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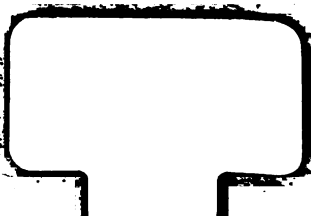
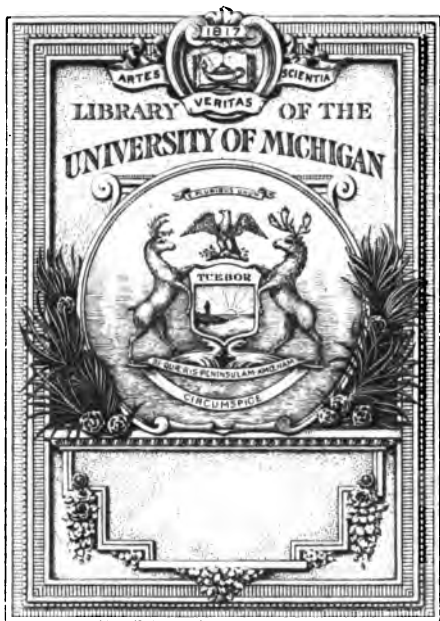
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MATERIALS FOR THE USE OF THEOLOGICAL LECTURERS
AND STUDENTS

SELECTED BY HANS LIETZMANN

II

Beke's N.T. Apocryphal books JUN 6 1921

APOCRYPHA

AGRAPHA, NEW OXYRHYNCHUS LOGIA

EDITED

BY

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The latest and most complete edition of the Agrapha is that of A RESCH TU V 4 1889 (Re), who counts 74 Logia and 103 Apocrypha. JH ROPES TU XIX 2 1896 (Ro) gave a sound criticism on this book, and he himself investigated 154 Agrapha. Following his example I have compiled: 1) 44 real Agrapha, 2) 44 sentences of great importance, which by mistake were thought to be Logia¹; cf. ROPES for the further analysis. I only refer to the texts given in Apocrypha I and II. Notes are added in some places, where I do not share ROPES' opinion.

The new Oxyrhynchus logia are not yet reconstructed beyond doubt. cf. The Oxyrhynchus papyri ed. BPGRENFELL and ASHUNT IV 1904 (G-H), and HBSWETE in The Expository Times XV 11 (Sw) and ADEISSMANN in the supplement to the »Allgemeine Zeitung« of the 18th of July 1904 (De). AHILGENFELD'S reconstruction ZwTh 1904 is based on a false estimate of the length of the single lines: frgm. 1 l. 4, frgm. 5 l. 5, frgm. 5 l. 3—5 (frgm. 2 l. 3—4 too) render with certainty ca. 30 characters as one length of a line.

¹ Too late I see that no. 55 has been put by mistake in Agrapha II instead of I

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AGRAPHΑ

I

1 (Re L 39; Ro 142). a) Justin. Dial. 47: διὸ καὶ ὁ ἡμέτερος κύριος Ἰησοῦς Χριστὸς εἶπεν· ἐν οἷς ἂν ὑμᾶς καταλάβω, ἐν τούτοις καὶ κρινῶ. b) Clem. Alex. quis diues § 40: ἐφ' οἷς γὰρ ἂν εὕρω ὑμᾶς, φησὶν, ἐπὶ τούτοις καὶ κρινῶ. c) Vita S. Antonii 15: *scientes quod aequus ille retributor*, in quo quemque inuenerit, in eo sit iudicaturus, *quod prophetica uoce per Ezechielem testatur.*

2 (Re A 7; Ro 147). cf. Gosp. acc. to the Hebrews 10 frgm. 22 Apocrypha II p. 7.

3 (Re A 8; Ro 148). cf. Gosp. acc. to the Hebrews frgm. 23 Apocrypha II p. 7.

4 (Re L 41; Ro 143). a) Clem. Alex. Strom. I 24 158: αἰτεῖσθε γὰρ φησι τὰ μεγάλα καὶ τὰ μικρὰ ὑμῖν προστεθήσεται. b) Orig. de orat. 14 1 (cf. 2 3): κατανοήσωμεν τὸ αἰτεῖτε τὰ μεγάλα καὶ τὰ μικρὰ ὑμῖν προστεθήσεται, καὶ αἰτεῖτε τὰ ἐπουράνια καὶ τὰ ἐπίγεια ὑμῖν προστεθήσεται.

5 (Re A 10; Ro 149). II Clem. 5 2-4: λέγει γὰρ ὁ κύριος· ἔσεσθε ὡς ἄρνια ἐν μέσῳ λύκων (*Mt. 10, 16 Lc. 10, 3*). ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει· ἐὰν ὄν διασπαράξωσιν οἱ λύκοι τὰ ἄρνια; εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ· μὴ φοβέσθωσαν τὰ ἄρνια τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτά· καὶ ὑμεῖς μὴ φοβεῖσθε τοὺς ἀποκτένοντας ὑμᾶς καὶ μηδὲν ὑμῖν δυναμένους ποιεῖν, ἀλλὰ φοβεῖσθε τὸν μετὰ τὸ ἀποθανεῖν ὑμᾶς ἔχοντα ἐξουσίαν ψυχῆς καὶ σώματος, τοῦ βαλεῖν εἰς γέενναν πυρός. (*Mt. 10, 28 Lc. 12, 4 f.*)

9 *this passage is ascribed to a prophet also by Johannes Climacus, Elias Cretensis and others.* 15 f. *Euseb. Caes. in Ps. 16, 2 gives this as a Logion (ὁ σωτὴρ ἐδίδασκεν λέγων).*

6 (Re A 17; Ro 150). cf. Gosp. acc. to the Hebrews frgm. 11 Apocrypha II p. 5.

7 (Re A 21^b; Ro 151). cf. Gosp. acc. to the Hebrews frgm. 24 Apocrypha II p. 7.

5 8 (Ro 154). I Thess. 4, 15—17: *τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ μὴ θθάσωμεν τοὺς κοιμηθέντας· ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ*
10 *ἐν Χριστῷ ἀναστήσονται πρῶτον, ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἔσόμεθα.*

9 (Re L 74; Ro 145). Apoc. 16, 15: *ἰδοὺ ἔρχομαι ὡς κλέπτῃς· μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ.*

10 (Ro 153). Cod. Cantabr. (D) ad Mt. 20, 28: *ὕμεις δὲ ζητεῖτε ἐκ μικροῦ αὐξῆσαι καὶ ἐκ μείζονος ἔλαττον εἶναι.*
20 *εἰσερχόμενοι δὲ καὶ παρακληθέντες δειπνήσαι, μὴ ἀνακλίνεσθε εἰς τοὺς ἐξέχοντας τόπους, μήποτε ἐνδοξότερός σου ἐπέλθῃ καὶ προσελθὼν ὁ δειπνοκλήτωρ εἶπῃ σοι· ἔτι κάτω χῶρει, καὶ καταισχυνηθήσῃ. ἐὰν δὲ ἀναπέσης εἰς τὸν ἥττονα τόπον καὶ ἐπέλθῃ σου ἥττων, ἐρεῖ σοι ὁ δειπνοκλή-*
25 *τωρ· σύναγε ἔτι ἄνω, καὶ ἔσται σοι τοῦτο χρήσιμον.*

11 (Ro 146). cf. Gosp. acc. to the Hebrews frgm. 21 Apocrypha II p. 7.

