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Since Cumorah: New Voices from the Dust, Part III. Secrecy in the Primitive Church

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Abstract: This series argues that the changing attitudes of biblical scholars toward basic questions about scripture allow room for claims made by the Book of Mormon. It discusses external evidences, the primitive church, Lehi, Zenos, the olive tree, and the Dead Sea Scrolls. The seventh part discusses secrecy in the primitive church and the resulting lack of records.

SINCE CUMORAH

NEW VOICES FROM THE DUST

Part 3
Secrecy
in the
Primitive
Church

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A Serious Loss:

When Eusebius, early in the fourth century, set his hand to the work which was to earn him the title "The Father of Church History," he was appalled at the dearth of materials available to work with. He found himself, so he says, walking an untrodden path in an empty desert; the voices of the ancient Church came to him, as he puts it, feebly and fitfully over a vast empty gulf.¹ A century earlier when Origen, the greatest theologian of the church, sought to present a clear and unequivocal explanation of the first principles of the gospel to his perplexed and wrangling generation, he had to confess that he could discover no authoritative statement of *any* of those principles in the literature of the church.²

From such sad cases it would appear that the early Church either kept no records or else that they were lost. Today we know what happened: The early literature of the Church was entirely lost and in its place another literature was substituted. As a result of recent discoveries, the student is now confronted with two quite distinct corpora of early Christian teaching. Just as pilgrims to the Holy Land have for many generations accepted Ommiad and Norman buildings and sixteenth century Turkish walls and gates as the authentic settings of biblical history, since the originals had long since ceased to exist, so the Christian world as a whole has long accepted as the voice of the original Church, documents which have nothing to do with that Church, but are later substitutes for a literature that disappeared at an early date. "The original literature," writes Schneemelcher, "was supplanted [*abgelöst*] by another literature very strongly influenced by the non-Christian environment."³

Why so? Because the original literature was a strange and dis-

turbing thing that the world could not stomach: "Early Christian literature had no predecessors and no successors, but appears as a completely alien intrusion into the Classical tradition, an incongruous and unwelcome interruption, an indigestible lump which, however, disappears as suddenly as it came, leaving the Schoolmen to resume operations as if nothing had happened."⁴ By the time "classical" Christian literature of the Schoolmen was just beginning, all the forms of the original old Christian literature, according to Overbeck, had ceased to exist.⁵

The transition took place roughly in three steps. Our synoptic Gospels are a product of the first of these steps. The fact that there are three Gospels instead of one and that each of these is full of variant readings in the earliest texts shows that we have here not the original New Testament but the results of "altering, eliminating . . . expanding" of earlier texts.⁶ Until the middle of the fourth century other gospels, such as those of the Hebrews and Egyptians, were accepted by the churches on an equal footing with those writings which later became canonical; that is to say, our synoptic Gospels have behind them a still older Christian background literature which became lost, but today is being rediscovered.⁷

The second step away from the original Christian literature was the systematic corruption of the record by the so-called Gnostics. These people made a practice of claiming to be the unique and secret possessors of the earliest Christian writings. To make good their claims, they did not hesitate to practise forgery, and they borrowed freely from any available source. Available sources included some genuine old Christian writings along with all the other stuff, and so it happens that while the

Gnostic writings are patently fraudulent, they nonetheless preserve a good deal of valuable material. The sifting of the wheat from the chaff in the Gnostic writings is a process that may go on for years to come.⁸

In the third phase of displacement, caution was thrown to the winds as Christian writers adopted the principle that any story that was edifying, whether true or not, could be safely treated as if it were true. Pseudoacts and pseudogospels were mass-produced, by borrowing freely from popular pagan myths and legends, while the earlier Apocrypha were supplanted by new and sensational miracle-tales.⁹

At every step of the development, the process was the same, namely the elimination of certain elements followed by the introduction of others to take their place. The impoverishment of the early heritage was quickly corrected by the process of "enriching" the remainder through a transfusion of new but very different material, which from then on was represented as the old original Christian heritage but was in reality what Schneemelcher calls "a literary fiction in the service of propaganda."¹⁰ One is reminded of the enterprise which removes certain vitamins from flour by one process and replaces them by another; only in this case instead of the original value being restored, something very different was substituted in its place, so that Christian literature from the third century on can rightly be designated as an "Ersatz."¹⁰

In the second century, Clement of Alexandria commented on the ways in which teachings of the early Church unavoidably and inevitably became lost. First of all, he says, things were lost through failure to write them down. Clement is aware, as Eusebius is, that the ancient Apostles didn't need to write everything down because "the

Archaeological sites like this are yielding an insight into the beliefs and practices of the early Christian Church.

