

# The Classical Review

<http://journals.cambridge.org/CAR>

Additional services for *The Classical Review*:

Email alerts: [Click here](#)

Subscriptions: [Click here](#)

Commercial reprints: [Click here](#)

Terms of use : [Click here](#)



---

## The Text and Interpretation of Logia Jesu II

Frank Granger

The Classical Review / Volume 12 / Issue 01 / February 1898, pp 35 - 35

DOI: 10.1017/S0009840X00025336, Published online: 27 October 2009

**Link to this article:** [http://journals.cambridge.org/abstract\\_S0009840X00025336](http://journals.cambridge.org/abstract_S0009840X00025336)

### How to cite this article:

Frank Granger (1898). The Text and Interpretation of Logia Jesu II. The Classical Review, 12, pp 35-35 doi:10.1017/S0009840X00025336

**Request Permissions :** [Click here](#)

For the internal history of Egypt under Ptolemaic and Roman rule the papyri are by far the most important source of information; and Greek and Roman law may here be studied in the concrete. Palaeography has no less a debt to acknowledge. The Oxyrhynchus collection in particular will throw considerable light upon the development of the Greek literary hand, and will fill up some gaps in the evidence for the

history of cursive writing. It also includes some remarkably early specimens of tachygraphy. These papyri are, moreover, rich in miscellaneous palaeographical data, e.g., for the history of abbreviations and contractions, the rise and growth of the use of accents, breathings and other lection signs, the forms of books, and other cognate subjects.

## THE TEXT AND INTERPRETATION OF LOGIA JESU II.

λέγει Ἰησοῦς, ἐὰν μὴ νηστεύσατε ἡ τοῦ κόσμου ἡ οὐ μὴ εὐρηγῆτε τὴν βασιλείαν τοῦ θεοῦ· καὶ ἐὰν μὴ σαββατίσῃτε τὸ σάββατον οὐκ ὄψεσθε τὸν πατέρα.

Clem. Alex. *Strom.* iii. 15, 99 has οἱ μὲν εἰνουχίσαντες ἑαυτοὺς ἀπὸ πάσης ἁμαρτίας διὰ τὴν βασιλείαν τῶν οὐρανῶν μακάριοι οὗτοί εἰσιν οἱ τοῦ κόσμου νηστεύοντες. The striking similarity of this last phrase with the above quoted logion seems to justify the correction of the acc. to the gen.

The whole passage in Clement, from which the extract is taken, may be read as a commentary upon the logion. The third book of the *Stromata* deals with heretical teachings about marriage, especially those which leaned towards asceticism. Among other writers Clement singles out Julius Cassianus, l.c. 91. Now Cassianus in the passage quoted by Clement makes special use of Isaiah 56, 3, μὴ λεγέτω ὁ εἰνουχος ὅτι ξύλον ἐγὼ εἰμι ζήρῳ. Clement devotes two paragraphs l.c. 98, 99 to the discussion of this same text, and it is in the latter that the striking parallel to the logion occurs.

In this discussion, Cassianus, l.c. 91, appeals to 'a saying of the Lord' (ἔφη ὁ κύριος). Clement objects, l.c. 92, that it is not found in any of the four Gospels but is found in the Gospel according to the Egyptians, and then proceeds to interpret the saying in an allegorical manner, l.c. 93. From this it may be inferred that Clement had access to the Gospel in question, if indeed it was not actually before him at the time of writing this book of the *Stromata*; cf. *Strom.* iii. 9, 63 ff.

Let us now turn to iii. 15, 98-9, remembering (a) that Clement has Cassianus in view, (b) that we are to be ready therefore for references to the Gospel of the Egyptians. Clement begins by quoting Isaiah 56 vv. 3-5 and comments upon the passage

thus: 'Neither the condition of a eunuch, nor his keeping of the sabbath justifies him, unless he do the commandments.' It is in the same spirit that Clement ends the passage l.c. 99, and gives the interpretation of the strange phrase 'fasting from the world.' 'Those who have made themselves eunuchs from all sin (i.e. spiritually) for the kingdom of heaven's sake—blessed are they for *they fast from the world*.'

I venture to suggest, therefore, that the Logia are fragments of the Gospel according to the Egyptians, or even fragments of an original collection of sayings upon which the Gospel was perhaps based. The extant portions of that Gospel are in the form of short sayings uttered in response to questions upon particular cases, and resemble very closely both in form and matter the recently discovered Logia; cf. Clem. *Strom.* iii. 6, 46; 9, 63 ff. (The first part of the fifth logion seems to be alluded to *Strom.* iii. 10, 68.)

If this is the case, the Logia are perhaps to be interpreted in the light of the Encratism amid which the Gospel according to the Egyptians was in vogue. (Salmon, *Introduction to N.T.* 4th Ed., p. 203.)

It is noteworthy however that Clement seems to attach an almost canonical authority to his quotations, cf. 64. Perhaps we may connect the Logia with the apocryphal Gospel, without closing altogether the question of their genuineness.

FRANK GRANGER.

NOTE.—Since I wrote the above, I find that Professors Harnack and Armitage Robinson have discussed the relation of the Logia to the Gospel according to the Egyptians, in the *Expositor* for December 1897. Harnack, however, does not refer to the above parallel, and Armitage Robinson draws somewhat different inferences.—F. G.