meats receives 'fulfilment' in a higher application, as in John 5:17, the law of the Sabbath itself is similarly spiritualized; so here both fasting and Sabbath-keeping are to be 'not destroyed but fulfilled.' Christians also have a fast, but "*unto the world*," an asceticism like that of Paul (1 Cor. 9:25), that by the sacrifice of worldly good they may 'find the Kingdom of God.' In like manner they 'sabbatize' a Sabbath; but it is by entering into the fellowship of service with God, the divine Sabbath of John 5:17 and Heb. 3:1-11. Thus they learn to 'see the Father.' Thus interpreted the whole logion is in the line of Is. 58 and perfectly in the spirit of Jesus." (*Independent*, July 22, 1897).

No. 3 recalls Christ's lament over Jerusalem (Matt. 23:37). Harnack says "the introductory portion cannot possibly be authentic, but is apocalyptic, not even a John would have attributed the expression, 'I entered into the midst of the world and in the flesh did I appear to them' to Jesus." Other scholars less radical than Harnack also suspect the first part of this logion because of its apparent implication of a supramundane standpoint. But, as has been suggested by Swete, this difficulty disappears if we place this saying among the utterances of the last week of our Lord's life. The aorists in the first part and the present in the last part will then both be quite natural. "The Lord looks back over His completed ministry, but His sorrows are yet unhealed."

"Everything in this saying is appropriate and true, and the saying, as a whole is one of great beauty; whether it is a genuine saying of our Lord, or the product of early meditation upon His true sayings and on the miracle of His life, we shall perhaps never know."

No. 5 is the most remarkable and the most difficult of all the

sayings. It is not complete. Clemen fills the lacuna conjecturally and translates as follows: "Where there are two they are not without God; when one is alone by himself, I am with him. Pick up the stone and thou wilt find me there; split the wood, then there I am." The interpretations are various:

(1) Some superficial readers have taken the latter part in a pantheistic sense, *e. g.* William Watson in his poetic but confused reply to Kipling's noble "Recessional" (*Harper's Weekly*, Sept. 4, 1897).

(2) Others regard it as a revelation of the immanence of God in nature. But, while the words, "cleave the wood and there am I," might possibly be interpreted as a reference to the actual presence of Jesus in material things, surely the other phrase, "Raise the stone and there thou shalt find me," does not. If that had been the speaker's idea, would he not have preserved the parallelism, and would he not have made his meaning intelligible by saying "break" or "rend" the stone? (A. C. McGiffert, *Independent*, Aug. 26, 1897).

(3) Dr. J. H. Bernard thinks it a possible reference to Habakuk 2: 19, "Woe unto him that saith to the *wood*, Awake; to the dumb *stone*, Arise, it shall teach, . . . there is no breath at all in the midst of it." From other products of second century devotion we know that "it was very common for the writers of that time to find in our Lord fantastic and out-of-the-way fulfilments of prophetic utterances. It is not impossible that we have something of the kind here. There is no breath in idols of wood or stone; there is no profit in addressing them. But the Lord, who is 'all and in all,' is everywhere present to those who invoke him. "Raise the stone, and there shalt thou find me; cleave the wood and there am I." This is obviously far-fetched and unsatisfactory, as is the similar suggestion that the juxtaposition of "the stone" and "the wood" in the logion may possibly be a reminiscence of Habakuk 2: 11, "The stone shall cry out of the wall, and the beam of the timber shall answer it,"—a passage applied in early Christian literature (for example, by Ambrose) to our Lord (*Sunday School Times*, Aug. 7, 1897).

(4) Prof. Swete also goes to the Old Testament for a clue to the meaning. In Ecclesiastes 10: 9 we read, "He that removes stones shall be troubled thereby; he that cleaves wood shall be endangered thereby." "The writer is dealing with the toils and dangers inherent in the arts of life, which are minimized

by the gift of wisdom. In building, the raising of the great blocks of which the temple or palace is constructed is a work of much labor; the cleaving of the timber, a work of peril. The Lord, if this logion be really His, adapts the saying of Koheleth to the circumstances connected with the spiritual building of His church. His apostles, scattered over the world, alone amongst unbelievers, would incur much hard labour and many perils. But it was just in such toilsome and dangerous work that they might expect the promised presence of Christ. 'Raise the stone, do the uphill work of the religious pioneer, and thou shalt find me. Cleave the timber, face the danger that lies in the way of duty, and there am I.' The wisdom of God (Ecclesiastes 10: 10) pledges Himself to be with the Christian builder, and never more so than when he builds alone, and with labour and peril."

