

MATERIALS FOR THE USE OF THEOLOGICAL LECTURERS
AND STUDENTS

SELECTED BY HANS LIEZMANN

II

APOCRYPHA

III

AGRAPHA, NEW OXYRHYNCHUS LOGIA

EDITED

BY

LIC. DR. ERICH KLOSTERMANN

Price 6d. nett.

CAMBRIDGE

DEIGHTON, BELL AND CO.

1905

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March 1, 1904.

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gyp. 2 a g. 2.

THE OXYRHYNCHUS PAPYRI

AGRAPHA

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. JHROPES 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

BS3970
A2 K62

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 5 § 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 προστεθή- 15 σεται. b) Orig. de orat. 14 1 (cf. 2 2): 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). 20 ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει· ἐὰν οὖν διασπαράξωσιν οἱ λύκοι τὰ ἄρνια; εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ· μὴ φοβείσθωσαν τὰ ἄρνια τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτὰ· καὶ ὑμεῖς μὴ φοβεῖσθε τοὺς ἀποκτένοντας ὑμᾶς καὶ μηδὲν ὑμῖν δυναμένους ποιεῖν, ἀλλὰ φοβεῖσθε τὸν μετὰ τὸ ἀποθανεῖν 25 ὑμᾶς ἔχοντα ἑξουσίαν 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 φοβησώμεθα τοὺς κοιμηθέντας· ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον, ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἄρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἄερα· 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. εἰσερχόμενοι δὲ καὶ παρακληθέντες δειπνήσαι, μὴ ἀνακλίνεσθε εἰς τοὺς ἐξέχοντας τόπους, μήποτε ἐνδοξότερός σου ἐπέλθῃ καὶ προσελθὼν ὁ δειπνοκλήτωρ εἴπῃ σοι· ἔτι κάτω χῶρει, καὶ καταισχυνηθήσῃ. ἐὰν δὲ ἀναπέσης εἰς τὸν ἥττονα τόπον καὶ ἐπέλθῃ σου ἥττων, εἶρεῖ σοι ὁ δειπνοκλήτωρ· 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 οὕτως ἐθέλουσα γενέσθαι παραινῆ· γίνεσθε δὲ δόκιμοι τραπεζίται, τὰ μὲν ἀποδοκιμάζοντες, τὸ δὲ καλὸν κατέχοντες.* b) Apelles ap. Epirh. Haer. 44 2: *οὕτως γὰρ, φησὶν, ἔφη ἐν τῷ εὐαγγελίῳ· γίνεσθε δόκιμοι τραπεζίται.* c) Orig. in

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

14ff. *also many other witnesses.*

Joh. tom. 19 2: . . . τηρούντων τὴν ἐντολὴν Ἰησοῦ λέγουσαν· γίνεσθε δόκιμοι τραπεζίται, καὶ τὴν Παύλου διδαχὴν 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 5 μᾶλλον 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 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 an 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 σψίζου σὺ καὶ ἡ ψυχὴ σου.

17 (Re L 26; Ro 131). a) Tertull. de bapt. 20: *wigilate 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 intentatum regna coelestia consecuturum.* b) Didasc. 2 8:

λέγει γὰρ ἡ γραφή· ἀνὴρ ἀδόκιμος ἀπειραστος.

18 (Re L 5; Ro 128). a) Orig. in Jer. hom. lat. 3 3: 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 ἐδίδασκεν 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. 12f.

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 τινι εὐαγγελίῳ· μυστήριον ἐμὸν ἐμοὶ καὶ τοῖς υἱοῖς τοῦ οἴκου μου.

24 (Re L 51; Ro 91). Justin. Apol. I 15: *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.

19ff. cf. Hom. Clem. 19 20 etc.