12 (Re L 43; Ro 144). a) Clem. Alex. Strom. I 28 177: *εἰκότως ἄρα καὶ ἡ γραφὴ τοιούτους τινὰς ἡμᾶς διαλεκτικούς*
30 *οὕτως ἐθέλουσα γενέσθαι παραινῆ· γίνεσθε δὲ δόκιμοι τραπεζίται, τὰ μὲν ἀποδοκιμάζοντες, τὸ δὲ καλὸν κατέχοντες.*
b) Apelles ap. Eriph. Haer. 44 2: *οὕτως γάρ, φησίν, ἔφη ἐν τῷ εὐαγγελίῳ· γίνεσθε δόκιμοι τραπεζίται.* c) Orig. in

l. 5—7. 12f. *does this belong to the quotation?*

many other witnesses.

14ff. *also*

Joh. tom. 19 2: . . . τηρούντων τὴν ἐντολὴν Ἰησοῦ λέγουσαν· γίνεσθε δόκιμοι τραπεῦται, καὶ τὴν Παύλου διδασκαλίαν φάσκοντος (*I Thess. 5, 21 follows*).

13 (Re L 12; Ro 141). Act. 20, 35: *μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ, ὅτε αὐτὸς εἶπεν· μακάριόν ἐστιν ἢ μάλλον δίδόναι ἢ λαμβάνειν.*

14 (Ro 152). Talmud, 'Aboda Zara f. 16^b 17^a: *the rabbis handed down to us the following dialogue: Elieser answered: once I went along the upper street of Sepphoris. There I met one of the followers of 10 Jesus of Nazareth, whose name was James of Kephars Sekhanja; he spoke to me: In your law it is written (Deut. 22, 18): thou shalt not bring the hire of a whore into the house of the Lord thy God; may one use such money to make a privy for the highpriest? I did not 15 know, what to answer him. Then he spoke to me: this Jesus of Nazareth taught me: she gathered it of the hire of a harlot and they shall return to the hire of harlot (Micah 1, 7); it is taken from dirt and back shall it go to the place of uncleanness.*

20.

15 (Re A 2; Ro 133). cf. Gosp. acc. to the Hebrews frgm. 3 Apocrypha II p. 3 and foll.

16 (Re L 8; Ro 129). Clem. Alex. Exc. ex Theod. § 2: *οἱ δ' ἀπὸ Οὐαλεντίνου φασὶ . . . διὰ τοῦτο λέγει ὁ σωτήρ· 25 σψῆξου σὺ καὶ ἡ ψυχὴ σου.*

17 (Re L 26; Ro 131). a) Tertull. de bapt. 20: *uigilate et orate, inquit, ne incidatis in tentationem (Mc. 14, 38 par.). et ideo credo tentati sunt, quoniam obdormierunt, ut adprehensum dominum destituerint, et qui cum eo per- 30 stiterit et gladio sit usus, ter etiam negauerit (Mc. 14, 47—50. 68—72 par.). nam et praecesserat dictum: neminem intantum regna coelestia consecuturum.* b) Didasc. 2 8: *λέγει γὰρ ἡ γραφή· ἀνὴρ ἀδόκιμος ἀπειραστός.*

18 (Re L 5; Ro 128). a) Orig. in Jer. hom. lat. 3 8: 35 *legi alicubi quasi saluatore dicente (et quaero, siue quis*

personam figuravit saluatoris, siue in memoriam adduxit, an uerum sit hoc quod dictum est); ait autem ibi saluator:

qui iuxta me est, iuxta ignem est; qui longe est a me, longe est a regno. b) Didym. in Ps. 88, 8: *διό φησιν ὁ σωτήρ· ὁ ἐγγύς μου ἐγγύς τοῦ πυρός· ὁ δὲ μακρὰν ἀπ' ἐμοῦ μακρὰν ἀπὸ τῆς βασιλείας.*

19 (Re L 15; Ro 130). Apostolic Church Order 26: *προέλεγε γὰρ ἡμῖν, ὅτε ἐδίδασκειν ὅτι τὸ ἀσθενὲς διὰ τοῦ ἰσχυροῦ σωθήσεται.*

20 (Re L 27; Ro 132). Cod. Cantabr. (D) ad Lc. 6, 4: *τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ· ἄνθρωπε, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ· εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου.*

21 (Re A 11; Ro 134). cf. Gosp. acc. to the Hebrews 15 frgm. 25 Apocrypha II p. 8 a. beneath.

22 (Re L 30 A 16; Ro 135). cf. Gosp. acc. to the Egyptians frgm. 1—3 Apocrypha II p. 12 f.

23 (Re L 17; Ro 87). Clem. Alex. Strom. V 10 63: *λέγει γὰρ ὁ προφήτης· παραβολὴν κυρίου τίς νοήσει εἰ μὴ σοφὸς καὶ ἐπιστήμων καὶ ἀγαπῶν τὸν κύριον αὐτοῦ; ἐπεὶ ὀλίγων ἐστὶ ταῦτα χωρῆσαι. οὐ γὰρ φθονῶν, φησί, παρήγγειλεν ὁ κύριος ἐν τινὶ εὐαγγελίῳ· μυστήριον ἐμὸν ἐμοὶ καὶ τοῖς υἱοῖς τοῦ οἴκου μου.*

24 (Re L 51; Ro 91). Justin. Apol. 1 18: *οὐ γὰρ τοὺς δικαίους οὐδὲ τοὺς σώφρονας εἰς μετάνοιαν ἐκάλεσεν ὁ Χριστός, ἀλλὰ τοὺς ἀσεβεῖς καὶ ἀκολάστους καὶ ἀδίκους. εἶπε δὲ οὕτως· οὐκ ἤλθον καλέσαι δικαίους ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν (Mc. 2, 17 par.). θέλει γὰρ ὁ πατήρ ὁ οὐράνιος τὴν μετάνοιαν τοῦ ἁμαρτωλοῦ ἢ τὴν κόλασιν αὐτοῦ.*

2 ibi mss. ipsi edd. 19 ff. cf. Hom. Clem. 19 20 etc.

21 ἐπεὶ *Sylburg* ἐπὶ L 23 τὰ μυστήρια or it, as most authors quote τὸ μυστήριον 25 ff. line 29 ff. does not give a reason for l. 28 f. but for l. 25—27. therefore read l. 26 ff. ἀδίκους. (εἶπε δὲ οὕτως· οὐκ . . . μετάνοιαν.) θέλει γὰρ κτλ.