This is ingenious. Is it not too ingenious? Is it not a violent assumption that such a meaning would have been attached by his hearers to a figure so bold in a sentence so brief?

(5) Prof. Bacon "thinks that the words refer to the act of raising an altar for worship, and they carry out the idea expressed in Matt. 18: 20, and assumed to be expressed in the first part of our Logion, that Christ is present wherever his followers gather for Christian worship." He says, "The first and fragmentary part of logion 5 is admitted to be parallel to Matt. 18: 20. It deals, therefore, with the organization for worship and government of the Christian congregation, as the successor of the synagog, as to whose authority and worship the rabbis had a somewhat similar saying." The natural inference then is that the second part of the logion also will refer in some way to worship. The phrase *egeiron ton lithon* "does not mean raise the stone in the ordinary sense, but can only mean 'set upright the stone,' as Jacob set up the stone at Bethel, Saul the great altar of the battle-field of Gibeon, and patriarchs and prophets were wont to do for every sacrifice, till the concentration of all worship at Jerusalem in Josiah's day superseded the old law of Exod. 20: 24. We must look to Abraham building the altar of unhewn stone and "cleaving the wood" at the holy place of Jehovah-Jireh (Gen. 22: 3, 8, 9), if we would get the sense of this logion. Then its connection with the first half becomes clear. As the worship and authority of the synagog passes over to the Christian *ekklesia* because of the spiritual presence of its Head (cf. I Cor. 5: 3, 4),

the sacrificial worship also finds its fulfilment, not in Jerusalem only, nor in Mount Gerizim, but, as in the days of believing Abraham and the patriarchs, wheresoever a spiritual worshipper erects his altar of unhewn stone and cleaves the wood for sacrifice. There, too, Christ himself will be found present with the worshipper, high priest and victim in one."

But the parallelism which this view assumes between the first part of the Logion and Matt. 18: 20 is not "admitted." It is stoutly denied by many. The decisive words, "in my name," are wanting here, and the reference to "one alone" is hardly in keeping with the idea of Matthew, which is that of assembling for worship. So Dr. McGiffert argues, and he concludes as follows :

(6) "It seems to me likely that the first part of the Logion originally conveyed the idea that where any are together, and even one is a believer, there Jesus is with him; meaning that even in the midst of the world the disciple may count on having Christ at his side. With this interpretation of the first part of the Logion corresponds excellently an interpretation of the second part (suggested to me by the Rev. Dr. Henry Preserved Smith), which sees in the mention of raising the stone and cleaving the wood a reference to labor. The Logion then would mean that even in the midst of the world, and even when engaged in the ordinary occupations of life, the believer may count on having Christ with him." (*Independent*, Aug. 26, 1896).

In like manner Harnack understands it. He says it constitutes an antithesis to Eccles. 10:9. "In the light of this connection this Logion gives us the greatest religious enrichment found in the whole collection. It is a parallel to the passages in which Christ declares that he will always be with his own; and that he will not leave them orphans; but it is especially valuable through the additional statement that even in the hard labors of the day, such as removing heavy stones and splitting wood, each one is with God and Christ with him, in case he is really inwardly separated from the world; and to the degree to which this is the case, Christ will be with him. The point of the passage lies in the words 'being alone.' At least the *thought*, if not the form, of this Logion can easily be considered as authentic." (*Independent*, Sept. 9, 1897).

This view of the meaning, which has been advanced from various other quarters, seems to us the best.

By most writers on the subject the logia seem to be regarded as quite independent of each other and brought together without any common connecting idea. Thus Harnack says, "these sayings show no connection with each other." Thayer also speaks of the collection as a "string of disconnected aphorisms." But a writer in the London *Guardian* makes the very probable suggestion that "the common link between these Logia is the separation between the disciples and the world, in a true Sabbath-keeping, in a thirst for righteousness, in the constant presence of Christ even in the stones and wood of the desert, in their not being accepted in their own country, and in the security of the Church of Christ, whose light cannot be hid."

We have already overrun our allotted space in this number and can at present offer no discussion of the important questions as to when the collection was made, whether the Sayings are authentic, how much they really add to our knowledge of the teachings of Jesus if authentic, and what value they possess of other kinds if not authentic—whether, for instance, and to what extent, they invalidate or confirm modern critical theories as to the sources from which the materials of the canonical Gospels were drawn. We must return to the subject at another time.

The reader will of course understand that, in quoting the opinions of the scholars above mentioned, sometimes with approval of the main point made, we do not wish to be understood as approving all the views which they express.

