

Christology of *log.* 3.) Harnack examines all the fragments hitherto recovered of the Egyptian Gospel, and by instituting a comparison between these and our Logia arrives at the conclusion (too timidly suggested by Grenfell and Hunt) that the Oxyrhynchus fragment is an excerpt from the Gospel according to the Hebrews. Harnack contends strongly for the allegorical meaning of *log.* 2. It is not literal ritual fasting that is in view. He translates *ἐὰν μὴ νηστεύσῃτε τὸν κόσμον*, 'If ye fast not in relation to the world,' *i.e.*, 'renounce not the world.' Similarly, *ἐὰν μὴ σαββατίσῃτε τὸ σάββατον* = 'If ye keep not rightly (lit. "in the way corresponding to the Sabbath") the Sabbath.' The reference is not to a rigid keeping of the Jewish

Sabbath, but to the entire hallowing of the religious life. We can scarcely believe, Harnack thinks, that this *logion* is an original saying of Jesus, who could hardly have used the technical terms *νηστεύειν* and *σαββατίζειν* in such a metaphorical sense.

The Logia form the subject also of a notice in the September issue of the *Th. Tijdschrift* by Dr. VAN MANEN, who praises warmly both the *editio princeps* of Grenfell and Hunt and the work of Harnack. The latter, he thinks, has made it almost perfectly certain that the source of our fragment was the Gospel according to the Hebrews.

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The Wisdom of Jesus the Messiah.

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FOURTH ARTICLE.

In this article we shall give specimens of longer pieces in eight, ten, and twelve lines, and also pieces of varying length.

7. THE OCTASTICH.

The octastich of eight lines is used in Proverbs (xxiii. 22-25; xxx. 7-9, 11-14). A favourite everywhere is the one of Agur—

'Two things have I asked of Thee,
Deny me them not before I die:
Remove far from me vanity and lies;
Give me neither poverty nor riches;
Feed me with the food that is needful for me,
Lest I be full and deny, and say, Who is the Lord?
Or lest I be poor and steal,
Or use profanely the name of my God.'

A fine specimen is in Ecclesiastes (x. 8-11)—

'He that diggeth a pit shall fall into it;
And whoso breaketh through a fence, a serpent shall bite him.
Whoso heweth out stones shall be hurt therewith;
And he that cleaveth wood is endangered thereby.
If iron be blunt, and one hath not whet the edge,
He must put forth strength: and wisdom is profitable to direct.
If the serpent bite before it is charmed,
Then there is no profit in the charmer.'

Ben Sira also has some fine specimens. The following may be cited, because of its similarity to some sentences of Jesus:—

'And stretch thine hand unto the poor,
That thy blessing may be perfected.

A gift hath grace in the sight of every man living,
And from the dead detain it not.
Fail not to be with them that weep,
And mourn with them that mourn;
Be not slow to visit the sick:
For that shall make thee to be beloved.'—vii. 22-36,

Jesús gives a beautiful specimen of the octastich in Matt. vi. 1-6, 16-18, in three tetrameter strophes, with an introductory couplet. These strophes are in synonymous parallelism, line for line, throughout the eight lines of the three strophes. There

are a few places where the Evangelist has marred the original line by his Greek translation, or by words of explanation, and by condensation. But the piece is so symmetrical that it is difficult to miss the original.

'Take heed that ye do not your righteousness before men,¹
Else ye have no reward with your Father.'²

This is the introductory couplet. Three kinds of righteousness are now taken up: almsgiving, prayer, and fasting. Between the prayer and the fasting, Matthew, as often in the Sermon on the Mount, has inserted other material relating to

prayer, namely, the Lord's Prayer, which is given by Luke in a more appropriate historical place,³ and a tetrastich as to forgiveness. The three strophes are as follows:—