21 ἐπεὶ Sylburg ἐπὶ L 23 τὰ μυστήρια or it, as most authors quote τὸ μυστήριον 25ff. line 29ff. does not give a reason for l. 28f. 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 3f.: *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 palmitate 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 uiginti quinque metretas uini.* 10 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 15 quinque bilibres similiae clarae mundaе: et reliqua autem poma et semina et herbam secundum congruentiam iis consequentem: et omnia animalia iis cibus utentia, quae a terra accipiuntur, pacifica et consentanea inuicem fieri, subiecta hominibus cum omni subiectione. *Haec autem* 20 *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: 25 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, καταπλαγεῖς ὁ Ἰούδας ἐπὶ τοῖς 30

5 dena al. 7 uno brachio (palmitis?): uno uero palmitate *edd.* 20ff. *cf. the Greek text in Euseb. h. e. 3 39: ταῦτα δὲ καὶ Παπίας ὁ Ἰωάννου μὲν ἀκουστής Πολυκάρπου δὲ ἑταῖρος γεγονώς, 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: ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ (*Mt.* 10, 10) καί· ἄρκετόν τῳ 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 δέσματα προβάτων, ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες (*Mt.* 7, 15)· καί· ἔσονται σχίσματα καὶ αἰρέσεις. b) Didasc. 6 5: ὡς

καὶ ὁ σωτὴρ ἡμῶν ἔφη ὅτι ἔσονται αἰρέσεις 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.

36 (Re A 50; Ro 105). cf. Gosp. acc. to the Hebrews

30 frgm. 19 Apocrypha II p. 6.

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

2 ἄξιοι] ἄγιοι *cod. A* γινόμενοι *cod. B*
does not seem to belong to Eusebius' *Theophany*
ad paulum *al., om. al.*

23 *this fragment*
33 ad populum]

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

43 (Ro 119). Ὅρος κανονικὸς τῶν ἀγίων ἀποστόλων 3 20

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 Π 4 14: *sed apostolis, inquit, dominus noster interrogantibus de Iudaeorum prophetis quid sentiri deberet, qui de aduentu eius aliquid cecinisse in praeteritum putabantur, commotus talia eos etiam nunc sentire, respondit: dimisistis 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?*

AGRAPHA

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 ῥῆμα τὸ λέγον· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.
- 48 (Re L 33; Ro 77). a) Dial. de recta fide 1 13: 25 ΜΕΓ. ὁ δὲ κύριος ἀγαθὸς ὢν λέγει· ὁ ἥλιος μὴ ἐπιδύετω ἐπὶ τῷ παροργισμῷ ὑμῶν. ΑΔ. ὁδὲ πέφηγε τοίνυν καὶ ἐν νόμῳ καὶ ἐν εὐαγγελίῳ εἶναι τὸ ὁ ἥλιος μὴ ἐπιδύετω ἐπὶ τῷ παροργισμῷ ὑμῶν. b) Vita S. Syncliticae § 63: οὐ γὰρ ὑπακούουσι τοῦ σωτήρος λέγοντος, ὡς· 30 ὕπαγε 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 σπείρας
 ἐστὶν ὁ διάβολος (*Mt. 13, 39*) καὶ πάλιν· μὴ δότε πρόφασιν
 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.

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

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

53 (*Re L 28 58; Ro 14 33*). a) *Const. Ap. 2 60*: πῶς
 δὲ οὐχὶ καὶ νῦν ἐρεῖ τῷ τοιούτῳ 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 53*: πᾶσαι γὰρ αἱ θεῖαι

13 ff. *teaching of the 12 apostles 1 5*: μακάριος ὁ διδούς κατὰ τὴν
 ἐντολήν· ἀθῶος γὰρ ἐστίν. 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 5f.*: 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 διδούς ἀθῶός ἐστιν. 15 ff. *cf. Did. 4 3*
but here the sentenee 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

γραφαι τὴν αὐτοῦ πρὸς <τὸν> πατέρα γνησιότητα σημαίνουσαι. ἐγέννησάς με, φησί, πάτερ, καί· ἐγὼ ἐκ τοῦ πατρὸς ἐξῆλθον καὶ ἤκω (Ἰωάν. 8, 42).

