

Cod. Askew., p. 215 (Woide in Append. ad ed. N. T. e. Cod. MS. Alexandrino); in *Pistis Sophia* (Germ. ed. by Schmidt), p. 148, we read: "Therefore I said to you once: 'Where I shall be, my twelve servants shall also be with me.'"

60. "I shall be 1,000 years, ruling according to the years of the light."

Cod. Askew., p. 225.

61. The disciples thus spake unto Jesus: "Thou art a key to every man, and the one who shutteth to every man."

Cod. Askew., p. 297.

62. The Lord who is good says: "Let not the sun go down upon your wrath."

Dialogus de recta fide, sect. I (Opp. Orig. I, 813), where it is quoted twice; once in the form as given, and once in the form: "And in the Gospel it is." In the *Vita Syncleticæ* 63 (Coteler., Eccles. Graec. Monum. I, p. 242), the saying is also quoted as a word of the Saviour; comp. also Didascalia (Achelis-Flemming translation, p. 65).

63. But also now concerning this, it hath been said:

oral tradition, or an unknown apocryphal book, or some living Prophet. A similar sentence, however, occurs in Ecclus. XII, 1-6. Assuming the reading of the manuscript, as amended by Bryennios, the sentence is a warning against indiscriminate and injudicious almsgiving, and shows that the author of the Didaché did not understand the command of the Sermon on the Mount in a strictly literal sense; otherwise he would contradict what he said in the preceding lines." Whatever the origin of this Logion, it is found very often. Besides in Cassiodorus mentioned above under 32, it is mentioned four times by Augustin (in Ps. CII, 12; Ps. CIII, serm. III; Ps. CXLVI, 17 (twice); Petrus Comestor, *Hist. Scholastica*, c. XV; Gregor. Magnus, *Regula Pastoralis* III, 20; Abælard., *De eleemosyna sermo* (opp. ed. Cousin. I, 552); Bernardi, *Epist.* XLV; *Oracula Sibyllina* II, 78, 79; Piers the Plowman, *B. Passus* VII, 73-75. The texts are all given by Resch, pp. 91, 356.

64. Therefore I have also said in the Gospel:

65. And then He appeared also unto us. And He said unto us instructing us: "By no means are you to fast on these days for my sake, or have I need that you distress your soul?"

Syriac Didascalia, c. XXI, p. 107 (ed. Achelis-Flemming).

66. And our Lord said: "May they be forgiven." And again said the Lord concerning them: "My Father, they know not what they have done, nor what they say; if possible forgive them."

Syriac Didascalia, c. XXV, p. 127.

67. And He (i. e., Christ) said: "The last day shall come like a thief in the night."

Didymus, *de Trinitate* III, 22; Epiph., *Hæres.* LXIX, 44: "For like a robber in the night, so shall the day come." In *Ancor.* XXI, Epiphanius writes: "For He (i. e., the Son) says: 'Like a thief in the night shall that day come.'"

68. As He said: "I have chosen you before the earth was made."

Ephraem Syrus, *Evangelii Concordantis expositio* (ed. Mössinger), p. 50.

69. As Christ protected his sheep in all distress, He also comforted them in this solitude in the

them," for the mercy of His grace is a cover over us. "And when we are three," we meet so to say, as if in the congregation.

Ephraem Syr., *ibid.*, p. 165.

70. "But where the pains are, thither hasteneth the physician."

Ephraem Syr., *ibid.*, p. 200.

71. He therefore calls the peacemakers sons of God, as He also saith: "Those who walk in the Spirit of God, are the sons of God."

Ephraem Syr., *ibid.*, p. 63.

72. And that He was troubled agrees with that which He said: "How long shall I be with you and speak with you?" And in another place: "I am disgusted with that generation. They tempted Me," He said, "ten times, but these twenty times and ten times ten."

Ephraem Syr., *ibid.*, p. 203.

73. For he said: "He will cleanse the house of His Kingdom from every stumbling block."

Ephraem Syr., *ibid.*, p. 211.

74. "And blessed are they who have hungered and thirsted, for they shall be filled there. And woe unto them that are full, for they shall hunger and thirst there. And blessed are they that mourn and weep, for there they shall

And woe to those that are not merciful, for they shall not obtain mercy."

Ephraem Syr. Opp. I, 30, E. (ed. Assemani).

75. And again: "God resisteth the proud, but giveth grace unto the humble."

Ephraem Syr. Opp. III, 93, E.

76. "I am He that speaks in the prophets."