Today we know what happened: the early literature of the Church was entirely lost and in its place another literature was substituted

blessed men of old possessed a marvelous power," but, significantly enough, this power is no longer had in the church, and so what is not written is lost. Tradition preserves such things for a time, but not indefinitely: ". . . things there are which though not noted down still remained for a while, but they are now being lost. Some of these things are now completely extinguished, having faded away in the mind from sheer neglect and lack of exercise."

But even things which are written down and carefully transmitted get lost, "for they undergo a process of constant change," and have to be continually interpreted. Interpreted by whom? "Either by the one who wrote the Scripture," says Clement, "or by another who has followed in his footsteps."¹¹ But where do we find such a one? Clement notes that there are things in his own writings which different readers are bound to interpret in different ways, making him say things he never intended—and there is nothing he can do about it!¹² Accordingly, Clement himself intends to play safe in high and holy matters by simply refusing to write what he knows, "fearing to write down the things I have kept myself from speaking; not that I begrudge

anything—for that would not be right—but simply that I am afraid they might fall into the wrong hands and lead people into further error: it would be as the proverb has it, 'like giving a sword to a baby,' that is, we might well be guilty of inciting them."¹³

The Policy of Reticence:

This last remark of Clement brings us to what is perhaps the most important factor in explaining the gaps and silences in the early Christian record, a thing that has been constantly ignored or minimized by students, namely the deliberate policy of reticence and secrecy that meets us at every step in the study of ancient Christian documents. The word "secrecy" has connotations which can be misleading here. There is nothing whatever in the secret teachings of the early Christians which seeks to beguile or mystify, nor is there the hush-hush and top-secret mentality of the later Gnostics.

On the contrary, the rationing of information by and among the early Saints was in accordance with a clearly stated policy by which no one was to be denied any teaching which he was ready to receive. And when was one ready to receive in-

formation? As soon as one sincerely sought and asked for it. When the Lord warned the Disciples against giving their treasures to those who, like domestic animals, would not know how to appreciate them or what to do with them, he immediately added instructions as to who *should* receive, namely, "every one that asketh." (Matt. 7:6-8.) A more magnanimous policy could not be imagined, giving freely to all who ask and withholding only from those who do not want holy things and would accordingly be harmed by them.

The policy is familiar from the early Jewish writings as well. The so-called *Manual of Discipline* warns the faithful: "Do not give these things to the Children of the Pit, *because* they do not study them, neither do they seek them."¹⁴ There is no snobbishness here: Israel has lost the secret things, the Dead Sea Scrolls repeatedly observe, because Israel has fallen away and lost interest in them. Likewise, these things are secrets kept from the world simply because the world will not receive them. Neither the early sectarians nor the Christians wanted or expected high and holy things to become the property of a humanity that remained recalcitrant and unregenerate. "The belief in secret lore entrusted only to the few initiated was persistently maintained throughout the centuries," according to Kohler.¹⁵ The Scrolls constantly speak of the knowledge possessed by the Saints as "the secret counsel" or "the secret plan of God" kept secret because only faithful Israel was worthy or able to receive it, and in the Scrolls faithful Israel is but a small remnant.¹⁶ It has long been known that the terms Nazorene, Zaddikim (also Zadokites, sons of Zadok), and Hasidim all refer to "those who keep the secret" or "those who abide by the covenant," the two concepts

being virtually identical.¹⁷

A few well-known quotations from the New Testament should be enough to establish the reality of reticence as an essential principle of the gospel teaching. Consider such phrases as the following:

“. . . it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.”