55 (Re A 24; Ro 97). Ephraem Syr. Ev. conc. exp. s. 203 (ed. Mösinger) *quod autem turbatus est (Ἰωάν. 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. 16: ἀλλὰ καὶ περὶ τούτου δὲ εἴρηται· ἰδρωσάτω ἡ ἐλεημοσύνη σου εἰς τὰς χεῖράς σου, μέχρις ἂν γνῶς τίτι δῶς.

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

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

59 (Re A 25; Ro 55). Iren. I 20 2 = Eriph. Haer. 34 19: ἀλλὰ καὶ ἐν τῶ εἰρηκέναι πολλάκις ἐπεθύμησα ἀκοῦσαι ἓνα τῶν λόγων τούτων, καὶ οὐκ ἔσχον τὸν ἐροῦντα 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, ὅτι ὁ τῆς ἀληθείας προφήτης ἔφη· τὰ ἀγαθὰ ἐλθεῖν δεῖ, μακάριος δὲ (φησί) δι' οὗ ἔρχεται· ὁμοίως καί· τὰ κακὰ ἀνάγκη ἐλθεῖν, οὐαὶ δὲ δι' οὗ ἔρχεται.

7 ὑμῶν ἀνέξομαι is here quoted inaccurately, or was ὑμῖν 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: φασι δεῖν mss.*

61 (Re L 64; Ro 39). Ephraem Syr. Ev. conc. exp. s. 165 (ed. Mösinger): *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 13: 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 ἠσθένουν καὶ διὰ τοὺς πεινῶντας ἐπεινῶν 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 ἀνθεντία 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 ὁ ἀληθὴς ἡμῖν προφήτης εἶρηκεν, πρῶτον ψευδὲς δεῖ ἐλθεῖν εὐαγγέλιον ὑπὸ πλάνου τινός, καὶ εἶθ' οὕτως μετὰ καθάρσεων τοῦ ἁγίου τόπου εὐαγγέλιον ἀληθὲς κρύφα διαπεμφθῆναι εἰς ἐπανόρθωσιν τῶν ἐσομένων αἰρέσεων· 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 30 p. 9.

10f. read perhaps: καὶ Ἰησοῦς γοῦν φησιν διὰ τοὺς ἀσθενοῦντας· »ἠσθένουν« (Mt. 25, 36), καὶ διὰ τοὺς πεινῶντας· »ἐπεινῶν« (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: πᾶσιν δίδου· πᾶσιν γὰρ ὁ θεὸς δίδοσθαι θέλει
5 ἐκ τῶν ἰδίων δωρημάτων.

69 (Re L 2; Ro 2). I Clem. 13 2: οὕτως γὰρ εἶπεν· ἐλεᾶτε, ἵνα ἐλεηθῆτε, ἀφίετε ἵνα ἀφεθῇ ὑμῖν· ὡς ποιεῖτε, οὕτως ποιηθήσεται ὑμῖν· ὡς δίδοτε, οὕτως δοθήσεται ὑμῖν· ὡς κρίνετε, οὕτως κριθήσεσθε· ὡς χρηστεύεσθε, οὕτως
10 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 πρρασόντων, 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
25 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:
30 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 μεγάλην δίδωμι ὑμῖν ἣν οὐκ ἔχει ὁ κόσμος ὅλος.

