

THE AGRAPHA.

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AGRAPHA is the name of the traditional sayings of Jesus reported by authors who did not derive them from the Gospels but from oral tradition.

The term "agrapha" was first used by Körner in his *De sermonibus Christi ἀγράφοις*, Lipsiæ, 1776, in which he gives sixteen such agrapha. Since that time collections of agrapha have been made by several writers, and the material reached its climax in the work published by Alfred Resch, *Agrapha: Ausserkanonische Evangelien-Fragmente in möglichster Vollständigkeit zusammengestellt und quellenkritisch untersucht*, Leipzig, 1889 (forming part of the fifth volume of *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, edited by Gebhardt and Harnack). Before Resch, Hofmann in his *Leben Jesu nach den Apokryphen* (Leipzig, 1851); Westcott in his *Introduction to the Study of the Gospels* (London, 1860, Boston, 1867); Schaff, *History of the Christian Church*, Vol. I., (New York, 1882), had published lists of agrapha. Following Resch, Nestle published a list of agrapha in his *Novi Testamenti Graeci Supplementum* (Lipsiæ, 1896),¹ and in the same year Ropes *Die Sprüche Jesu, eine kritische Bearbeitung des von A. Resch gesammelten Materials*² (forming part of Vol. XIV. of the texts published by Gebhardt and Harnack). This list does not exhaust the literature. In the following, references are only made to Hofmann, Westcott, Schaff, Nestle, and Ropes. According to the latter, the traditional sayings may be divided as follows: (1) Sayings which tradition has not conceived of as agrapha; (2) passages erroneously quoted as sayings of the Lord; (3) worthless agrapha; (4) eventually valuable agrapha; (5) valuable agrapha. To the latter class may be

¹The preface is dated Ulm, July 1896.

²The preface is dated Harvard University, Cambridge, Mass., U. S. A., June, 1896.

reckoned fourteen sayings, including 1 Thess. iv. 15-17; Revel. xvi. 15; John vii. 53-viii. 2 (the pericope of the woman taken in adultery), and a saying contained in the Talmud (not mentioned by Resch). According to Ropes there are only *ten* agrapha. Nestle mentions twenty-seven; Hofmann, twenty-three; Schaff mentions twenty-three, and Westcott thirty-two (twenty-one being traditional sayings in the proper sense of the term, and eleven variations of evangelic words).¹ There are altogether sixty-one agrapha, or, counting also the agrapha found of late, sixty-seven. They are as follows:²

1. And to remember the words of the Lord Jesus, how he himself said: "It is more blessed to give than to receive."

Acts xx. 35. Not mentioned by Nestle. In the *Teaching of the Apostles*, I. 5, these words appear as "happy is he that giveth according to the commandment." In the *Constit. Apost.* iv. 3, this saying occurs as: "since even the Lord says 'The giver was happier than the receiver.'" In Clem. Rom. I. 2 we find it under the form "more gladly giving than receiving." Schaff describes our saying as "pregnant with rich meaning, and shining out like a lone star all the more brilliantly."

2. Our Lord Jesus Christ said: "In whatsoever I may find you, in this will I also judge you."

Justin Martyr, *Dialog.*, ch. 47; comp. also Clem. Alex., *Quis Dives*, § 40; Cyprian, *De mortalitate*, ch. 17. Somewhat different Nilus: "such as I may find thee, I will judge thee, saith the Lord."

3. Jesus said to his disciples "ask great things, and the small shall be added unto you; and ask heavenly things and the earthly shall be added unto you."

Clem. Alex., *Stromata*, I. 24; Origen, *De orat. libell.*, § 2; comp. also Ambrose, *Epist.*, xxxvi. 3.

4. Rightly, therefore, the Scripture in its desire to make us such dialecticians, exhorts us: "Be ye skilful money-changers," rejecting some things, but retaining what is good.

Clem. Alex., *Stromata*, I. 28. This is the most commonly

¹It will be understood why we quote in the present collection what Westcott terms variations, since there exists a difference of opinion. The few other quotations which we made from Ropes's work find their explanation in the remarks to the respective sayings.

²The translation here given is that published in the *Ante-Nicene Fathers*, published by the Christian Literature Co., New York; quotations not found here have been translated by the present writer.

quoted of all traditional sayings. Resch gives sixty-nine passages. According to Delitzsch (*Ein Tag in Kapernaum*, p. 136) the meaning is: "exchange the less valuable for the most valuable, esteem sacred coin higher than common coin, and highest of all the one precious pearl of the gospel." Rénan (*Vie de Jésus*, ch. xi. p. 180, fifth ed.) regards this saying as an advice of voluntary poverty. Westcott explains "put your talents to good use" (*Introd.*, fourth ed., 1872, p. 459), but this explanation Ropes regards as unhappy, who believes that the meaning is: we should distinguish between good and bad coin. This is also Schaff's opinion, who in quoting the saying adds "i. e., expert in distinguishing the genuine coin from the counterfeit."