“. . . they have ears to hear, and hear not: . . .”

“. . . as they did not *like* to retain God in their knowledge, God gave them over to a reprobate mind, . . .” (Italics added.)

“All men cannot receive this saying, save they to whom it is given.”

“. . . he taught them many things by parables, . . . as they were able to hear it.”

“And they understood none of these things: and this saying was hid from them, . . .”

“If I tell you, ye will not believe:”

“If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?”

“This is an hard saying; who can hear it? . . . Doth this offend you?”

“Why do ye not understand my speech? even because ye cannot hear my word.”

“My sheep hear my voice, . . .”

“I have yet many things to say unto you, but ye cannot bear them now.”

“. . . we cannot tell what he saith.”

“. . . the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.”

“. . . the light shineth in darkness; and the darkness comprehended it not.”

“. . . as yet they knew not the scripture, . . .”

He appeared “not to all the people, but unto witnesses chosen . . .”

“. . . they . . . were forbidden of the Holy Ghost to preach the word in Asia,”

“Hearing ye shall hear, and shall not understand;”

“. . . I . . . could not speak unto you as unto spiritual, . . . I have fed you with milk, and not with meat; . . .”

“. . . unspeakable words, which it is not lawful for a man to utter.”

“. . . by revelation he made known unto me the mystery; . . . Which in other ages was not made known. . . .”

“. . . the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:”

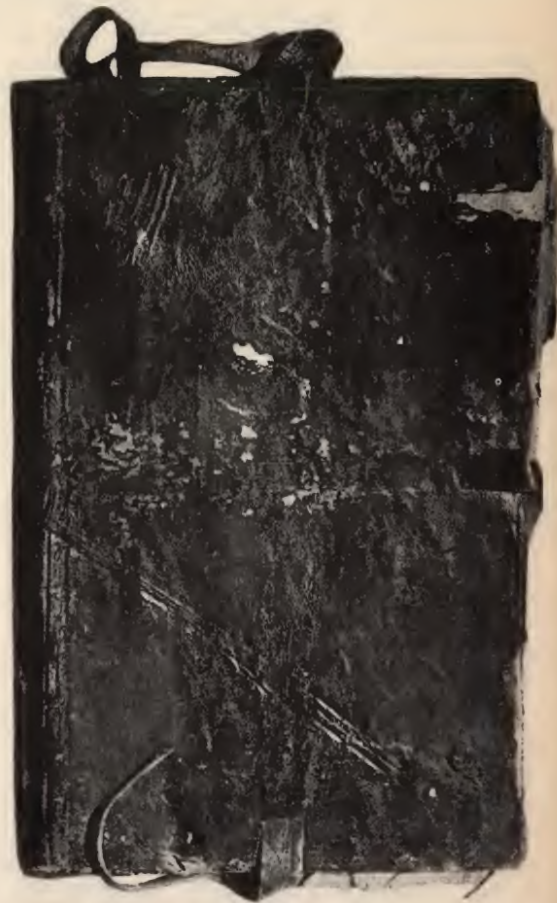
“. . . many things . . . hard to be uttered, seeing ye are dull of hearing.”

“. . . many things . . . I would not write with paper and ink; but I . . . come unto you and speak face to face, . . .”

In each of these sayings (and there are many others) it is apparent that something is being withheld, and it is also apparent that it is being held back not arbitrarily but for a good reason, namely, that people are not ready to receive it. It is also apparent that people are to be given knowledge as they are able to receive it, so that the mysteries of the kingdom are imparted by degrees. There are, as it were, automatic safeguards built into the teaching to protect sacred things from common misunderstanding and to protect the unworthy from damaging themselves with them. God, according to Justin Martyr, has hidden the truth from the smartest doctors of the Jews whose own warped minds render them incapable of grasping it.¹⁸ When John the Baptist was hailed before the Jewish doctors, according to Josephus, he told them: “I will not reveal to you the secret that is among you, *because you have not desired it.*”¹⁹ (Italics added.) One receives as one is able to receive.

(Continued on page 326)

Volume from the Nag-Hamadi library. Book is believed to be as old as some of the scrolls recently discovered.