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

75 (Re L 16; Ro 9). Clem. Alex. Protr. 10 94: ὅθεν ἡ γραφὴ εἰκότως εὐαγγελίζεται τοῖς πεπιστευκόσιν· οἱ δὲ ἅγιοι κυρίου κληρονομήσουσι τὴν δόξαν τοῦ θεοῦ καὶ τὴν δύναμιν αὐτοῦ. ποίαν, ᾧ 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 φησιν ὁ κύριος) καὶ συγκληρονόμοι οἱ ποιοῦντες τὸ θέλημα τοῦ πατρὸς μου (cf. Mc. 3, 35 par.). μὴ καλέσητε οὖν ἑαυτοῖς πατέρα ἐπὶ τῆς γῆς· δεσπόται 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 ἐπιδείξαι καὶ τοῦτο (καθὼς εἶρηκεν ἐν οὐρανῷ τὴν κατοίκησιν ἡμῶν ὑπάρχειν), ὅτι οὐκ ἀδύνατον καὶ σαρκὶ εἰς οὐρανὸν ἀνελθεῖν, ἀνελήφθη βλεπόντων 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 ἰδρωτί 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 (ποίαν, ᾧ 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·
ἐπιμελεῖσθε 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 ἐπιφάσει σοι
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 κυβεῖαν
ἀνθρώπων ὁ ἀπόστολος ἐκάλεσεν καὶ πανουργίαν πρὸς τὴν
μεθοδεῖαν 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· εἴαν τις διὰ τοῦτο ἐκ δευτέρου κατα-
30 φιλήσῃ, ὅτι ἤρεσεν αὐτῷ· καὶ ἐπιφέροντος· οὕτως οὖν
ἀκριβύσασθαι τὸ φίλημα (μᾶλλον δὲ τὸ προσκύνημα) δεῖ,

3 δεῖ or δὴ others 16 ff. cf. *Eph. Haer. 42 p. 472.* 22 ἀν-
θρώπων *Sylburg* ἀνθρωπίνην *Dindorf* αὐτὴν *L* 30 *Schwartz*
thinks there was a gap after ἐπιφέροντος

ὡς εἶπεν μικρὸν τῇ διανοίᾳ παραθολωθείῃ, ἔξω ἡμᾶς τῆς αἰωνίου τυθέντος 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- 5 crypha II p. 15.

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

SIX MORE LOGIA

OXYRHYNCHUS PAPYRI No. 654

1 οὔτοι οἱ λόγοι οἱ [***** οὓς ἐλά-]
λησεν Ἰη̅ς ὁ ζῶν κ[*****]
καὶ Θωμᾶ καὶ εἶπεν [***** ὅστις] 15
ἂν τῶν λόγων τούτ[ων ἀκούσῃ, θανάτου]
οὐ μὴ γεύσῃται.

2 [Λέγει Ἰη̅ς·]
μὴ παυσάσθω ὁ ζη[τῶν *****, ἕως ἂν]
εὕρῃ, καὶ ὅταν εὕρῃ [θαμβηθήσεται, καὶ θαμ-] 20

13f. is like a prologue to the following logia; but compare Wilamowitz Gött. Gel. Anz. 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 οὔτοι οἱ Sw al. cf. Lc. 24, 44 etc. οἱ τοιοῖοι οἱ παρ. οἱ²] + θαυμάσιοι G-H + ἀληθινοὶ Sw cf. Apoc. 19, 9 etc. + τελευταῖοι Wilamowitz 14 κ[ύριος? G-H κ[αὶ ἀποθανῶν G-H? Sw cf. Apoc. 1, 18 further on [Φιλίππῳ] or [Ματθίᾳ] G-H [τοῖς ἰ' μαθηταῖς] Barilet 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 [θαμβείσθω etc.] Sw

γνώσ(εσ)θε ἑαυτοὺς ἐν[ώπιον τῶν ἀνθρώπων,]
καὶ ὑμεῖς ἐστε, ἧ 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 κληθεῖς σῶφ-]

ρων ἐπερωτήσαι π[άντως 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 ὄψεώς σου καὶ [τὸ κεκρυμμένον]

20

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

τιν κρυπτόν δ οὐ φανερόν γενήσεται]

καὶ τεθαμμένον δ οὐκ ἐγερθήσεται].

6 [Ἐξ]ετάζουσιν αὐτὸν οἱ μαθηταὶ αὐτοῦ καὶ]

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

25

8f. cf. *Mc.* 10, 31 13ff. cf. *Mt.* 10, 26 *Lc.* 8, 17 24 cf.