5. In the Gospel according to the Hebrews, which the Nazarenes used to read, it belongs to the gravest offences when "one has afflicted the spirit of his brother."

Hieron., *In Ezech.*, 18. 7; not quoted by Nestle, Hofmann Schaff, Westcott.

6. As we also read in the Hebrew Gospel: "The Lord said unto his disciples: 'Never be joyful, except when ye have seen your brother in love.'"

Hieron., *In Ephes.*, 5. 3. 4; not quoted by Nestle.

7. For the Lord saith: "Ye shall be as lambs in the midst of the wolves." And Peter answered and said unto him, "What, then, if the wolves shall tear in pieces the lambs?" Jesus said unto Peter, "The lambs have no cause after they are dead to fear the wolves. And do you fear not those who kill you and can do nothing to you; but fear him who after you are dead hath power over soul and body, to cast them into hell-fire."

Clem. Rom. II. 5; not quoted by Nestle, Schaff; Westcott regards it as a variation.

8. "I will choose to myself the good; those good ones whom my Father in heaven has given me."

Eusebius, *Theophania*, IV. 13; not quoted by Hofmann.

9. It is written in a certain gospel which is called "according to the Hebrews," if any please to receive it, not as an authority, but as an illustration of the subject before us: Another rich man said to him, Master, what good thing shall I do to live? He said to Him, 'man, fulfil the law and the prophets.' He answered Him, I have fulfilled them. He

said to him: 'go, sell all that thou hast, and distribute to the poor, and come, and follow me.' but the rich man began to scratch his head, and it did not please him. And the Lord said to him: 'How sayest thou I have fulfilled the law and the prophets, since it is written in the law thou shalt love thy neighbor as thyself; and lo! many of thy brethren, sons of Abraham, are clothed in filth, dying of hunger; and thy house is full of many goods, and nothing at all goes out of it to them?' And he turned and said to Simon His disciple, who was sitting by them: 'Simon, son of Joannes, it is easier for a camel to enter the eye of a needle than for a rich man (to enter) into the kingdom of heaven.'

Origen (Latin comm.), *In Matt.*, tom. xv. § 14; not quoted by Nestle, Schaff, Westcott, Hofmann.

10. "But ye seek to increase from little, and from greater to less. When ye go and are bidden to dinner, sit not down in the highest place, lest a more honorable man than thou come, and he that bade thee come and say to thee, Take a lower seat, and you be ashamed. But when thou sittest down in a lower seat, and a less honorable man than thou come, then he that bade thee will say unto thee, Go up higher; and this will be profitable to thee."

Codex Bezae (D) at the end of Matt. xx. 28; not quoted by Nestle; Schaff and Westcott only mention the first clause. The Christian poet Juvencus of the fourth century has incorporated our saying in his poetic *Hist. Evang.*, III. 613 et seq.

To these sayings Ropes adds the following, not mentioned by the others:

11. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Apocal. xvi. 15.

12. John vii. 53-58, 11, based upon the Gospel according to the Hebrews according to Papias is said to have contained also a history of "a woman who was accused of many sins before the Lord."

Euseb., *Hist. Eccles.*, III. 39.

13. For this we say unto you by the word of the Lord, that we, that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. "For

the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air"; and so shall we ever be with the Lord.

1 Thess. iv. 15-17.

14. Rabbi Eliezer was seized on the charge of being a Christian. The judge said to him: Thou, an aged man, busy thyself with such idle matters! He replied: I admit the faithful reproof of the judge. The latter, thinking that he referred to him, whereas he really meant God, said: Since you trust me you are discharged. He went home deeply distressed, and would receive no consolation from his disciples. Rabbi! cried Aqiba, allow me to say something, which I have learned from thee. Say it, was the reply. Hast thou not had a dispute with a Christian, and by approving what he said, got thyself into trouble? Aqiba! said he, thou just remindest me of a certain incident. Once upon a time I was walking in the upper street of Sepphoris, when I met one [of the disciples of Jesus of Nazareth], whose name was Jacob, a man of Kefr Sekanja,¹ who said to me: it is written in your law "thou shalt not bring the hire of a whore into the house of the Lord thy God" (Deut. xxiii. 18). May a water-closet be made with it for the high-priest? This question I could not answer. Whereupon he said to me: Jesus of Nazareth taught me thus on the subject. It is written, He gathered it of the hire of an harlot (Micah i. 7); that is, it came from an impure source, and it may be applied to an impure use. When I heard this explanation I was pleased with it, and on this account I was accused of heresy, because I trespassed against the word: "remove thy way far from her" (Prov. v. 8); "from her," i. e., from heresy.