Since Cumorah

(Continued from page 311)

An interesting variation of this theme is the teaching that Jesus appears in different ways to different people. Origen knows the doctrine, but it is more fully developed in ancient *Logia* and the newly discovered Gospel of Philip, which tells us that to angels Jesus appears as an angel but to men as a man, since everyone "comprehends" only what he is like.²⁰ Hence, another early writing reminds us, we can understand God only to the degree to which we are like God.²¹ This is close to the teaching of the Apostles, that the time shall come when we shall see God as he is, for we shall be like him,²² and to the doctrine of eternal progression: As God is, man may become.

Techniques of Concealment:

The earliest Christian Apocrypha, especially those dealing with the Lord's teachings after the resurrection, are represented as extremely secret, but always with the understanding that they are to be given without hesitation to those who really want them. Thus in an early text Peter explains his policy in dealing with Simon Magus, who wants to discuss the mysteries with him:

"It is important to have some knowledge of the man . . . if he remains wrapped up and polluted in obvious sins, it is not proper for me to speak to him at all of the more secret and sacred things of divine knowledge, but rather to protest and confront him, that he cease from sin, and cleanse his actions from vice. But if he insinuates himself, and leads us on to speak what he, as long as he acts improperly, ought not to hear, it will be our part to parry him cautiously."²³

Simon is to be told nothing until he has learned repentance. This,

it will be recalled, was the policy of John the Baptist in dealing with the men who came out from the schools to heckle him and of Jesus when the Schoolmen laid clever traps for him.²⁴ Accordingly, when Simon Magus insists on discussing the mysteries of godhead, Peter remarks, "You seem to me not to know what a father and a God is: but I could tell you both whence souls are, and when and how they were made; only it is not permitted to me now to disclose these things to you."²⁵ Peter explains that

THANK GOD FOR APRIL

BY SOLVEIG PAULSON RUSSELL

*Thank God for April
When the heart leaps high
To see the flush of springtime
In an April sky,
To see green worlds reflected
In the dancing drops of rain
That pause before they scamper
From the window pane.*

*Thank God for April
When petticoats of gold
Flutter fragile loveliness
Where daffodils unfold,
And all the pulsing things of earth
Are eagerly unfurled
To add enchanting beauty
To God's good world.*

because of the wickedness of men, "God has concealed his mind from men," and that the Christians are under obligation "to honor with silence the very highest teachings."²⁶

When the sincere investigator Clement asks Peter about the fate of his parents who never heard the gospel, Peter remarks, "Now, Clement, you are forcing me to discuss things we are not allowed to talk about," but offers to explain things "so far as it is allowed,"²⁷ with the understanding that "with the passing of time the more secret things

will be disclosed to you."²⁸ When Clement later ventures a bit of learned speculation about the anointing of Adam to be a high priest, Peter becomes angry and rebukes him "for thinking we can know everything before the proper time."²⁹

A well attested *Logion* preserved in the Clementine writings quotes Peter as saying, "Let us remember that the Lord commanded us saying, 'Guard those secret things [*mysteria*] which belong to me and the sons of my house.'³⁰ A variation of this, "keep my secret, ye who are kept by it!" was often quoted by the church Fathers and is found in the very early Odes of Solomon.³¹ Commenting on it, Lactantius wrote, "We do not make a practice of defending and discussing this thing publicly, because, with the help of God, we quietly keep his secret to ourselves in silence . . . for it is proper to withhold and conceal the mystery with all possible care—especially so for us who bear the name of believers."³²

We have cited the Clementine Peter here as representative of all the early apocryphal teachings regarding the secrecy and reticence of the preaching. "Nothing is harder," he says to Clement, "than to reason about the truth in the presence of a mixed multitude of people. . . . I try for the most part, by using a certain circumlocution, to avoid publishing the chief knowledge concerning the Supreme Divinity to unworthy ears."³³ This recalls the Lord's admonitory introduction to teachings of particularly momentous import: "Who hath ears to hear, let him hear."³⁴ "The Mysteries of the Faith," says Clement of Alexandria, "are not to be disclosed indiscriminately to everyone, since not all are ready to receive the truth."³⁵