1. 'When⁴ thou doest alms, thou shalt not be as the hypocrites:⁵
For they sound a trumpet before them in the synagogues and in the streets,
That they may have glory of men.
Verily I say unto you, They have received their reward.
But thou,⁶ when thou doest alms,
Let not thy left hand know what thy right hand doeth:
That thine alms may be in secret,
And thy Father which seeth in secret shall recompense thee.
2. When⁷ thou prayest,⁸ thou shalt not be as the hypocrites:
For they love to stand⁹ in the synagogues and on¹⁰ the streets,
That they may be seen of men to pray.
Verily I say unto you, They have received their reward.
But thou, when thou prayest,
Enter into thine inner chamber and close¹¹ the door:
And pray to thy Father which is in secret,
And thy Father which seeth in secret shall recompense thee.
3. When thou fastest, thou shalt not be as the hypocrites:
They¹² are of sad countenance, because they disfigure their faces,
That they may be seen of men to fast.
Verily I say unto you, They have received their reward.
But, thou, when thou fastest,
Anoint thy head and wash thy face:¹³
That thou mayest be seen of thy Father which is in secret,
And thy Father which seeth in secret shall recompense thee.'

The threefold reiteration in these parallel lines as to the three classes of righteous conduct is exceedingly powerful.

¹ The Greek adds the explanatory, *πρὸς τὸ θεαθῆναι αὐτοῖς*, which makes the line too long, and is tautological.

² Matthew as usual adds *τῷ ἐν τοῖς οὐρανοῖς*.

³ See THE EXPOSITORY TIMES, p. 453.

⁴ *ὅν* has been inserted as a connective.

⁵ Comparison with the other strophes makes it evident that there has been a transposition here, which has destroyed the measure of the two lines, and made them into one prose sentence. It is easy to restore the original.

⁶ 'Thou' should be inserted, as in the other two strophes.

⁷ *καὶ* is a Greek insertion.

⁸ There is a variation in the Greek between second singular and second plural, which is due to the inexactness of the translator. I do not hesitate to restore the second singular, which was evidently original throughout.

⁹ 'Pray' has been transposed in Greek from the next line. The parallel lines and other strophes show that it belongs there.

¹⁰ 'Corners' has been inserted to make it more specific.

¹¹ The Greek connects this clause with the following sentence because of its idiomatic use of the participle for the Hebrew verb.

¹² The Greek attaches *σκυθρωποὶ* to the 'hypocrites,' but the parallel lines show that it should be a statement respecting them at the beginning of the second line.

¹³ *μή-τοῖς ἀνθρώποις-ἀλλὰ* are insertions to make the statement more emphatic, but they destroy the measure of the line and the parallelism with the other strophes.

8. THE DECASTICH.

The decastich, a piece of ten lines, is used in Proverbs in the pentameter temperance poem (xxiii. 29-35); in the beautiful piece of recommendation of husbandry (xxvii. 23-27); also in a word of Agur (xxx. 1-10), which is regarded as an early specimen of the sceptical tendencies which are so strong in Ecclesiastes; in the riddle of the four little wise creatures (xxx. 24-28); and in the ten-lined strophes of the praise of Wisdom (Prov. i.-viii.). A fine specimen is given in Tobit (iv. 7-11), as follows:—

'Give alms of thy substance;
And when thou givest alms let not thine eye be grudging;
Neither turn thy face from any poor,
And the face of God shall not be turned away from thee.
If thou hast abundance, give alms accordingly;
If thou hast little, be not afraid to give according to the little:
For thou layest up a good treasure for thyself against the day of necessity.
Because alms delivereth from death
And suffereth not to come into darkness
For alms is an offering for all that give it in the sight of the Most High.'