Talmud, *Aboda Zara*, fol. 17, col. 1-2; comp. also *Midrash Koheleth*, I. 8. Ropes quotes this narrative on account of the traditional saying of Jews, which he regards as genuine. The veracity of the narrative is defended by the late Jewish scholar Derenbourg in *Essai sur l'histoire et la géographie de la Palestine*, p. 357-360. Schürer, *Geschichte des jüdischen Volkes*, II. 307 (Leipsic, 1886) and his review of Töttermann, *R. Eliezer ben Hyrcanos sive de vi qua*

¹ The late Jewish historian Graetz, in his *Gnosticism and Judaism*, p. 25, note 22, identifies this Jacob with the Apostle James.

doctrina Christiana primis seculis illustrissimos quosdam Judaeorum attraxit, Lipsiae, 1877 (in *Theol. Literaturzeitung*, 1877, 687-689), regards the whole as a legend. The late Dr. Edersheim, *Life and Times of Jesus the Messiah*, I. 537, in referring to this narrative remarks: "it need scarcely be said, that the whole story is a fabrication; indeed, the supposed Christian interpretation is not even fit to be reproduced; and we only mention the circumstance as indicating the contrast between what the Talmud would have delighted in hearing from its Messiah, and what Jesus spoke." We admit that the object spoken of in this narrative is rather of a trifling character; but since conversations between Christians and Jews are mentioned in the Talmud, we do not see why this one should be rejected and others accepted. The Eliezer of our narrative flourished between 90-130 A. D., when intercourse between Christians and Jews was of a frequent occurrence.

15. On the same day, having seen one working on the Sabbath, He said to him: "O man! if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou art cursed, and art a transgressor of the law."

Codex Bezae (D) to Luke, 6. 4. Westcott says: "it is evident that the saying rests on some real incident." Plumptre who regards the narrative as authentic, remarks that "it brings out with a marvellous force the distinction between the conscious transgression of a law recognised as still binding, and the assertion of a higher law as superseding the lower." Ropes thinks that the saying might possibly be authentic. Farrar (*Life of Christ*, I. p. 439) thinks "the story too striking, too intrinsically probable, to be at once rejected as unauthentic." Edersheim (*loc. cit.*, II. p. 59) regards the words as a spurious addition.

16. The Lord says in the Gospel: "If ye kept not that which is small, who will give you that which is great? For I say unto you, that he that is faithful in very little is faithful also in much."

Clem. Rom., II. 8; comp. also Irenaeus, II. 34. 3. Ropes regards this saying as a parallel to Luke xvi. 10, 12.

17. And Jesus says: "For those that are weak, I was weak; and for those that hunger, I suffered hunger; and for those that thirst, I suffered thirst."

Orig., *In Matt.*, tom. 13, 2. Ropes and Westcott think this saying to be only an adaptation of Matt. xxv. 35, 36.

18. As the Son of God says: "Let us resist all iniquity, and hold it in hatred."

Barnabas, iv. Schaff thinks that the words "as the Son of God says" (*sicut dicit filius Dei*) ought to read *sicut decet filiis Dei*, i. e., "as becometh the sons of God," as is evident from the Greek original.—It is not quoted by Nestle, and Ropes remarks that it owes its quotation as agraphon to a clerical error.

19. Thus he (Christ) saith, "They who wish to see me and to lay hold on my kingdom must receive me by affliction and suffering."

Barnabas, vii. Schaff remarks: "It is doubtful whether the words are meant as a quotation or rather as a conclusion of the former remarks and a general reminiscence of several passages." Ropes regards the saying as a "conclusion."

20. Therefore says Peter that the Lord said to the apostles: "If any one of Israel, then, wishes to repent, and by my name to believe in God, his sins shall be forgiven him. After twelve years go forth into the world, that no one may say, we have not heard."

Clem. Alex., *Stromata*, VI. 5 from the "Preaching of Peter." Eusebius, *Hist. Eccl.*, V. 18, mentions that Apollonius refers to the tradition that our Lord commanded His apostles not to leave Jerusalem for twelve years after His ascension.—The translation "his sins shall be forgiven him after twelve years," as found in the edition of the *Ante-Nicene Fathers*, Vol. II. p. 490, is nonsense. This saying is only mentioned by Hofmann. Ropes thinks that it evidently means to represent the transition of Christianity from the Jews to the Gentiles as intended by Christ. Westcott regards it as a variation.