There is a sound pedagogical principle involved here: "The teaching of all doctrine," says Peter

in the *Recognitions*, "has a certain order: there are some things which must be delivered first, others in the second place, and others in the third, and so on, everything in its order. If these things be delivered in their order they become plain; but if they be brought forward out of order, they will seem to be spoken against reason."³⁶ That is why he rebuked the youthful Clement for wanting "to know everything ahead of time." Elsewhere he explains that the Lord "has commanded us to go forth to preach, and to invite you to the supper of the heavenly king . . . and to give you your wedding garments, that is to say, the privilege of being baptized. . . . you are to regard this as the first step of three, which step brings forth thirty commandments, as the second step does sixty and the third one hundred, as we shall explain to you more fully at another time."³⁷ This reminds one of Paul's rationing of the teaching to the saints,³⁸ but the three steps are significant. Papias says that the Apostles taught that the 30, 60, and 100 "are the gradation and arrangement of those that are saved, and that they advance through steps of this nature," referring definitely to three degrees of glory.³⁹ The very early *Testament of Our Lord Jesus Christ* opens with the admonition that the document is to come into the hands "only of proven saints who dwell in the third order (or level) next to the mansion of my Father who sent me."⁴⁰

Here we see the teachings rationed with respect not merely to outsiders but within the Church itself. At the beginning of the second century, Ignatius wrote to the Saints at Tralles who had asked him for a letter about the mysteries: "I would like to write to you of heavenly things (or of things more full of mystery), but I fear to do so, lest I should inflict injury on you who are but babes . . . you would be strangled by such things."⁴¹ In

the same spirit Clement of Alexandria, as we have seen, refused to commit certain things to writing because giving them to the churches of his day would be like giving a sword to a baby.

Nearly all the earliest Christian writings are addressed "to secret societies of initiates," usually with strict instructions that their circulation be carefully limited.⁴² Typical is the newly found *Apocryphon of James*, which begins: "Since you have asked me to send you a secret book of revelation, which was given to me and to Peter by the Lord, I cannot refuse or be silent. . . . But I . . . send it to you and to you alone. . . . Take care not to let this book of the Lord be communicated to many. The Savior did not want it transmitted to all the Twelve."⁴³

ONLY A SECOND

BY JAN GUDMUNDSON

Seconds

Can change life to death.

Seconds

Can change laughter to tears.

Minutes

Can mean defeat.

Minutes

Can change the course of life.

Hours

Can bring the fulfilment of a dream.

Hours

Can change day to night.

Days and months

Can find a cure for disease.

Days and months

Can change a soul to look to God.

Life is made up

Of seconds, minutes, hours,

Days, months, and years

Which change and shape

Existence.

These can change

For better or worse

In tragedy or new life.

These are so short in comparison

To Eternity,

And yet,

These make Eternity!

In one Clementine writing, Clement is ordered by Peter "to hide this revelation in a box, so that foolish men may not see it."⁴⁴

And in a Clementine epistle, Peter writes to James: "Please do not give over any of the writings I send to you to the Gentiles; transmit them only to those who have been tried and proven:" specifically they are to be given to "the seventy-two" just as Moses shared his revelations with a like number of elders. This is interesting because Eusebius quotes an authentic statement of Clement, that the Lord after the resurrection gave the Gnosis only to Peter, James, and John, who in turn passed it down to the Twelve and the Seventy-two.⁴⁵