A series of decastichs is found in the Words of Jesus when He commissioned His disciples (Luke x. 2-11)—

1. 'The harvest is plenteous,
But the labourers are few:
Pray ye therefore the Lord of the harvest,
That He send forth labourers into His harvest.¹
Go your ways: behold, I send you forth²
As lambs³ in the midst of wolves.
Be ye therefore wise as serpents,
And harmless as doves.⁴
Carry no purse, no wallet, no shoes:
And salute no man on the way.⁵
2. And into whatsoever house ye shall enter,
First say, Peace be to this house.⁶
And if a son of peace be there,⁷
Your peace shall rest upon it:
But if it be not worthy,⁸
Your peace⁹ shall turn to you again.
And in that same house remain,
Eating and drinking such things as they give
For the labourer is worthy of his hire.
Go not from house to house.¹⁰

3. And into whatsoever city ye enter,
And they receive you,
Eat such things as are set before you:
And heal the sick that are therein,
And say,¹¹ The Kingdom of God is come nigh.
But unto whatsoever city ye shall enter,
And they receive you not,
Go out into the streets thereof and say,
Even the dust which cleaveth on us from your city,
That which cleaveth to our feet, we wipe off against
you.¹²

The first of these strophes presents the prophet on his journey; the second, in his entry into a house; the third, on his entry into a city. The first strophe is composed of two tetrastichs and a closing distich. The second strophe has the same structure. The third strophe is composed of two antithetical pentastichs.

¹ These four lines are given by Luke here. But Matthew gives them (ix. 37, 38) as a prelude to the Call of the Twelve.

² Matt. x. 16a abbreviates by leaving out *ἀπάγετε*, but it is graphic and doubtless original.

³ Luke's 'lambs' are preferable to the 'sheep' of Matt. x. 16a.

⁴ These two lines are given by Matthew only, but they seem most appropriate to the context.

⁵ These two lines are from Luke. But see Matt. x. 9-10.

⁶ These two lines have been condensed in Matt. x. 12.

⁷ This Orientalism of Luke has been weakened into *ἡ οἰκία δεξιά* in Matt. x. 13a, probably in antithesis to ver. 13c.

⁸ This line in Matthew is reduced in Luke to *εἰ δὲ μήγε*.

⁹ The antithesis requires that 'Peace' should be here as in Matthew. Luke has shortened the line by leaving it out.

¹⁰ The last four lines are given only by Luke.

¹¹ The Evangelist has enlarged this line by inserting *αὐτοῖς* and *ἐφ' ὑμᾶς*. The phrase is *ἤγγικεν ἡ βασιλεία τοῦ θεοῦ* (Mark i. 15). See *Messiah of the Gospels*, p. 78.

¹² The best MSS., followed by R.V., give *εἰς τοὺς πόδας* before the verb. It is impossible to attach this to the previous line. It makes it too long, and is needed with the verb to make up the couplet. The Greek translation from the Hebrew has here, as elsewhere, obscured the measure by making the couplet into a single sentence of prose.

9. THE DODECASTICH.

The choicest specimen of pieces of twelve lines is in Proverbs (ix.) where the palace of Wisdom and the house of Folly are in antithesis—

1. 'Wisdom hath builded her house,
She hath hewn out her seven pillars :
She hath killed her beasts ; she hath mingled her wine ;
She hath furnished her table.
She hath sent forth her maidens to cry
Upon the highest places of the city,
Whoso is simple let him turn in hither :
As for him that is void of understanding, she saith to him,
Come, eat of my bread,
And drink of the wine which I have mingled.
Leave off, ye simple ones, and live ;
And walk in the way of understanding.
2. The woman Folly is clamorous ;
Simplicity, she knoweth nothing.
And she sitteth at the door of her house
On a seat in the high places of the city
To call to them that pass by,
Who go right on their way,
Whoso is simple let him turn in hither :
And as for him that is void of understanding she saith to him,
Stolen waters are sweet,
And bread eaten in secret is pleasant.
But he knoweth not that the Shades are there,
That her guests are in the depths of Sheol.'

The following is a fine specimen of a piece of twelve lines in the Wisdom of Jesus:—

'When once the master of the house is risen up and hath shut the door,
And ye begin to stand without and to knock at the door ;
And ye say,¹ Lord, Lord,² open to us.
He will say to you, I know you not whence ye are.
Then ye will begin to say, Lord, Lord,²
Did we not eat and drink in Thy presence,
And didst Thou not teach in our streets?³
Did we not prophecy by Thy name,
And did we not cast out demons by Thy name,
And did we not work miracles by Thy name?⁴
And He will say to you, I⁵ know not whence ye are.
Depart from Me, ye workers of iniquity.⁶

¹ The original would be in a synonymous line, 'and ye say,' the antithesis of which would be, 'He will say.' The use of participle λέγοντες, and the inserting of ἀποκριθεὶς before ἐρεῖ are prosaic.