21. For this reason, if we should do such things, saith the Lord: "Even though ye were gathered together with me in my bosom, yet if ye were not to keep my commandments I would cast you off, and say unto you, Depart from me; I know you not whence you are, ye workers of iniquity."

Clem. Rom. II. 4; quoted by Hofmann, Westcott regards it as a variation of Matt. vii. 21-23.

22. The Lord says: "Keep the flesh holy and the seal undefiled, that ye may receive eternal life."

Clem. Rom. II. 8, quoted by Hofmann, Nestle, Schaff, West-

cott. Ropes thinks that this is merely an explanation and application of the one mentioned already (see above, 16). Schaff, too, thinks this to be an explanation, not a separate quotation.

23. As the elders who saw John, the disciple of the Lord, related that they had heard from him how the Lord used to teach in regard to these times, and say : "The days will come in which vines shall grow, each having ten thousand branches, and in each branch ten thousand twigs, and in each twig ten thousand shoots, and in each one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give five and twenty metretres of wine. And when any one of the saints shall lay hold of a cluster, another shall cry out, 'I am a better cluster, take me; bless the Lord through me.' In like manner (the Lord declared) that a grain of wheat would produce ten thousand ears, and that every ear should have ten thousand grains, and every grain would yield ten pounds of clear, pure, fine flour; and that all other fruit-bearing trees, and seeds and grass, would produce in similar proportions; and that all animals feeding on the productions of the earth, should become peaceful and harmonious among each other, and be in perfect subjection to man." To this description Papias adds : "These things are credible to believers. And when Judas the traitor believed not and asked : 'how shall such products come from the Lord?' The Lord said : 'They shall see who come to these times.'"

Westcott, Hofmann. Westcott thinks that it is certainly based on a real discourse. Schaff regards it as fabulous, and borrowed from the Apocalypse of Baruch which has a similar passage. Ropes admits that Westcott's view cannot very well be refuted, although it is difficult to perceive at present the genuine matter.

24. For the Lord has said in a mystery : "Unless ye make the right as the left, the left as the right, the top as the bottom, and the front as the backward, ye shall not know the kingdom of God."

Pseudo-Linus, *Martyrium Petri* (Lipsius and Bonnet, *Acta apost. apocr.*, I. 1891, p. 17), quoted by Hofmann. Ropes who quotes this saying with those which he regards as of no historical value, thinks it to be a parallel to the following :

25. For the Lord said unto me : "If you do not make your low

things high and your crooked things straight, ye shall not enter into my kingdom.”

Acta Philippi, ch. 34 (Tirchendorf, *Acta apost. apocr.*, p. 90), quoted by Schaff.

26. As it is written in the Gospel according to the Hebrews :
“He that wonders shall reign, and he that has reigned shall rest.”

Clem. Alex., *Stromata*, II. 9 ; quoted by Hofmann, Westcott, Schaff. Ropes too is inclined to regard this saying as authentic. The same idea we find in the following : “He who seeks will not stop till he find ; and having found, he will wonder ; and wondering, he will reign ; and reigning, he will rest.”

Clem. Alex., *Stromata*, V. 14.

27. “Look with wonder at the things that are before thee.”

Loc. cit., II. 9 ; quoted by Schaff and Westcott. Concerning this and the foregoing (26) saying, Plumptre, as Schaff remarks, finely says : the Alexandrian divine intends to show “that in the teaching of Christ, as in that of Plato, wonder is at once the beginning and the end of knowledge.”

28. “I came to abolish sacrifices, and unless ye cease from sacrificing, the wrath (of God) will not cease from you.”

Epiph., *Haeres.*, XXX. 16, from the Gospel of the Ebionites, quoted by Hofmann, Schaff, Westcott. Ropes regards this saying as of no account ; its thoughts belonging to the principles of the Ebionites.

29. The Saviour says : “He who is near me is near the fire ; he who is far from me is far from the kingdom.”

Didymus in Ps. lxxxviii. 8 ; Origen, *Hom. (Latin) in Jerem.*, XX.

3. Quoted by Nestle, Schaff, Westcott. Ropes ascribes to this saying some historical value. A like thought occurs in Ignatius (*ad. Smyrn.* 4) : “to be near the sword is to be near God.”

30. The Lord Himself being asked by one when His kingdom would come, replied : “When two shall be one, that which is without as that which is within, and the male with the female, neither male nor female.”