The circulation of early teachings was further limited by the difficulty of the idiom in which they were originally written, as Chrysostom noted long ago.⁴⁶ But to make things still more difficult, they were often written in a special jargon, a "special language," in fact, which is now coming in for a good deal of attention.⁴⁷ Persecuted minorities have a way of shutting themselves in and developing a secret idiom of their own to circumvent the watchful malice of their oppressors.⁴⁸ Some of the writings in the Dead Sea Scrolls, for example, "may be said, with some slight exaggeration, to have been written in code," just as were such important Jewish Apocrypha as Daniel, Enoch, the Testament of the Twelve Patriarchs, and the Sibylline Oracles.⁴⁹ The important Odes of Solomon have been described by one of their editors as "a cipher within a cipher"⁵⁰ Indeed, the original meaning of "Apocrypha" is secret writing—writing too holy to be divulged to a cynical and unbelieving world: "An apocryphal book," writes M. R. James, "was—originally—one too sacred and secret to be in every one's hands: it must be reserved for the initiate, the inner circle of believ-

ers.”⁵¹ The theory was that “all these things were hidden from ordinary mortals; they were known to the great national heroes of the past, Enoch, Noah, Abraham, Moses, and others, having been revealed to them by angels. . . .”⁵²

A. D. Nock finds in the New Testament itself “writings by men of esoteric piety addressed only to their spiritual brethren,”⁵³ and Riesenfeld now maintains that the Gospel of John consists largely of Jesus’s “meditations” uttered confidentially in the circle of his Apostles.⁵⁴ “When we open the Septuagint and the New Testament,” writes Nock, “we find at once a strange vocabulary . . . the product of an enclosed world living its own life, a ghetto culturally and linguistically; they belong to a literature written entirely for the initiated.”⁵⁵ It is this which has rendered “the strange world of the New Testament” so “baffling” and “exotic,” according to Professor

Cross.⁵⁶ The peculiarity consists not in the invention of new words but in the use of familiar words in a new and unfamiliar context, “to express a new category” of things.⁵⁷ An exact parallel to this is the Latter-day Saint adoption of such legal and specialized words as testimony, endowment, sacrament, conference, sealing, etc., in contexts which the outside world does not understand.⁵⁸

The special interpretation which the sectaries and the early Christians put on familiar words must not be confused with the later practice of allegorical interpretation, Cullmann reminds us. John’s writings especially, he points out, are full of double meanings, but in John this is no mere literary conceit but the conveying of information to those who have ears to hear.⁵⁹ A recent find illustrates this principle by the best-known of all parables, that of the Good Samaritan. To an outsider this is a story of the

loftiest humanitarian and moral purpose, completely satisfying in itself. Yet it would now appear that no early Christian could possibly have missed the real significance of the wine and oil that heal the wounded man as standing for the sacrament and the anointing that restore the ailing human soul to a healthy state, thanks to the intervention of the Lord, who is the Good Samaritan.⁶⁰

The newly discovered apocryphal writings, both Jewish and Christian, refer with surprising frequency to the plan of salvation as a hidden or buried treasure. They accept the doctrine, as expressed by Lactantius, that “God has hidden the treasure of wisdom and of truth,” so that the wise men of the earth have never been able to find it by their own efforts.⁶¹ Down through the ages God has opened his treasury to the faithful few who have proven true to the covenant and permitted them to share the

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secret knowledge of his plans: "The treasury of the holy King is flung open, and they who worthily partake of the good things therein do rest, and resting they shall reign."⁶² In the *Recognitions*, Peter explains that God has always concealed the kingdom, like a rich treasure, "yet he has caused the report of it, under various names and opinions, to be spread abroad through the successive generations, to the hearing of all." All men, that is, have at some time or other received some inducement to take at least a preliminary step in the direction of searching for the gospel; all men are accordingly under obligation to look further—none is without some report of the treasure, no matter how distant, ". . . so that whoever should be lovers of what is good, hearing the report, might be led to inquire."⁶³ The parallel to Alma 32 is striking. It is Christ who moves men to seek, according to Peter, and it is to him directly that they should turn for guidance in their search, being moved ". . . not from themselves, but from Him who has hidden it, so they should pray that the success and the way of knowledge might be given to them: which way is open only to those who love truth above all the good things of this world; and on no other condition can anyone even begin to understand it. . . ."⁶⁴ Again the free and liberal access to all men, and again the foolproof built-in controls against those who do not seek with pure intent. A famous *Logion* of Jesus, now attested in the Gospel of Thomas, enjoins all to be diligent seekers: "Let not him who seeks the Father cease until he finds him; and having found him, let him be amazed; and being amazed he shall reign, and reigning he shall rest."⁶⁵ (*To be continued.*)

FOOTNOTES

¹Eusebius, *Church History*, I, 1.