² It is probable that 'Lord' was repeated as in the subsequent line according to Matthew, where, however, it is omitted by Luke. Matthew here changes that line into the third plural, which is better suited to his context.

³ These two lines are given only by Luke, and in the positive form. But Matthew's corresponding lines are given in the interrogative form, and are much more graphic and suited to the structure. If Matthew's lines belong here, all the lines as given must have been in the interrogative form.

⁴ These three lines are given only by Matthew. The Greek Matthew probably inserted πολλάς after δυνάμεις

There is no such adjective in the other lines, and it is improbable that the original gave it here.

⁵ Luke's third person is more in accordance with the first four lines than Matthew's first person.

⁶ Matthew and Luke differ in their rendering of the common Hebrew original. But their differences are due entirely to translation.

Matt. ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

Luke ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας.

Delitzsch properly renders in both cases—

סורו כפשי (כל) עמלי און

The only difference is the insertion of כל, which may or may not have been in the common original, or may have been added in the Greek of Luke.

This piece is given more in its original form by Luke (xiii. 25-27), but he omits three lines of the plea (8, 9, 10), which have fortunately been preserved by Matthew (vii. 21-23). They seemed

tautological in Greek prose; but are very forcible in the parallelism of Hebrew Wisdom. This plea of the hypocrite is one of the most pathetic in literature.

10. PIECES OF IRREGULAR FORMATION.

The literature of Wisdom does not always adhere to this exactness in its strophical organisation. Not infrequently, a fine artistic effect is produced by variation of the number of lines. We may refer to Job's vindication of himself, in the finest piece of ethics in the Old Testament (Job xxxi.), and to that wonderful representation of Creation and Providence Job xxxviii.-xxxix.

Many specimens of this kind are found in the Wisdom of Ben Sira and the Wisdom of Solomon. These are usually too long for our purpose. A short and excellent specimen is given in the Sayings of the Jewish Fathers, where the first strophe is a couplet, the second a triplet, the third a quintette, and the fourth a triplet, as follows:—

1. 'Who is wise? He that learns from every man:
For it is said, From all my teachers I get understanding.
2. Who is mighty? He that subdues nature:
For it is said, He that is slow to anger is better than the mighty,
And he that ruleth his spirit than he that taketh a city.
3. Who is rich? He that is contented with his lot:
For it is said, When thou eatest the labour of thy hands,
Happy art thou, and it shall be well with thee;
Happy art thou in this world,
And it shall be well with thee in the world to come.
4. Who is honoured? He that honours mankind:
For it is said, For them that honour Me, I will honour;
And they that despise Me shall be lightly esteemed.'—iv. 1-4.

Jesus gives a gem of this kind in Matt. v. 44-48; Luke vi. 27-28. The version of Luke is most accurate; but Matthew gives original lines

which are omitted by Luke. A careful criticism of both versions gives the following original. The piece begins with a pentameter couplet—

1. 'Love your enemies, do good to them that hate you;
Bless them that curse you, pray for them that spitefully use you.'¹

Each one of these exhortations is now taken up and unfolded in a couplet making four in all, or an octastich, as follows:—

2. 'If ye love them that love you, what thank² have ye?
For even sinners love those that love them.³
And if ye do good to them that do good to you, what thank have ye?⁴
For even sinners do good to those that do good to them.
And if ye salute your brethren, what thank have ye?
For even sinners salute their brethren.⁵
And if ye lend to them of whom ye hope to receive, what thank have ye?
For even sinners lend to sinners to receive as much again.'⁶

¹ Luke gives these lines in their original form. Matthew, however, gives only the first half of the first line and the second half of the second line. It is probable also that his 'persecute' is a later and more specific interpretation of the more general term given by Luke.