Clem. Rom. II. 12, quoted by Hofmann, Nestle, Schaff, Westcott. With this saying the following from the Gospel of the Egyptians, as quoted by Clem. Alex., *Stromata*, III. 6, 9, 13, may be compared. To the question of Salome : “How long shall death reign ?” the Lord answered : “As long as ye women give birth.

For I came to make an end to the works of the woman." Then Salome said to him, then have I done well that I have not given birth. To this the Lord replied: "Eat of every herb, but the bitter one eat not." When Salome asked, when it shall be known what she asked, the Lord said: "When you tread under foot the covering of shame, and when out of Two is made One, and the male with the female, neither male nor female." Hofmann quotes this saying from the *Stromata* with the exception of the last clause, as a separate one. Like Schaff he takes this clause as parallel to the saying (30) itself.

31. When the Lord came to Peter and the apostles (after his resurrection), he said to them: "Lay hold, handle me, and see that I am not an incorporeal spirit." And immediately they touched him, and believed, being both convinced by his flesh and spirit.

Ignat., *ad Smyrn.*, III.; quoted by Schaff, Westcott. Eusebius (*Hist. Eccl.*, III. 36) remarks that he knows not whence these words are taken. Origen (*De princip. prooem.*, c. 8) speaks of a passage in that book which is called the "Doctrine of Peter," and where the Saviour said to the disciples: "I am not an incorporeal demon." Jerome, in his preface to the eighteenth book of Isaiah and in *De viris illustr.*, c. 16, remarks that according to the Gospel which the Nazarenes call that of the Hebrews, the Apostles believed Jesus to be "an incorporeal demon."

32. The prophet of truth has said: "Good must needs come, and blessed, said he, is he by whom it comes; in like manner evil must needs come, but woe to him through whom it comes."

Clem. Hom., xii. 29; quoted by Westcott, Nestle, Schaff. Ropes regards the whole as a variation of Matt. xviii. 7, Luke xvii. 1.

33. It was not through unwillingness to impart his blessings that the Lord announced in some gospel, "My mystery is for me and for the sons of my house."

Clem. Alex., *Stromata*, V. 10; quoted by Nestle, Schaff, Westcott, Hoffman. The same saying we find as follows: "We remember that our Lord and Teacher commanding us, said: 'Keep my mysteries for me and for the sons of my house.'" Clem. Hom., xix. 20.

34. (The Sabellians refer in favor of their doctrine to a saying

of Christ recalled unto his disciples): "The Father, the Son, and the Holy Spirit are one and the same."

Epiph., *Haeres.*, LXII. 2; quoted by Hofmann.

35. In the same volume (i. e., the Gospel according to the Hebrews): "When thy brother has sinned against thee with a word, and has satisfied thee, thou shalt receive him again seven times in a day." Said to Him Peter his disciple: "seven times in a day?" The Lord answered and said to him: "but I say unto thee also seventy times seven times." Hieron., *adv. Pelag.*, III. 2; quoted by Hofmann.

36. If any one should lend credence to the Gospel according to the Hebrews where the Saviour Himself says: "My mother, the Holy Spirit, took me just now by one of my hairs and carried me off to the great Mount Tabor."

Origen, *In Joann.*, II. 6; *In Jerem.*, XV. 4; Jerome, *In Mich.*, VII. 6; *In Isa.* XL. 12. quoted by Hofmann. Ropes rejects this agraphon. Westcott calls it a "very singular saying," and quotes it among the variations. Jerome, *In Isa.* XL. 12, remarks that no one should be offended, because in the Hebrew the word "spirit" is of feminine gender, and in our language it is masculine, and in the Greek neuter; for in the godhead there is no gender. Ropes is inclined to think that the reference is not to the transfiguration, but to the temptation of Jesus, since tradition mentions in both instances the Mount Tabor.

37. Being especially mindful of the words of the Lord Jesus which He spake, teaching us meekness and longsuffering. For thus He spoke: "Be ye merciful, that ye may obtain mercy; forgive, that it may be forgiven to you; as ye do, so shall it be done unto you; as ye judge, so shall ye be judged; as ye are kind, so shall kindness be shown to you; with what measure ye mete, with the same it shall be measured to you."

Clem. Rom., I. 13; quoted by Nestle. Ropes regards the whole as a variation of Luke vi. 36-38. Comp. also Clem. Alex., *Stromata*, II. 18, where the last clause, however, reads: "with what measure ye mete, it shall be measured to you again."

38. Where He said: "Father, let their temple be made desolate."

Hippolyt., *Demonstr. adv. Judæos*, VII.; quoted by Nestle. Ropes thinks this to be an exposition of Ps. lxxix. 25.