²Origen, *Peri Archon*, I, 2, 4, 6-10.

³W. Schneemelcher, *Neutestamentliche Apokryphen* (1959), I, 33.

⁴H. Nibley, in *Church History*, 30 (1961), p. 13, following A. Norden.

⁵F. Overbeck, *Ueber die Anfänge der patristischen Literatur* (Basel, 1954), pp. 23f.

⁶Schneemelcher, *op. cit.*, I, 14, 32f, 43, 47.

⁷J. Leipoldt, in *Religionsgeschichte des Orients in der Zeit der Weltreligionen* (Leiden: Brill, 1961), pp. 6-7.

⁸See *The Improvement Era*, 68 (January 1965), pp. 35ff.

⁹Schneemelcher, *op. cit.*, I, 51. Even the older Apocrypha were "forced out by the new popular literature of edification." *Ibid.*, pp. 34f.

¹⁰*Ibid.*, I, 14, 33, 51.

¹¹All these quotes from Clement of Alexandria, *Stromatum*, I, i, in J.-P. Migne, *Patrologia Graeca*, VIII, 704.

¹²*Ibid.*, 705.

¹³*Ibid.*, 704.

¹⁴*Manual of Discipline* (IQS), V, 11.

¹⁵K. Kohler, *Jewish Quarterly Review*, NS XI (1920), p. 147.

¹⁶Typical expressions are in the *Zadokite Fragment*, III, 13-15; the *Battle Scroll* (*Milhama*), XVII, 8-9; *Manual of Discipline*, IV, 6; V, 10; VIII, 11f; IX, 16-17; XI, 5, 19; Talmud, *Sab.* IX, 3-4.

¹⁷H. Zimmern, in *Zeitschrift d. deut. Morgenländ. Ges.*, 74 (1920), p. 433; M. Black, *The Scrolls and Christian Origins* (New York, Scribner's 1961), pp. 67-71; R. Eisler, *Jesuus Basileus* (Heidelberg, 1930), II, 21f, 698f; Talmus, *Erub.* VI, 11.

¹⁸Justin, *Dialogue*, 55:3, 120.

¹⁹From the *Slavic Halosis*, text in R. Eisler, *op. cit.*, II, 9.

²⁰Gospel of Philip, 105:28ff, 106:1. ". . . he revealed himself as they would be able to see him . . . to the great as great . . . to the small as small; to angels as an angel, to men as a man . . ." So also in the very early *Epistle of the Apostles*, (Aethiop.) c. 14 (25); (Coptic) c. VII; and Origen, *Against Celsus*, VI, 77, in *Patrologia Graeca* XI, 1416; the *Odes of Solomon*, No. 3; the *Thanksgiving Hymns*.

²¹So the *Gospel of Truth*, p. 21, (f XIr), a common Gnostic teaching.

²²1 John 3:2; 1 Cor. 13:12.

²³*Clementine Recognitions*, II, 4.

²⁴Matt. 3:9f; Luke 3:9; Matt. 21:23f; Mark 11:28-33; Luke 20:2-8; etc.

²⁵*Clementine Recognitions*, II, 60.

²⁶*Ibid.*, I, 15, 23.

²⁷*Ibid.*, I, 52.

²⁸*Ibid.*, VI, 25.

²⁹*Ibid.*, I, 47-48.

³⁰*Clementine Homily*, XIX, 20, in *Patrologia Graeca* II, 441.

³¹Discussed by R. Harris, *The Odes and Psalms of Solomon* (Cambridge University, 1909), p. 101.

³²Lactantius, *Divine Institutes*, VIII, 26, cit. Harris, l.c.

³³*Clementine Recognitions*, III, 1.

³⁴Discussed by M. Peuch, in *Vigiliae Christianae*, 12 (1958), pp. 186f.

³⁵Clement of Alexandria, *Stromat.*, I, xii, in *Patrologia Graeca* VIII, 753.

³⁶*Clementine Recognitions*, III, 34.