² Luke's *χάρις* also seems to be more original than Matthew's *μισθόν*.

³ Matthew's change to 'publican' is characteristic. It is not so probable as Luke's 'sinner.'

⁴ This couplet has been preserved by Luke only.

⁵ This couplet has been preserved by Matthew only. But we have to change it to the type of Luke, 'Gentiles' is hardly as good as the term 'sinners,' which seems to have been originally in each couplet.

⁶ This couplet is found only in Luke.

This octastich, in its structure, is the cube of two: two parts, two couplets in a part, and two

lines in each couplet. This charming piece is completed by a hexastich—

3. 'Love your enemies, and do good; and lend, never despairing;
And your reward shall be great, and ye shall be sons of the Most High:¹
For He maketh His sun to rise on the evil and the good,
And sendeth rain on the just and the unjust,²
And He is kind towards the unthankful and the evil;³
Be ye compassionate, even as your Father is compassionate.'⁴

This strophe begins with a couplet of exhortation and a promise of reward. Its central part is a synonymous triplet setting forth the compassion of God the Father, in order to the concluding line of exhortation to be merciful as He is merciful.

These specimens of the Wisdom of Jesus illustrate sufficiently His method and His literary style. They show us that, in the use of the poetic types of Hebrew Wisdom, He excels all the best masters. His Wisdom does not, however, go into the more elaborate constructions such as we find in the Book of Job, in the Song of Songs, Ecclesiastes, the Wisdom of Sirach, and especially the Wisdom of Solomon. These were types of Wisdom that could only be used in elaborate and carefully prepared writings. Jesus was not an author. He gives us no writings, and therefore we could not reasonably expect such elaborate pieces from Him. He confined Himself to the simpler types which alone were appropriate for oral instruction, and which alone could be impressed upon the minds of the disciples and easily recalled to their memory. The artistic structure of this Wisdom made it very easy for a Jew to retain it in memory. The Gentile Christians, unaccustomed to these types of Wisdom, would not easily understand them, or appreciate their poetic structure. Therefore, the Evangelists in writing for Gentiles took no pains to preserve their original forms of artistic beauty, but in many cases needlessly, and even intentionally, destroyed them. By criticism, higher and lower, we rediscover them, just as we rediscover the corre-

sponding forms of literature in the Old Testament; and when we see them, the teaching of Jesus does not lose in its ethical and religious value, because it appears in a more beautiful and a more artistic literary setting, it gains upon us by its freshness, realism, and inherent vigour. We are brought into closer fellowship with our Master as we see the pearls of wisdom falling from His holy lips, and catch some of the brilliance of His gems of speech as they shine into our hearts.

The Wisdom of Jesus, like the Wisdom of the Old Testament, the Apocrypha, and the Mishna, is ethical and practical. There is little of the religious element in it. And there is still less of the dogmatic. That is the reason why this teaching has been neglected by those who have emphasized ritual on the one side, and those who have emphasized dogma on the other. But we are entering into a more ethical period of the world's history, when men will look into Holy Scripture for guidance more in morals than in ritual or dogma. And it is just this literature of Wisdom which is the resort in Holy Scripture for the ethical, and they will ever find in Jesus Christ the Master of Wisdom, who was pure and holy in His own person, character, and life: and who taught His disciples in sentences of Wisdom that they must follow Him in a life of purity and holy love.

There is one writer in the New Testament who learned his Wisdom in the school of Jesus, and who has given us an ethical Epistle, which Luther, in his zeal for the righteousness of faith, was so blinded as to call an epistle of straw. It is really

¹ This couplet is given by Luke. Matthew gives the conception of the second half of the second line in his clause, 'that ye may be sons of your Father which is in heaven.' But he attaches it to his abbreviated couplet (ver. 44). Matthew usually changes 'God,' and so naturally 'Most High' into 'Father in heaven,' as we have seen already in many passages used in these articles.