25 (Re A 95; Ro 110). a) Iren. V 33 sf.: *quemadmodum presbyteri meminerunt qui Ioannem discipulum domini uiderunt, audisse se ab eo, quemadmodum de temporibus illis docebat dominus et dicebat: uenient dies in quibus uineae nascentur singulae decem millia palmitum habentes, et in uno palmite dena millia brachiorum, et in uno brachio dena millia flagellorum, et in unoquoque flagello dena millia botruum, et in unoquoque botro dena millia acinorum, et unumquodque acinum expressum dabit uigintiquinque metretas uini. et cum eorum apprehenderit aliquis sanctorum botrum, alius clamabit: botrus ego melior sum, me sume, per me dominum benedic. similiter et granum tritici decem millia spicarum generaturum, et unamquemque spicam habituram decem millia granorum, et unumquodque granum quinque bilibres similae clarae mundaе: et reliqua autem poma et semina et herbam secundum congruentiam iis consequentem: et omnia animalia iis cibis utentia, quae a terra accipiuntur, pacifica et consentanea inuicem fieri, subiecta hominibus cum omni subiectione. Haec autem et Papias, Ioannis auditor, Polycarpi autem contubernalis, uetus homo, per scripturam testimonium perhibet in quarto librorum suorum: sunt enim illi quinque libri conscripti. et adiecit dicens: haec autem credibilia sunt credentibus. et Iuda, inquit, proditore non credente et interrogante: quomodo ergo tales geniturae a domino perficientur? dixisse dominum: uidebunt qui uenient in illa.* b) Hippol. in Dan. comm. 4 60: τοῦ οὖν κυρίου διηγουμένου τοῖς μαθηταῖς περὶ τῆς μελλούσης τῶν ἁγίων βασιλείας ὡς εἶη ἔνδοξος καὶ θαυμαστή, καταπλεγὶς ὁ Ἰούδας ἐπὶ τοῖς

5 dena al. 7 uno brachio (palmitis?): uno uero palmite *edd.*
20 ff. cf. the Greek text in Euseb. h. e. 3 39: ταῦτα δὲ καὶ Παπίας ὁ Ἰωάννου μὲν ἀκουστῆς Πολυκάρπου δὲ ἑταῖρος γεγωνῶς, ἀρχαῖος ἀνὴρ, ἐγγράφως ἐπιμαρτυρεῖ ἐν τῇ τετάρτῃ τῶν ἑαυτοῦ βιβλίων ἔστιν γὰρ αὐτῷ πέντε βιβλία συντεταγμένα 24 words of Papias?

λεγόμενοι ἔφη· καὶ τίς ἄρα ὄψεται ταῦτα; ὁ δὲ κύριος ἔφη· ταῦτα ὄψονται οἱ ἄξιοι γενόμενοι.

26 (Re A 14; Ro 93). cf. Gosp. acc. to the Hebrews frgm. 5 Apocrypha II p. 4.

5 27 (Re A 6; Ro 92). cf. Gosp. of the Ebionites frgm. 5 Apocrypha II p. 10.

28 (Re L 3; Ro 85). Eriph. Haer. 80 5: ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ (*Mt. 10, 10*) καί· ἄρκετόν τῷ ἐργαζομένῳ ἢ τροφή αὐτοῦ.

10 29 (Re A 15; Ro 94). cf. Gosp. acc. to Thomas frgm. Apocrypha II p. 13.

30 (Re A 30; Ro 98^a). cf. Gosp. acc. to the Hebrews frgm. 10 Apocrypha II p. 5.

31 (Re A 53; Ro 107). Clem. Alex. Strom. III 15 97:

15 πάλιν ὁ κύριός φησιν· ὁ γήμας μὴ ἐκβαλλέτω καὶ ὁ μὴ γαμήσας μὴ γαμείτω· ὁ κατὰ πρόθεσιν εὐνουχίας ὁμολογήσας μὴ γῆμαι ἄγαμος διαμενέτω.

32 (Re L 21; Ro 88). a) Justin. Dial. 35: εἶπε γάρ·

πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, ἔξωθεν ἐνδεδυμένοι

20 δέρματα προβάτων, ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες (*Mt. 7, 15*)· καί· ἔσονται σχίσματα καὶ αἱρέσεις. b) Didasc. 6 5: ὡς

καὶ ὁ σωτὴρ ἡμῶν ἔφη ὅτι ἔσονται αἱρέσεις καὶ σχίσματα.

33 (Re A 18; Ro 95). cf. Gosp. acc. to the Hebrews frgm. 14 Apocrypha II p. 6.

25 34 (Re A 33; Ro 99). cf. Gosp. of the Ebionites frgm. 6 Apocrypha II p. 10.

35 (Re A 21^c; Ro 96). cf. Kerygma Petri frgm. 3 Apocrypha I s. 15.

30 36 (Re A 50; Ro 105). cf. Gosp. acc. to the Hebrews frgm. 19 Apocrypha II p. 6.

37 (Re L 36^b; Ro 90). Pseudocypr. de duobus montibus 13: *ipso nos instruente et monente (sc. domino) in epistula Iohannis discipuli sui ad populum: ita me in*

2 ἄξιοι] ἅγιοι *cod. A* γινόμενοι *cod. B* 23 *this fragment*
does not seem to belong to Eusebius' Theophany 33 *ad populum]*
ad paulum al., om. al.

uobis uidete, quomodo quis uestrum se uidet in aquam aut in speculum.

38 (Re A 44; Ro 100). a) Acta Philippi 34: *εἶπεν γάρ μοι ὁ κύριος*: ἐὰν μὴ ποιήσητε ὑμῶν τὰ κάτω εἰς τὰ ἄνω καὶ τὰ ἀριστερὰ εἰς τὰ δεξιὰ, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν μου. b) Pseudolinus Martyr. Petri s. 17 (ed. Lipsius-Bonnet): *dominus in mysterio dixerat*: si non feceritis dexteram sicut sinistram et sinistram sicut dexteram et quae sursum sunt sicut deorsum et quae ante sicut quae retro, non cognoscetis regnum dei. 10

39 (Re A 51; Ro 106). cf. Kerygma Petri frgm. 3 Apocrypha I p. 15.

40 (Re A 56; Ro 108). cf. Gosp. acc. to Philip frgm. Apocrypha II p. 15.

41 (Re A 99; Ro 111). Philippi Descr. terrae sanctae 15 s. 37 ed. Neumann: *Est etiam ibi alius locus, qui dicitur medium mundi, ubi dominus posuit digitum suum dicens*: hic est medium mundi.