³⁷*Ibid.*, IV, 35.

³⁸Acts 15:23, 29; discussed in the ancient *Apostolic Constitutions* (a Clementine writing), VI, 12, in *Patrologia Graeca*, I, 941ff.

³⁹Cited in Irenaeus, *Adv. Haereses*, V, 36. Papias is one of the earliest of all church Fathers.

⁴⁰*Test. Dom. n. J. Christi*, Rahmani,



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ed., I, xviii (pp. 22f). The Syriac word is equivalent to the Greek *taxis* and the Latin *ordo*, and refers, according to Rahmani, to the third heaven. Cf. the *Gospel of Truth*, 21:4-6, where "only the living who are in the Book of Life" are to receive these teachings.

⁴¹Ignatius, *Epist. ad Tralles*, c. 5.

⁴²P. Batiffol, in *Revue Biblique*, 1911, p. 32.

⁴³*Apocryphon of James*, 1:8-25, M. Peuch, trans., in *Vigiliae Christianae*, 8 (1954).

⁴⁴M. R. James, *Apocryphal New Testament*, p. 520.

⁴⁵*Clement, Epistle in Patrologia Graeca*, II, 25, 28-32; cf. Eusebius, *Church History*, III, 32.

⁴⁶John Chrysostom, *De obscuritate prophetarum*, ii, in *Patrologia Graeca* 56:178, notes that since it is impossible to translate perfectly from one language to another, there always must be an element of obscurity in the teaching of scriptures.

⁴⁷B. J. Knott, "The Christian 'Special Language' in the Inscriptions," in *Vigiliae Christianae*, 10 (1956), 65-79.

⁴⁸The early Christians like the Jewish sectaries of the desert were an "underground" movement, J. Jeremias, in *Zeitschrift für Neutestamentliche Wissenschaft*, 42 (1949), 184-194.

⁴⁹J. Teicher, *The Habakkuk Scroll*, p. 47.

⁵⁰R. Harris, *Odes and Psalms of Solomon*, p. 121.

⁵¹M. R. James, *op. cit.*, p. xiv.

⁵²M. Oesterley, *Introduction to the Books of the Apocrypha* (New York, Macmillan, 1935), p. 71.

⁵³A. D. Nock, in *Journal of Biblical Literature*, 52 (1933), p. 132.

⁵⁴Cited by R. Marle, in *Etudes*, 302 (1959), p. 71.

⁵⁵Nock notes that the former explanation of the peculiar language of the New Testament as being simply vulgar Greek no longer holds, since there is in the Koine "nothing corresponding to the Semitic flavor of the early Christian writers. Nothing could be less like the Pauline letters than the majority of documents" collected by Deissman to illustrate the prevailing Greek idiom of the day. *Op. cit.*, p. 138.

⁵⁶F. Cross, in *Christian Century*, August 24, 1955, p. 971.

⁵⁷Nock, *op. cit.*, p. 132.

⁵⁸Justin, *Dialogue* 100, gives a list of such words, as does Nock, *op. cit.*, pp. 134f, and H. Gressman, *Ursprung der Gnosis*, p. 335.

⁵⁹O. Cullmann, *Urchristentum und Gottesdienst* (Zürich, 1950), pp. 51f.

⁶⁰*Gospel of Philip*, 126.

⁶¹Lactantius, *Divine Institutes* in *Patrologia Latina*, 6:452; so Tatian, *Orat.* 6; this is the "Treasure of Light," e.g. in *Second Book of Jeu*, C. Schmidt, ed., in *Texte u. Unters.*, VIII, 196.

⁶²*Acta Thomae*, Bonnet, ed., (p. 243). The theme is developed at length in the very early hymn called "The Pearl." These are the "pearls" and "treasures" of the New Testament, G. Quispel, in *Vigiliae Christianae*, 12 (1958), 186f.

⁶³*Clementine Recognitions*, III, 53-58.

⁶⁴*Oxyrhynchus Logion* No. 9 (2); *Gospel of Thomas*, Logion No. 2, cf. Nos. 81, 88, 96; *Gospel of Truth*, 17:3ff.