39. The teacher of Sergius the Reformer of the Paulicians (died 835) quotes as words of Jesus: "My friend, I do thee no wrong; thou hast received thine own in thy lifetime, take now what is thine and depart."

Quoted by Nestle from Zahn, *Kanon*, II. 455. (not mentioned by Ropes).

40. On which the Saviour said: "The Son of Man, coming to-day, has found that which was lost."

Clem. Alex., *Stromata*, IV. 35; quoted by Nestle.

41. Therefore the Lord says: "Save thyself and thy soul."

Excerpta Theodoti apud Clem. Alex., § 2; quoted by Nestle.

Ropes thinks that this might be an enlargement of Luke xvii. 28-33.

42. Since even the Lord says: "The giver was happier than the receiver." For it is again said by Him: "woe to those that have, and receive in hypocrisy; or who are able to support themselves, yet will receive of others: for both of them shall give an account to the Lord God in the day of Judgment."

Const. Apost., IV. 3; quoted by Nestle. (For the first part of this saying see above No. 1.)

43. For it is written: "Cleave to the saints, for those that cleave to them, shall be made holy."

Clem. Rom. I, 46. quoted by Nestle; Ropes thinks this to be an Old Testament interpolation. Comp. also Clem. Alex., *Stromata*, V. 8.

44. But hear the word of the Lord: "take care of faith and hope, through which comes the God-loving and kindly love, which brings life everlasting."

Macarius, *Hom.* XXXVII.; quoted by Nestle. Ropes does not regard this as a saying of the Lord.

45. Moreover said the Lord to them: "What do you admire the signs; I give you a great inheritance which the whole world has not."

Macarius, *Hom.* XII. 17; quoted by Nestle. Ropes regards this as a paraphrase of certain passages.

46. The Lord admonishes and says: "Grieve not the Holy Spirit which is in you, and do not extinguish the light which shines in you."

Pseudo-Cyprian, *De aleatoribus*, c. 3; quoted by Nestle. Ropes thinks that this is only a variation of Ephes. iv. 30; 1 Thess. v. 19.

47. The Lord Himself instructs and admonishes us in the epistle of his disciple John to the people: "You see me thus in yourselves as one of you sees himself in the water or in a mirror."

Pseudo-Cyprian, *De duobus montibus*, c. 13; quoted by Nestle. Ropes thinks that the author used here the image of a mirror and John xiv. 20.

48. For the Lord saith: "love covers a multitude of sins."

Didasc., II. 3; quoted by Nestle. Comp. also Clem. Rom. I. 49; II, 16; Clem. Alex., *Paedag.*, III. 12. Ropes thinks this saying to be unauthentic.

49. The Lord says: "Behold I make the last like the first."

Barnabas, VI. ; quoted by Nestle. Ropes thinks it difficult to say whether it refers directly or indirectly to Ezek. xxxvi. 11, or to Matt. xix. 30, or to Revel. xxi. 5.

50. "Thou seest," he says, "thy brother, thou seest thy God."

Clem. Alex., *Stromata*, I. 19; quoted by Nestle. Comp. *Stromata* II. 15; Tertullian., *De orat.*, c. 26. Ropes does not regard this as a saying of the Lord.

51. Therefore I said to you once: "You shall sit upon your thrones in my kingdom to my right and to my left, and reign with me."

Pistis Sophia, p. 230 et seq.; regarded by Harnack as an agraphon, according to Ropes.

52. And to those who suppose that God tempts, as the Scriptures say, He said: "The tempter is the wicked one."

Hom. Clem., III. 55. Ropes says that there can be no doubt that the author meant here to introduce a word of the Lord by "he said," nevertheless Ropes puts this saying among those which are erroneously quoted as agrapha.

53. Accordingly in the "Preaching of Peter" the Lord says to the disciples after the resurrection: "I have chosen you twelve disciples, judging you worthy of me."

Clem. Alex., *Stromata*, VI. 486, quoted by Westcott among the variations. Ropes leaves it undecided whether the author of the "Preaching" regarded this as a word of Jesus or not.

54. For the Logos again says to us: "If any one kiss a second time because it has given him pleasure (he sins)," adding: "therefore the kiss, or rather the salutation, should be given with the greatest care, since, if there be mixed with it the least defilement of thought, it excludes us from eternal life."

Athenagoras, *Legatio* 32, quoted by Westcott among the variations. Ropes regards this as a rule of decency only.

55. For He said: "Many shall come in my name, clothed outwardly in sheep's clothing, but inwardly they are ravening wolves." And, "there shall be schisms and heresies."