42 (Ro 117). Talmud, Shabbath 116^{ab}:
The philosopher said: since the day you were driven from your country, the law of Moses has been suspended and the gospel is given, in which it is written: son and daughter shall inherit together. On the next day the philosopher told them: I looked at the end of the gospel; there it says: I, the gospel, have not come to destroy anything of Moses' law, but I have come to add to the law of Moses. It is written in the law of Moses: where there is a son, the daughter shall not inherit. 20 25

43 (Ro 119). "Ὅρος κανονικὸς τῶν ἀγίων ἀποστόλων 3 30

3 ff. cf. *Gosp. acc. to the Hebr. frgm. 25 Apocrypha II p. 8*
11 cf. *Apollonius ap. Eus. h. e. 5 18 14*: *ἔτι δὲ ὡς ἐκ παραδόσεως τὸν σωτήρα φησὶν προσεταχέναι τοῖς αὐτοῦ ἀποστόλοις ἐπὶ δώδεκα ἔτεσιν μὴ χωρισθῆναι τῆς Ἱερουσαλήμ.* 15 ff. a tale which appears frequently »from the last quarter of the 13th cent.«

p. 36 (ed. Lagarde Rell. jur. eccl.): εἴ τις μεταλάβῃ τὸ σῶμα τοῦ κυρίου καὶ λούσεται, ἐπικατάρατος ἔστω, καθὼς εἶπεν ὁ κύριος.

- 44** (Re 125). Augustin. c. advers. legis et proph.
5 II 4 14: *sed apostolis, inquit, dominus noster interrogantibus de Iudaeorum prophetis quid sentiri deberet, qui de adventu eius aliquid cecinisse in praeteritum putabantur, commotus talia eos etiam nunc sentire, respondit: dimissitis uiuum qui ante uos est et de mortuis fabulamini.*
10 *quid mirum (quandoquidem hoc testimonium de scripturis nescio quibus apocryphis protulit), si de prophetis dei talia confinxerunt haeretici, qui easdem litteras non accipiunt?*

A G R A P H A

II

- 15 **45** (Re L 25; Ro 76). Hieron. Comm. in Ez. 16, 52: *tale quid et illud euangelii sonat: est confusio quae ducit ad mortem, et est confusio quae ducit ad uitam.*
46 (Re L 42; Ro 80). Hom. Clem. 3 55: τοῖς δὲ οἰομένοις ὅτι ὁ θεὸς πειράζει, ὡς αἱ γραφαὶ λέγουσιν, ἔφη· ὁ
20 πονηρὸς ἐστὶν ὁ πειράζων.
47 (Re L 19; Ro 75). Theod. Balsamon, Epist. de Rasaph. (Migne gr. 138, 1373): τὸ εὐαγγελικὸν δῆμα τὸ λέγον· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.
48 (Re L 33; Ro 77). a) Dial. de recta fide I 13:
25 ΜΕΓ. ὁ δὲ κύριος ἀγαθὸς ὢν λέγει· ὁ ἥλιος μὴ ἐπι-
δύετω ἐπὶ τῷ παροργισμῷ ὑμῶν. ΑΔ. ὠδὶ πέφηνε
τοίνυν καὶ ἐν νόμῳ καὶ ἐν εὐαγγελίῳ εἶναι τὸ ὁ ἥλιος μὴ
ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν. b) Vita S. Syncl-
30 ἔταγε πρῶτον, διαλλάγηθι τῷ ἀδελφῷ σου καὶ οὕτως προσ-

ἀγαγε τὸ δῶρόν σου (*Mt. 5, 24*). καὶ ἀλλαχοῦ μὴ ἐπι-
δυέτω φησὶν ὁ ἥλιος ἐπὶ τῷ παροργισμῷ ὑμῶν.

49 (*Re L 34; Ro 78*). *Hom. Clem. 19 2: καὶ ἄλλοθι*
ἔφη (sc. ὁ διδάσκαλος)· ὁ δὲ τὸ κακὸν σπέρμα σπειρας
ἔστιν ὁ διάβολος (Mt. 13, 39) καὶ πάλιν· μὴ δότε πρόφασιν 5
τῷ πονηρῷ.

50 (*Re L 36^a; Ro 79*). *Pseudocyprian de aleator. 3:*
monet dominus et dicit: nolite contristare spiritum sanctum
qui in uobis est, et nolite extinguere lumen quod in
uobis effulsit. 10

51 (*Re L 49; Ro 81*). *Didasc. 2 3: οὕτως λέγει κύριος·*
ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν.

52 (*Re L 9; Ro 74*). *Const. Ap. 4 3: ἐπεὶ καὶ ὁ κύριος*
μακάριον εἶπεν εἶναι τὸν διδόντα ἥπερ τὸν λαμβάνοντα
(Acts 20, 35). καὶ γὰρ εἴρηται πάλιν ὑπ' αὐτοῦ· οὐαὶ τοῖς 15
ἔχουσιν καὶ ἐν ὑποκρίσει λαμβάνουσιν ἢ δυναμένοις βοη-
θεῖν ἑαυτοῖς καὶ λαμβάνειν παρ' ἐτέρων βουλομένοις· ἐκά-
τερος γὰρ ἀποδώσει λόγον κυρίῳ τῷ θεῷ ἐν ἡμέρᾳ κρίσεως.

53 (*Re L 28 58; Ro 14 33*). a) *Const. Ap. 2 60: πῶς* 20
δὲ οὐχὶ καὶ νῦν ἐρεῖ τῷ τοιοῦτῳ ὁ κύριος· ἐδικαιώθη τὰ
ἔθνη ὑπὲρ ὑμᾶς; b) Orig. in Jer. hom. 8 7: ἐδικαιώθη,
γὰρ φησι, Σόδομα ἐκ σοῦ.

54 (*Ro 72*). *Eriph. Haer. 49 58: πᾶσαι γὰρ αἱ θεῖαι*

13 ff. *teaching of the 12 apostles 1 5: μακάριος ὁ διδοὺς κατὰ τὴν*
ἐντολὴν· ἀθῶος γὰρ ἔστιν. οὐαὶ τῷ λαμβάνοντι· εἰ μὲν γὰρ χρεῖαν
ἔχων λαμβάνει τις, ἀθῶος ἔσται· ὁ δὲ μὴ χρεῖαν ἔχων δώσει δίκην,
ἵνα τί ἔλαβε καὶ εἰς τί. Herm. Mand. 2 6f.: οἱ οὖν λαμβάνοντες ἀπο-
δώσουσιν λόγον τῷ θεῷ, διὰ τί ἔλαβον καὶ εἰς τί. οἱ μὲν γὰρ λαμ-
βάνοντες θλιβόμενοι οὐ δικασθήσονται, οἱ δὲ ἐν ὑποκρίσει λαμβά-
νοντες τίσουσιν δίκην. ὁ οὖν διδοὺς ἀθῶός ἐστιν. 15 ff. cf. Did. 4 3
but here the sentence in the middle is missing; and Clem. Alex. frgm. ex
cat. Nic. in Mt. 5, 42 15 οὐαὶ] + δὲ Clem. 17f. ἐκάτερος—
κρίσεως] ὁ γὰρ ἔχων καὶ δι' ὑπόκρισιν ἢ ἀργίαν λαμβάνων κατα-
κριθήσεται Clem. 22f. that Origen quotes from Ezekiel is proved
by a parallel overlooked by Resch and Ropes: Orig. in Mt. comm.
(lat.) 76: dicit Ezechiel ad Jerusalem: iustificata est magis Sodoma ex te

γραφαὶ τὴν αὐτοῦ πρὸς <τὸν> πατέρα γνησιότητα σημαίνουσιν. ἐγέννησάς με, φησί, πάτερ, καί· ἐγὼ ἐκ τοῦ πατρὸς ἐξηλθὼν καὶ ἤκω (John 8, 42).