² This beautiful couplet is preserved only by Matthew, who lets it follow immediately after 'that ye may be sons of your Father which is in heaven.'

³ This line is preserved only by Luke, who therefore attaches it to 'Sons of the Most High' by the connective *οτι*.

⁴ The phrase of Luke, *οικτιρμονες*, is certainly original. It is suggested by the context. The term of Matthew, however, *τελειοι* is of the nature of an ethical theoretical explanation, just as in Matt. xix. 21, *τελειος* is inserted as interpretive of the simpler words of Jesus (Mark x. 21), which have been retained essentially by Luke (xviii. 22). The addition 'Heavenly' to 'Father' is characteristic.

an Epistle whose every straw is gold; for, in form and content alike, it unfolds the Wisdom of Jesus for the Church of the future, a Church which will insist upon ethics and loving deeds as essential to

the Christian religion. The teaching of Jesus breathes through these jewelled sentences, and we can hear the Master Himself speaking with James when he tells us in this twelve-lined tetrameter—

‘Who is wise and understanding among you?
Let him show his works in meekness of wisdom.
But if ye have bitter jealousy and faction in your heart,
Glory not, and lie not against the truth,
This wisdom is not that which cometh down from above,
But is earthly, sensual, devilish.
For where jealousy and faction are,
There is confusion and every vile deed.
But the wisdom that is from above is first pure,
Then peaceable, gentle, easy to be entreated, full of mercy.
It has good fruits without variance and without hypocrisy;
And the fruit of righteousness is sown in peace for them that make peace.’

JAS. iii. 13-18.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xiv. 12.

‘Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father’ (R.V.).

EXPOSITION.

‘Verily, verily, I say unto you.’—The transition is marked by the Amen, Amen, which usually intimates such an advance in Divine disclosures as may need ratification, on account either of its greatness or of its strangeness to previous thought. So it stands here, not only in connexion with the words immediately following, but as bearing on all the rest of the disclosure.—T. D. BERNARD.

‘He that believeth on Me.’—One preliminary condition of work for God. And only one. No distinction of age, sex, connexion comes in.

‘The works that I do.’—Not physical miracles only, which are ‘wonders,’ ‘signs,’ or ‘powers.’ It is the works that He does for ever, the works that He is doing at this moment; the works that He was doing at the moment of His speaking in the hearts of the disciples.

‘Shall he do also.’—Not independently of Me, but along with Me.

‘And greater works than these shall he do.’—For the physical was the least of it all, however wonderful to look at. Greater because more unmingledly spiritual. Greater because more multitudinous. And greater because at the Father’s right hand I can do more than I can do here.

‘Because I go to the Father.’—The place of power. And as all the power to do the greater works comes from the Father, and as further it all comes to them by asking, and as finally the asking is successful when in His name, He being, with the Father will give them confidence that whatsoever they ask in His name believing they shall receive.

Our Greater Works.

Christ came to bring us to God. He left the Father and came into the world, that when He returned to the Father He might carry us with Him. For this is what we need, and this is all we need, to be restored to the fellowship of the Father. Adam’s state was perfect when he walked with God in the cool of the day. Our state is perfect when we are agreed, and God and we can walk together.

Now there is no way of getting to God but by Jesus Christ. ‘No one cometh unto the Father but by Me.’ Therefore the only thing we have to do in order to be restored to the Father is to be at one with Christ. ‘He that hath seen Me hath seen the Father.’ And the way to be at one with Christ is to believe on Him.

Accordingly, in the verse before our text, Jesus takes it for granted that belief on Him is the sole necessity for us. And He says that there are two ways of reaching it. Either we may believe Him for His own sake, or we may believe Him for His works’ sake. To the early disciples the first way was probably the easier. Hard as it must have been to admit the whole claim Jesus of Nazareth made, as when He said, ‘He that hath seen Me hath seen the Father,’ it was probably easier to admit it, and believe that He was in the Father and the Father in Him, than to look at the works and be persuaded by them. For the impression