Justin Mart., *Dialog.*, c. 35, quoted by Westcott as a variation, having been formed from the sense of our Lord's words and the form of 1 Cor. xi. 18, 19. Ropes is of opinion that Justin read this in his manuscript of the Gospels, and doubts not that the Didascalia had the saying as a traditional word of the Lord. The latter (vi. 5) reads: as also our Lord and Saviour said: "that there shall be heresies and schisms."

56. (It is said) in Scripture: "The just shall fall seven times, and shall rise again."

Hipp., *adv. Haer.* (Naass.), V., quoted by Westcott among the variations.

57. It is said in the Gospel according to Luke: "He to whom more is forgiven loves more; and he to whom less is forgiven loves little."

Cyprian, *Test.*, III. 116, quoted by Westcott among the variations, cp. Luke vii. 47.

58. (Christ said) "I often desired to hear one of these words, and had not one to tell me."

Iren., I. 20. 2, quoted by Westcott among the variations.

59. According to some who alter¹ the Gospels (Christ says): "Blessed are they who have been persecuted through righteousness, for they shall be perfect; and blessed are they who have been persecuted for my sake, for they shall have a place where they shall not be persecuted."

Clem. Alex., *Stromata*, IV. ch. 6, quoted by Westcott among the variations.

60. "The Lord revealed to me what the soul ought to say when

¹This is Westcott's translation; in the *Ante-Nicene Fathers* the word is translated "transpose."

she mounts to heaven, and what answer she should give to each of the higher powers: 'I have known myself, and gathered myself together, and begotten no children for the Archon of this world, but have torn up his roots, and gathered the scattered members, and I know thee, and who thou art. For I also am descended from the upper world. By speaking in this manner, she is dismissed. But if she is found to have begotten a son, she is kept below, until she is able to take up her children and to draw them to herself.'"

Epiphani., *Haeres.*, XXVI. 16, from the Gospel of Philip, quoted by Hofmann.

61. The same Epiphanius quotes also the following from the Gospel of Eve, which also betrays a pantheistic tendency: "I am thou, and thou art I, and where thou art there am I also; and in all things I am scattered. And from whence-soever thou gatherest me, in gathering me thou gatherest thyself."

Haeres., XXVI. 3; quoted by Hofmann.

* * *

After having finished my manuscript, the literary world was startled by the news of a new find of Logia, or sayings of Jesus, discovered on a papyrus manuscript from Egypt of about 200 A.D. For the benefit of the reader we give both the Greek text and translation as found in the New York *Independent*, July 15, 22, 29, 1897:

1. . . . καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

1. . . . "and then shalt thou see clearly to cast out the mote that is in thy brother's eye." (= Matt. vii. 5; Luke vi. 42.)

2. Λέγει Ἰησοῦς: Ἐὰν μὴ νηστεύσῃτε τὸν κόσμον οὐ μὴ εἴρητε τὴν βασιλείαν τοῦ θεοῦ· καὶ ἐὰν μὴ σαββατίσῃτε τὸν σάββατον οὐκ ὄψεσθε τὸν Πατέρα.

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."