55 (Re A 24; Ro 97). Ephraem Syr. Ev. conc. exp. s. 203 (ed. Mösinger) *quod autem turbatus est (John 11, 33), consonat cum eo quod dixit: quamdiu uobiscum ero et uobiscum loquar (Mc. 9, 19 par.), et alio loco: taedet me de generatione ista. probauerunt me (ait) decies, hi autem uicies et decies decies.*

10 56 (Re L 35; Ro 18). teach. of the 12 ap. 1 6: ἀλλὰ καὶ περὶ τούτου δὲ εἴρηται· ἰδρωσάτω ἡ ἐλεημοσύνη σου εἰς τὰς χεῖράς σου, μέχρις ἂν γνῶς τίνι δῶς.

57 (Re L 61; Ro 36). a) Clem. Alex. Strom. IV 26 171: λαμπάτω γάρ σου τὰ ἔργα (Mt. 5, 16) καὶ ἰδοὺ ἄνθρωπος, 15 καὶ τὰ ἔργα αὐτοῦ πρὸ προσώπου αὐτοῦ. ἰδοὺ γάρ ὁ θεὸς καὶ τὰ ἔργα αὐτοῦ (Isa. 62, 11)· θεὸν χρῆ μμεῖσθαι, εἰς ὅσον δύναμις τῷ γνωστικῷ. b) Tertull. de idol. 20: *sicut scriptum est: ecce homo et facta eius.*

58 (Re L 1; Ro 1). teach. of the 12 ap. 1 2: πάντα 20 δὲ ὅσα ἐὰν θελήσης μὴ γίνεσθαι σοι, καὶ σὺ ἄλλω μὴ ποίει.

59 (Re A 25; Ro 55). Iren. I 20 2 = Eriph. Haer. 34 19: ἀλλὰ καὶ ἐν τῷ εἰρημέναι πολλάκις ἐπεθύμησα ἀκούσαι ἓνα τῶν λόγων τούτων, καὶ οὐκ ἔσχον τὸν ἐρούντα ἐμφαίνοντός φασιν εἶναι διὰ τοῦ ἐνὸς τὸν ἀληθῶς ἓνα θεόν, 25 ὃν οὐκ ἐγνώκεισαν.

60 (Re L 13; Ro 7). Hom. Clem. 12 29: καὶ ὁ Πέτρος ἀπεκρίνατο, οὗ ὁ τῆς ἀληθείας προφήτης ἔφη· τὰ ἀγαθὰ ἐλθεῖν δεῖ, μακάριος δὲ (φησὶ) δι' οὗ ἔρχεται· ὁμοίως καί· τὰ κακὰ ἀνάγκη ἐλθεῖν, οὐαὶ δὲ δι' οὗ ἔρχεται.

7 ὁμῶν ἀνέξομαι is here quoted inaccurately, or was ὁμῶν διαλέξομαι read? 10 ff. cf. *Hermas mand. 2 4* 13 ff. *Const. Ap. 2 14 u. ὁ.* 22 read ἐπεθύμησαν (*Westcott*) although the latin text has *dixerit* 24 φασιν·εἶναι according to the lat. *dicunt esse: φασὶ δεῖν mss.*

61 (Re L 64; Ro 39). Ephraem Syr. Ev. conc. exp. s. 165 (ed. Mössinger): *Christus consolatus est dicens: ubi unus est, ibi et ego sum — ne quisquam ex solitariis contristaretur, quia ipse est gaudium nostrum et ipse nobiscum est. et ubi duo sunt, ibi et ego ero* 5 — *quia misericordia et gratia eius nobis obumbrat. et quando tres sumus, quasi in ecclesiam coimus.*

62 (Re L 59; Ro 34). Barn. 6 18: λέγει δὲ κύριος· ἰδοὺ ποιῶ τὰ ἔσχατα ὡς τὰ πρῶτα.

63 (Re L 47; Ro 25). Orig. in Matth. tom. 13 2: καὶ 10 Ἰησοῦς γοῦν φησιν· διὰ τοὺς ἀσθενοῦντας ἡσθένουν καὶ διὰ τοὺς πεινῶντας ἐπειῶν καὶ διὰ τοὺς διψῶντας ἐδίψων.

64 (Re A 41; Ro 60). cf. Gosp. acc. to the Hebrews frgm. 20 Apocrypha II p. 7. 15

65 (Re L 14; Ro 8). Const. Ap. 5 7: λαβόντες ἐντολήν παρ' αὐτοῦ κηρύξαι τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον καὶ μαθητεῦσαι πάντα τὰ ἔθνη καὶ βαπτίσει εἰς τὸν αὐτοῦ θάνατον ἐπὶ ἀθηνεΐᾳ τοῦ θεοῦ τῶν ὄλων (ὅς ἐστιν αὐτοῦ πατήρ) καὶ μαρτυρία πνεύματος (ὅς ἐστι παράκλητος). 20

66 (Re L 44; Ro 22). Hom. Clem. 2 17: οὕτως δὴ, ὡς δ' ἀληθῆς ἡμῖν προφήτης εἶρηκεν, πρῶτον ψευδὲς δεῖ ἐλθεῖν εὐαγγέλιον ὑπὸ πλάνου τινός, καὶ εἶθ' οὕτως μετὰ καθαιρέσιν τοῦ ἁγίου τόπου εὐαγγέλιον ἀληθὲς κρύφα διαπεμφθῆναι εἰς ἐπανόρθωσιν τῶν ἐσομένων αἱρέσεων· καὶ μετὰ 25 ταῦτα πρὸς τῷ τέλει πάλιν πρῶτον ἀντίχριστον ἐλθεῖν δεῖ, καὶ τότε τὸν ὄντως Χριστὸν ἡμῶν Ἰησοῦν ἀναφανῆναι, καὶ μετὰ τοῦτο αἰωνίου φωτὸς ἀνατείλαντος πάντα τὰ τοῦ σκότους ἀφανῆ γενέσθαι.

67 (Re A 21^a; Ro 52). cf. Ebionites frgm. 2 Apocrypha II 80 p. 9.

10f. read perhaps: καὶ Ἰησοῦς γοῦν φησιν διὰ τοὺς ἀσθενοῦντας· »ἡσθένουν« (Mt. 25, 36), καὶ διὰ τοὺς πεινῶντας· »ἐπειῶν« (Mt. 25, 35), καὶ διὰ τοὺς διψῶντας· »ἐδίψων« (Mt. 25, 35).

22 ὁ om. al. 22ff. cf. Barn. 15 5 etc. 28 τοῦτον al.