Joh. 21, 12 25ff. cf. *Mt.* 6, 1-18

5 ἀνθ[ρωπος περὶ τῶν και-] *Sw* 6 ἐπερωτησε *φάφ.* πα[ρ-
ρησιαζόμενος, λη-] *Sw* 7 τῆ[ς βασιλείας εἰδή-] *G-H* τῆ[ς δόξης.
ὕμεις δὲ σιωπή-] *Sw* 9 [ζωὴν αἰώνιον ἔξου-] *G-H* [ὀλίγοι
εὐρήσου-] *Sw* 23 θεθαμμενον *φάφ.* 25 *to p.* 20, 9 νηστεύ[σομεν
καὶ πῶς προσ][ευξώ]μεθα καὶ πῶς [ἐλεημοσύνην ποιήσωμεν; κ]αὶ
τί παρατηρη[σώμεθα τῶν τοι][ούτων]; λέγει Ἰη̅σοῦς· [βλέπετε μὴ
τὸν μισ][θὸν ἀπολ]εῖτε. μὴ ποιεῖτ[ε μηδὲν εἰ μὴ][τὰ τῆς ἀληθείας·
ἂν [γὰρ ποιῆτε ταῦτα, γινώ][σεσθε μυστήριον] ἀποκεκρ[υμμένον.
λέ][γω ὑμῖν· μα]κάρι[ός ἐστιν] ὃς ἂν * * * *Sw*

[****] μεθα και πῶς [*****]
 [****] αι τί παρατηρήσ[ομεν *****]
 [****]ν; Λέγει ἰη̅ς· [*****]
 [****] εἶται. μὴ ποιεῖτ[ε *****]
 5 [****] ης ἀληθείας ἀν[*****]
 [*****]ν ἀ[π]οκεκρ[*****]
 [***** μα]κάρι[ός] ἐστιν [*****]
 [*****]ῶ ἐστ[ι *****]
 [*****]ιν [*****]

SUPPLEMENT

A new fragment of a Gospel, Oxyrhynchus Papyri No. 655.

- a) [** ἀ]πὸ πρῶτῃ ἕ[ως ὀψέ] b) ὑμεῖς; τίς ἂν προσθ[εί]η
 [μήτ]ε ἀφ' ἐσπ[έρας] ἐπὶ τὴν ἡλικίαν
 [ἕως π]ρῶτῃ μήτε [τῆ] ὑμῶν; αὐτὸ[ς δ]ύσει
 15 [τροφῆ] ὑμῶν τί φά- ὑμῖν τὸ ἔνδυμα ὑ-
 [γητε μήτε] τῆ στ[ο-] μῶν. λέγουσιν αὐ-
 [λῆ ὑμῶν] τί ἐνδύ- τῷ οἱ μαθηταὶ αὐτοῦ·
 [ση]σθε. [πολ]λῶ κρεί[σ-] πότε ἡμῖν ἐμπα-
 [σον]ές [ἔστε] τῶν [κρί-] νῆς ἔσει καὶ πότε
 20 νων ἅτι[να α]ὔξά- σε ὀψόμεθα; λέγει·
 νει οὐδὲ ν[ήθ]ει·* ὅταν ἐκδύσησθε καὶ
 ἐν ἔχοντ[ες ἔ]νδ[υ-] μὴ αἰσχυρθῆτε,
 μα τί ἐν **** καὶ * * * *
 * * * *
 25 c) ἔλ[εγε· τὴν κλειδα]
 τῆς [γνώσεως ἐ-]
 κρύψ[ατε· αὐτοὶ οὐκ]
 εἰσήλ[θατε, καὶ τοῖς]
 εἰσερ[χομένοις οὐ]
 30 κ ἀν[εῦξατε ****]
 * * * *

a) 12ff. cf. Mt. 6, 25. 28 Lc. 12, 22. 27 b) 12ff. cf. Mt.
 6, 27 Lc. 12, 25 16ff. cf. John 14, 19ff. 22 21ff. cf. Gospel
 accord. to the Egyptians frgm. 2 Apocrypha II p. 12f. c) 25ff. cf.
 Mt. 23, 13.

6 [**** τὸ μάν]να [τ]ὸ κεκρ[υμμένον] Lake, compare Apoc. 2, 17

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