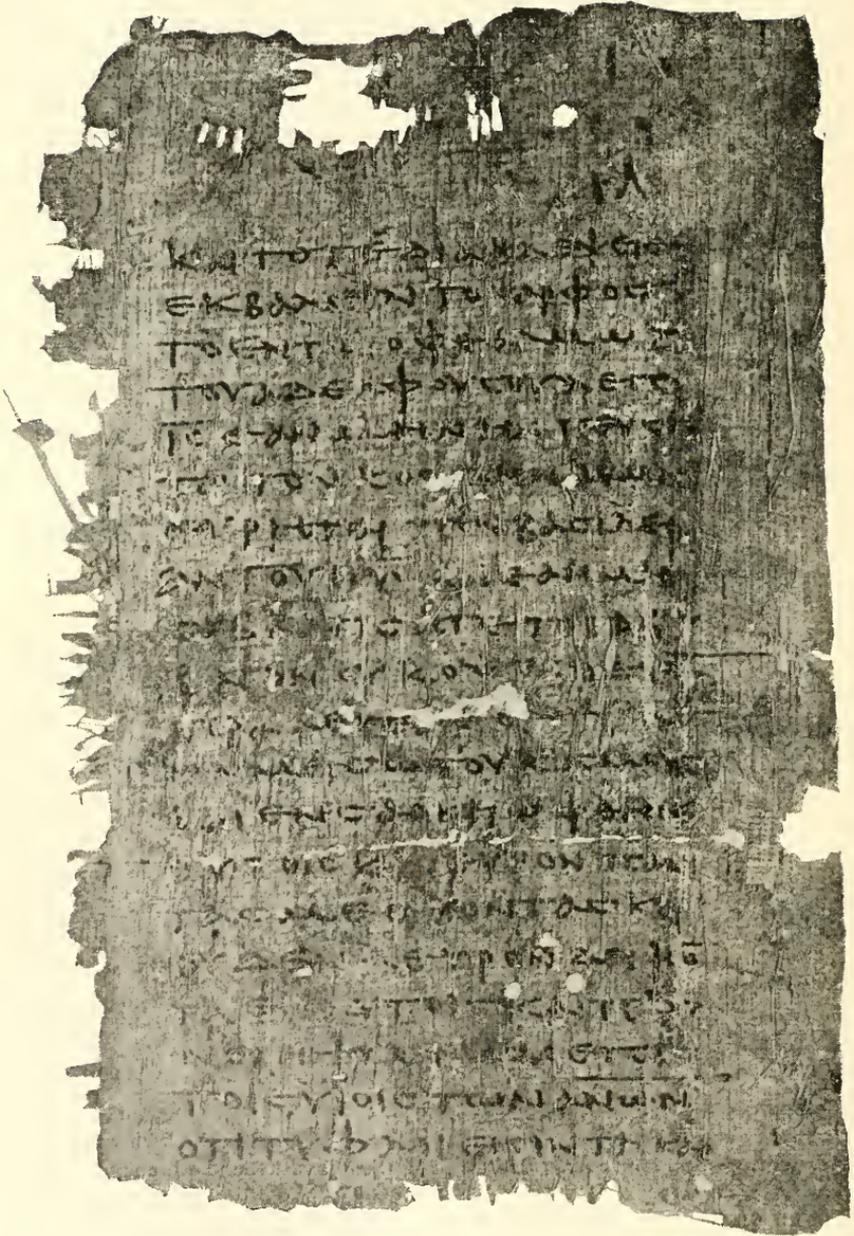
3. Λέγει Ἰη[σ]οῦς: Ἐστῆν ἐν μέσῳ τοῦ κόσμου, καὶ ἐν σαρκὶ ὤφθην αὐτοῖς, καὶ εὔρον πάντας μεθύοντας, καὶ οὐδένα εὔρον διψῶντα ἐν αὐτοῖς· καὶ πονεῖ ἡ ψυχὴ μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων ὅτι τυφλοὶ εἰσιν τῇ καρδίᾳ αὐτῶ[ν]. . . .

3. "Jesus saith, I stood in the midst of the world, and in the flesh was I seen of 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. . . . τὴν πτωχείαν.¹

4. . . . the beggary.

¹ Several letters about the gaps in the fourth logion are not quite certain.



FAC-SIMILE OF THE RECENTLY DISCOVERED EGYPTIAN PAPYRUS CONTAINING THE
 NEW LOGIA OF JESUS. From the *New York Independent*.

5. Λέγει Ἰησοῦς· Ὅπου ἐὰν ὤσων [. . .] ε [. . .] . . θεοὶ καὶ τῶ [. .] σο . ε [. .] ἔστιν μόνος [. .] τῶ ἔγώ εἰμι μετ' αὐτ[οῦ]. Ἐγει[ρ]ον τὸν λίθον, καὶ ἐκεῖ ἐρήσεις με· σχίσσον τὸ ξύλον, κα' γὰρ ἐκεῖ εἰμί.

6. Λέγει Ἰησοῦς· Ὅτις ἐστὶν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτ[ο]ῦ, οὐδὲ ἰατρὸς ποιῆ ἰατρίας εἰς τοὺς γινώσκοντας αὐτόν.

7. Λέγει Ἰησοῦς· Πόλις οἰκοδομημένη ἐπ' ἄκρον [ῶ]ρους ὑψηλοῦ καὶ ἐστηρικμένη, οὔτε πε[σ]εῖν δύναται οὔτε κρυβῆναι.

5. "Jesus saith, Wherever there are . . . [the Gods and to the] . . ., 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." (In part = Luke iv, 24; Matt. xiii. 57; Mark vi. 4; John iv. 44.)

7. "Jesus saith, A city built upon the top of a high hill and stablished can neither fall nor be hid." (Similar to Matt. v. 14.)

Altogether there are eight logia which Messrs. Grenfeld and Hunt discovered on a small leaf $5\frac{3}{4}$ by $3\frac{3}{4}$ inches; but this number is practically reduced to six, for the eighth is undecipherable, and of the fourth only one word remains, "beggary." As this was not used by Christ in any Gospel, the logion is considered to have been new. The fifth, which is a gnostic, almost pantheistic, suggestion, contains also lamentable gaps.