68 (Re L 53; Ro 29). a) teach. of the 12 ap. 1 5: παντὶ τῷ αἰτοῦντί σε δίδου καὶ μὴ ἀπαίτει· πᾶσι γὰρ θέλει δίδοσθαι ὁ πατήρ ἐκ τῶν ἰδίων χαρισμάτων. b) Hermas Mand. 2 4: πᾶων δίδου· πᾶσιν γὰρ ὁ θεὸς δίδοσθαι θέλει ἐκ τῶν ἰδίων δωρημάτων.

69 (Re L 2; Ro 2). I Clem. 13 2: οὕτως γὰρ εἶπεν· ἐλεᾶτε, ἵνα ἐλεηθῆτε, ἀφίετε ἵνα ἀφεθῆ ὑμῖν· ὡς ποιεῖτε, οὕτως ποιηθήσεται ὑμῖν· ὡς δίδοτε, οὕτως δοθήσεται ὑμῖν· ὡς κρίνετε, οὕτως κριθήσεσθε· ὡς χρηστεύεσθε, οὕτως χρηστευθήσεται ὑμῖν· ᾧ μέτρῳ μετρεῖτε, ἐν αὐτῷ μετρηθήσεται ὑμῖν.

70 (Re L 4; Ro 3). Orig. in Jer. hom. 14 5: τὰ δὲ τέκνα τῆς σοφίας καὶ ἐν τῷ εὐαγγελίῳ ἀναγέγραπται· καὶ ἀποστέλλει ἡ σοφία τὰ τέκνα αὐτῆς.

71 (Re A 28; Ro 57). II Clem. 4 5: διὰ τοῦτο, ταῦτα ὑμῶν πρασσόντων, εἶπεν ὁ κύριος· ἐὰν ἦτε μετ' ἐμοῦ συνηγμένοι ἐν τῷ κόλπῳ μου καὶ μὴ ποιῆτε τὰς ἐντολάς μου, ἀποβαλῶ ὑμᾶς καὶ ἐρῶ ὑμῖν· ὑπάγετε ἀπ' ἐμοῦ, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ, ἐργάται ἀνομίας.

72 (Re L 7 46; Ro 5 24). a) II Clem. 8 5f.: λέγει γὰρ ὁ κύριος ἐν τῷ εὐαγγελίῳ· εἰ τὸ μικρὸν οὐκ ἐτηρήσατε, τὸ μέγα τίς ὑμῖν δώσει; λέγω γὰρ ὑμῖν ὅτι ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν (Lc. 16, 10). ἄρα οὖν τοῦτο λέγει· τηρήσατε τὴν σάρκα ἀγνήν καὶ τὴν σφραγίδα ἄσπιλον, ἵνα τὴν ζωὴν ἀπολάβωμεν. b) Iren. II 64 3: *et ideo dominus dicebat ingratis existentibus in eum: si in modico fideles non fuistis, quod magnum est, quis dabit uobis?*

73 (Re L 29; Ro 15). Macar. Aegypt. hom. 12 17: λοιπὸν ὁ κύριος ἔλεγεν αὐτοῖς· τί θαυμάζετε τὰ σημεῖα;

12 ff. *read perhaps*: τὰ δὲ τέκνα τῆς σοφίας καὶ ἐν τῷ εὐαγγελίῳ ἀναγέγραπται (Lc. 7, 35), καὶ ἀποστέλλει ἡ σοφία τὰ τέκνα αὐτῆς (Prov. 9, 3) 13 f. *the ἀνεπίγραφος*: ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. cf. TU NF I 3 43 23 f. *of course what follows is not a new quotation, but the exegesis of the preceding one*

κληρονομίαν μετάλην δίδωμι ὑμῖν ἦν οὐκ ἔχει ὁ κόσμος ὅλος.

74 (Re L 10; Ro 6). Barn. 7 11: οὕτω (φησὶν) οἱ θέλοντές με ἰδεῖν καὶ ἄσασθαί μου τῆς βασιλείας ὀφείλουσιν θλιβέντες καὶ παθόντες λαβεῖν με. 5

75 (Re L 16; Ro 9). Clem. Alex. Protr. 10 94: ὄθεν ἡ γραφὴ εἰκότως εὐαγγελίζεται τοῖς πεπιστευκόσιν· οἱ δὲ ἅγιοι κυρίου κληρονομήσουσι τὴν δόξαν τοῦ θεοῦ καὶ τὴν δύναμιν αὐτοῦ. ποῖαν, ὦ μακάριε, δόξαν; εἶπέ μοι· ἦν ὀφθαλμὸς οὐκ εἶδεν οὐδὲ οὖς ἤκουσεν οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη· καὶ χαρήσονται ἐπὶ τῇ βασιλείᾳ τοῦ κυρίου αὐτῶν εἰς τοὺς αἰῶνας. ἀμήν. 10

76 (Re L 32; Ro 17). Clem. Alex. Ecl. proph. 20: ἄγει οὖν εἰς ἐλευθερίαν τὴν τοῦ πατρὸς συγκληρονόμους υἱοὺς καὶ φίλους. ἀδελφοί μου (γὰρ φησὶν ὁ κύριος) καὶ συγκληρονόμοι οἱ ποιοῦντες τὸ θέλημα τοῦ πατρὸς μου (cf. Mc. 3, 35 par.). μὴ καλέσητε οὖν ἑαυτοὺς πατέρα ἐπὶ τῆς γῆς· δεσπότηται γὰρ ἐπὶ τῆς γῆς, ἐν δὲ οὐρανοῖς ὁ πατήρ (cf. Mt. 23, 9), ἔξ οὗ πᾶσα πατριὰ ἐν τε οὐρανοῖς καὶ ἐπὶ τῆς γῆς. 20

77 (Re L 40; Ro 21). Justin. (?) de resurr. 9: βουλόμενος ἐπιδείξει καὶ τοῦτο (καθὼς εἶρηκεν ἐν οὐρανῷ τὴν κατοίκησιν ἡμῶν ὑπάρχειν), ὅτι οὐκ ἀδύνατον καὶ σαρκὶ εἰς οὐρανὸν ἀνελθεῖν, ἀνελήφθη βλέπόντων αὐτῶν εἰς τὸν οὐρανόν, ὡς ἦν ἐν τῇ σαρκί. 25

78 (Re L 45; Ro 23). Pseudoign. ad Magnes. 9 3: ὁ μὴ ἐργαζόμενος γὰρ μὴ ἐσθιέτω· ἐν ἰδρώτι γὰρ τοῦ προσώπου σου φάγη τὸν ἄρτον σου φασὶ τὰ λόγια.

6 ff. cf. Const. Ap. 7 32; Ascens. Isaiæ ed. Dillmann p. 82 c. 11. 34 7 ff. perhaps read thus: οἱ δὲ ἅγιοι κυρίου κληρονομήσουσι τὴν δόξαν τοῦ θεοῦ καὶ τὴν δύναμιν αὐτοῦ (ποῖαν, ὦ μακάριε, δόξαν; εἶπέ μοι. ἦν ὀφθαλμὸς οὐκ εἶδεν οὐδὲ οὖς ἤκουσεν οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη I Cor. 2, 9) καὶ χαρήσονται ἐπὶ τῇ βασιλείᾳ τοῦ κυρίου αὐτῶν εἰς τοὺς αἰῶνας. ἀμήν. (cf. Dan. 7, 18. 25 Mt. 6, 13) 19 f. of course this is an addition by Clement

79 (Re A 46; Ro 63). Hom. Clem. 13 14: καὶ γὰρ εἰ πάντα καλὰ διαπράξαιτό τις, μιᾷ τῇ πρὸς τὸ μοιχήσασθαι ἁμαρτία κολασθῆναι δεῖν ὁ προφήτης ἔφη.

80 (Re L 18; Ro 10). I Clem. 46 2f.: γέγραπται γάρ·
5 κολλᾶσθε τοῖς ἁγίοις, ὅτι οἱ κολλώμενοι αὐτοῖς ἁγιασθή-
σονται. καὶ πάλιν ἐν ἑτέρῳ τόπῳ λέγει· μετὰ ἀνδρὸς
ἀθῶου ἀθῶος ἔση, καὶ μετ' ἐκλεκτοῦ ἐκλεκτὸς ἔση, καὶ μετὰ
στρεβλοῦ διαστρέψεις (Ps. 17, 26f.).

81 Re L 23; Ro 12). Macar. Aegypt. hom. 37 init.:
10 μὴ ἀκούων τοῦ ἔνδον εἰλισσομένου ὄφραως συμβουλευόντος
τὰ πρὸς ἡδονήν, δι' ἧς γεννᾶται θυμὸς ὁ ἀδελφοκτόνος καὶ
θνήσκει ψυχὴ ἢ τίκτουσα, ἀλλ' ἀκούων τοῦ κυρίου λέγοντος·
ἐπιμελείσθε πίστεως καὶ ἐλπίδος, δι' ὧν γεννᾶται ἡ
φιλόθεος καὶ φιλάνθρωπος ἀγάπη ἢ τὴν αἰώνιον ζωὴν
15 παρέχουσα.

82 (Re L 37; Ro 19). Eph. 5 14: διὸ λέγει· ἔγειρε ὁ
καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοὶ
ὁ χριστός.

83 (Re L 38; Ro 20). Clem. Alex. Strom. I 8 41:
20 οὗτοι οἱ τὰ κατάρτια κατασπῶντες καὶ μηθὲν ὑφαίνοντες,
φησὶν ἡ γραφή, ματαιοπονίαν ἐξηλωκότες, ἦν κυβείαν
ἀνθρώπων ὁ ἀπόστολος ἐκάλεσεν καὶ πανουργίαν πρὸς τὴν
μεθοδείαν τῆς πλάνης (Eph. 4, 14) ἐπιτήδειον.

84 (Re L 65; Ro 40). a) Clem. Alex. Strom. I 19 94:
25 εἶδες, γάρ φησι, τὸν ἀδελφόν σου, εἶδες τὸν θεόν σου.
b) Tertull. de orat. 26: uidisti, *inquit*, fratrem, uidisti
dominum tuum.

85 (Re A 9; Ro 49). Athenag. Leg. 32: πάλιν ἡμῖν
λέγοντος τοῦ λόγου· ἐάν τις διὰ τοῦτο ἐκ δευτέρου κατα-
20 φιλήσῃ, ὅτι ἤρρεσεν αὐτῷ· καὶ ἐπιφέροντος· οὕτως οὖν
ἀκριβῶσασθαι τὸ φίλημα (μᾶλλον δὲ τὸ προσκύνημα) δεῖ,

3 δεῖ or διή others 16 ff. cf. Epiph. Haer. 42 p. 472. 22 ἀν-
θρώπων Sylburg ἀνθρωπίνην Dindorf αὐτὴν L 30 Schwarts
inks there was a gap after ἐπιφέροντος

ὡς εἶπον μικρὸν τῇ διανοίᾳ παραθλοωθεῖη, ἔξω ἡμᾶς τῆς αἰωνίου τιθέντος ζωῆς.

86 (Re A 19; Ro 51). cf. Gosp. acc. to the Egyptians test. I Apocrypha II p. 12.

87 (Re A 23; Ro 54). cf. Gosp. of Eve frgm. Apo- crypha II p. 15.

88 (Re A 55; Ro 66). Orig. in Joh. tom. 20 12: εἶπω δὲ φίλον παραδέξασθαι τὸ ἐν ταῖς Παύλου Πράξεσιν ἀναγεγραμμένον ὡς ὑπὸ τοῦ σωτῆρος εἰρημένον· ἄνωθεν μέλλω σταυροῦσθαι, οὗτος παραδέχεται κτλ. 10

SIX MORE LOGIA

OXYRHYNCHUS PAPYRI No. 654

1 οὗτοι οἱ λόγοι οἱ [****** οὖς ἐλά-]
λησεν ἰη̅ς ὁ ζῶν κ[******]
καὶ Θωμᾶ καὶ εἶπεν [****** ὅστις] 15
ἂν τῶν λόγων τούτ[ων ἀκούση, θανάτου]
οὐ μὴ γεύσεται.

2 [Λέγει ἰη̅ς·]
μὴ παυσάσθω ὁ Ζη[τῶν *****, ἔως ἂν]
εὕρη, καὶ ὅταν εὕρη [θαμβηθήσεται, καὶ θαμ-] 20

13f. is like a prologue to the following logia; but compare Wilamowitz Gött. Gel. Ans. 1904 p. 663 16f. cf. Joh. 8, 51f. 19ff. cf. Mc. 10, 24; Gospel acc. to the Hebrews frgm. 25 Apocrypha II p. 8. Acts of Thomas ed. Bonnet p. 243

13 οὗτοι οἱ Sw al. cf. Lc. 24, 44 etc. οἱ τοιοῖοι οἱ παρ. οἱ²
+ θαυμάσιοι G-H + ἀληθινοὶ Sw cf. Apoc. 19, 9 etc. + τελε-
ταῖοι Wilamowitz 14 κ[ύριος? G-H κ[αι ἀποθανῶν G-H?
Sw cf. Apoc. 1, 18 further on [Φιλίππου] or [Ματθαῖο] G-H [τοῖς
ἰ' μαθηταῖς] Bartlet cf. Joh. 20, 26 [Ἰούδα τῷ] Lake cf. Joh. 14, 22
syr cu 15 [αὐτοῖς πᾶς] G-H αὐτῷ ὁ κύριος Sw 19 Ζη[τῶν
τὴν Ζωὴν etc.] G-H Ζη[τῶν τὸν πατέρα etc.] Sw 20 [θαμ-
βείσθω etc.] Sw

βηθείς βασιλεύσει καὶ βασιλεύσας ἀναπα-
ήσεται.

3 a) according to Grenfell-Hunt and Swete:

Λέγει Ἰ[η̄ς * * * * * τίνες]
5 οἱ ἔλκοντες ἡμᾶς [εἰς τὴν βασιλείαν, εἰ]
ἡ βασιλεία ἐν οὐρα[νῷ ἐστίν; * * * * *]
τὰ πετεινὰ τοῦ οὐρ[ανοῦ καὶ τῶν θηρίων ὀ-]
τι ὑπὸ τὴν γῆν ἐστ[ίν ἢ ἐπὶ τῆς γῆς καὶ]
οἱ ἰχθύες τῆς θαλά[σσης, οὗτοι οἱ ἔλκον-]
10 τες ὑμᾶς, καὶ ἡ βασ[ιλεία τῶν οὐρανῶν]
ἐντὸς ὑμῶν [ἐ]στι [καὶ ὅστις ἂν ἑαυτὸν]
γνῶ, ταύτην εὐρή[σει * * * * *]
ἑαυτοὺς γνῶσεσθε [καὶ εἰδήσετε ὅτι υἱοὶ]
ὁμοίως
ἐστὲ τοῦ πατρὸς τοῦ τ [* * * * * * * * * *]
15 γνῶσ[τε]θε ἑαυτοὺς ἐν [* * * * * * * * * *]
καὶ ὑμεῖς ἐστε ἡπτο [* * * *]

b) according to Deissmann:

λέγει Ἰ[η̄ς· πῶς λέγουσιν]
οἱ ἔλκοντες ἡμᾶς [εἰς τὰ κριτήρια, ὅτι]
20 ἡ βασιλεία ἐν οὐρα[νῷ ἐστίν; μῆτι δύναται]
τὰ πετεινὰ τοῦ οὐρ[ανοῦ ἐπιγινώσκουσιν,]
τί ὑπὸ τὴν γῆν ἐστ[ίν; καὶ τί ἐν τῷ οὐρανῷ]
οἱ ἰχθύες τῆς θαλά[σσης; οὕτως οἱ ἔλκον-]
τες ὑμᾶς. καὶ ἡ βασ[ιλεία ὁμοίως μέντοι]
25 ἐντὸς ὑμῶν [ἐ]στι[ν. καὶ ὅς ἐάν τὰ ἐντὸς ὑμῶν]
γνῶ, ταύτην εὐρή[σει * * * * * * * * * *]
ἑαυτοὺς γνῶσεσθε [ἐνώπιον τοῦ θεοῦ, καὶ υἱοὶ]
ἐστε ὑμεῖς τοῦ πατρὸς τοῦ τ[ελείου ἐν οὐρανῷ.]

10f. cf. *Lc.* 17, 21 14 cf. *Mt.* 5, 48; *Lc.* 20, 36?

1 βασιλεύση *φ.φ.* 4 Ἰ[η̄σοῦς τίνες εἰσίν] *Sw* 5 ὑμᾶς *Sw*
[πρὸς τὴν βασιλείαν;] *Sw* 6 οὐρα[νῷ· οἱ δὲ ἐπὶ γῆς καὶ] *Sw*
7 οὐρ[ανοῦ καὶ πᾶν κτίσμα ^{φ.}] *Sw* 8 ἐστ[ίν καὶ ἐν τῷ ἄδῃ καὶ]
Sw 12 εὐρή[σει. ἐὰν γὰρ ἀληθῶς] *Sw* 13 γνωσεσθαι *φ.φ.*
[υἱοὶ καὶ θυγατέρες] *Sw* 14 π[αντοκράτορος καὶ] *Sw* 15 ἐν[τὸς
τῆς πόλεως ὄντας·] *Sw* 16 ἡ π[όλις] *Sw*

γνώσ(εσ)θε ἑαυτοὺς ἐν[ώπιον τῶν ἀνθρώπων,]
καὶ ὑμεῖς ἔστε, ἢ πτο[εῖσθε].

4 a) according to Grenfell-Hunt and Swete:

[λέγει Ἰη̅ς·]

οὐκ ἀποκνήσει ἀνθ[ρωπος * * * * *] 5

ρων ἐπερωτήσαι πα[* * * * *]

ρων περὶ τοῦ τόπου τῆ[ς * * * * *]

ὅτι

σετε πολλοὶ ἔσονται π[ρῶτοι ἔσχατοι καὶ]

οἱ ἔσχατοι πρῶτοι καὶ [* * * * *]

σιν. 10

b) according to Deissmann:

[λέγει Ἰη̅ς·]

οὐκ ἀποκνήσει ἀνθ[ρωπος κληθεὶς σῶφ-]

ρων ἐπερωτήσαι πά[ντως ἓνα τῶν κλητό-]

ρων περὶ τοῦ τόπου τῆ[ς δοχῆς ποῦ ἀνακλιθῆ-] 15

σεται. ὅτι πολλοὶ ἔσονται π[ρῶτοι ἔσχατοι καὶ]

οἱ ἔσχατοι πρῶτοι καὶ [δόξαν εὐρήσου-]

σιν.

5 λέγει Ἰη̅ς· [πάν τὸ μὴ ἔμπροσ-]

θεν τῆς ὀψείως σου καὶ [τὸ κεκρυμμένον] 20

ἀπὸ σοῦ ἀποκαλυφ(θ)ήσεται[αὶ σοι. οὐ γὰρ ἔσ-]

τιν κρυπτόν δ οὐ φανε[ρὸν γενήσεται]

καὶ τεθαμμένον δ ο[ὐκ ἐγερθήσεται].

6 [Ἐξ]ετάζουσιν αὐτὸν οἱ μαθηταὶ αὐτοῦ καὶ]

[λέ]γουσιν· πῶς νηστεύ[σομεν καὶ πῶς * * *] 25

8 f. cf. *Mc.* 10, 31 13 ff. cf. *Mt.* 10, 26 *Lc.* 8, 17 24 cf. *Joh.* 21, 12 25 ff. cf. *Mt.* 6, 1-18

5 ἀνθ[ρωπος περὶ τῶν και-] *Sw* 6 ἐπερωτήσε *φρ.* πα[ρ-
ρησιαζόμενος, λη-] *Sw* 7 τῆ[ς βασιλείας εἰδή-] *G-H* τῆ[ς δόξης.
ὕμεῖς δὲ σιωπή-] *Sw* 9 [ζῶην αἰώνιον ἔξου-] *G-H* [ὀλίγοι
εὐρήσου-] *Sw* 23 θεθαμμενον *φρ.* 25 *to p.* 20, 9 νηστεύ[σομεν
καὶ πῶς προσ][ευξώ]μεθα καὶ πῶς [ἐλεημοσύνην ποιήσωμεν; κ]αὶ
τί παρατηρη[σώμεθα τῶν τοι][ούτω]ν; λέγει Ἰησοῦς· [βλέπετε μὴ
τῶν μισθ[ῶν ἀπολ]εῖτε. μὴ ποιεῖτ[ε μηδὲν εἰ μὴ][τὰ τ]ῆς ἀληθείας·
ἀν [γὰρ ποιῆτε ταῦτα, γνώ][σεσθε μυστήριον] ἀποκεκρ[υμμένον.
λέ][γω ὑμῖν· μα]κάρι[ός ἐστιν] ὁς ἀν * * * *Sw*