Epiphan., *Hæres* XXIII, 5; XLI, 3; LXVI, 42; *Ancor.* LIII.

77. "The Father begat me," He said, "and I came forth from the Father, and I am here."

Epiphan., *ibid.*, LXIX, 53.

78. And again in another place: "I knock and if one open for me, we will come in to him, I and my Father, and make our abode with him."

Epiphan., *ibid.*, LXIX, 63.

79. He said that "he who knoweth Me knoweth the Father, and he who seeth Me has seen the Father."

Epiphan., *ibid.*, LXXVI, 6.

80. "The laborer is worthy of his hire, and sufficient unto him that laboreth is his food."

Epiphan., *ibid.*, LXXX, 5.

81. "Honor the demons, not that ye may be assisted by them, but that they may not injure

written in the gospels as a word of the Lord.

82. Such is also the meaning of the Gospel: "there is a confusion which leads to death, and a confusion which leads to life."

Hieronymus *in Ezech.* XVII (Opp. III, p. 807, ed. Martianay); the same we also read in Hieron., *Epistola ad Pammachium* (IVb., p. 584).

83. Afterwards, Jesus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they had not believed them which had seen Him arising. And they excused themselves to Him, saying: "This age of iniquity and unbelief is under the power of Satan, who by means of unclean spirits permitteth not the power of God to be perceived. For that reason, reveal now Thy righteousness."

Hieronymus, *adv. Pelagium* II, 15 (IV, p. 521).

84. Jesus, the living, answered and said to His disciples: "Blessed is he who is crucified unto the world and whom the world did not crucify."

The first book of Jeû (ed. Schmidt

Lord came to Peter and to the Apostles, 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.

Ignatius, *ad Smyrn.* III, 1, 2; Pseudo-Ignatius, *ad Smyrn.* III, p. 244, 14.

Ignatius, who cites these words, does not say whence he drew them; but Hieronymus (*De viris illustribus* 16) informs us that they were taken from the Gospel of the Hebrews. In his commentary on Isaiah XVIII (preface), Jerome informs us that according to the Gospel which the Nazarenes call that of the Hebrews, the apostles believed Jesus to be "incorporale dæmonium." Eusebius (*Hist. Eccles.* III, 36, 11), remarks that he knows not whence the words of Ignatius were taken. Origen (*De prin.* I prooem. 8), speaks of a passage in that book which is called the "Doctrine of Peter," where the Saviour said to His disciples: "I am not an incorporeal demon (dæmonium incorporeum)," and adds that any one who quotes this is to be replied first that this writing belongs not to those received by the Church; then it is to be shown that it was

to designate the true God, whom they had not known.

Irenæus I, 20, 2 = Epiph., *Hæres.* 34, 18.

87. "Badly is gypsum mixed in the pure milk of God."

Irenæus III, 17, 4. In the *Muratorian Fragment*, line 67, we read: "For gall loth not mix well with honey." Without figure we read the same Pseudo-Ignatius, *ad Trall.* VI.: "Some one of the elders said: 'No one shall be called good who mixeth evil with the good'"; the same we also read in the ancient Latin version of Ignatius (ed. Lagarde, p. 9, 41).

88. As the elders relate, who saw John the disciple of the Lord, that they had heard from him how the Lord taught of those days and said:—"The days will come in which vines shall spring up, each bearing ten thousand stocks, and on each stock ten thousand branches, and on each branch ten thousand shoots, and on each shoot ten thousand bunches, and on each bunch ten thousand grapes, and each grape when pressed shall yield five and twenty measures of wine. And when any one of the Saints shall have caught hold of one bunch, another

pure and clear; and so the rest of the fruits and seeds and each herb after its kind. And all animals using those foods that are got from the ground shall live in peace and concord, subject to man with all subjection." These things, Papias, who was a hearer of John and a companion of Polycarp, an ancient worthy, witnesseth in writing in the fourth of his books, for there are five books composed by him. And he added, saying: "But these things are credible to them that believe." And when Judas the traitor did not believe, and asked: "How shall such growth be accomplished by the Lord?" He relates that the Lord said: "They shall see who shall come to these (times)."

Irenæus V, 33. 3 sq.; Hippolytus, *Comm. in Daniele* IV, 60 (ed. Bonwetsch, p. 338), mentions also the conversation of Judas.

The passage in Irenæus is extant only in the Latin translation. "It is evident that this famous passage gives only a very imperfect representation of the discourse of the Lord to which it refers, for I think that it is certainly based on a real discourse. It must be observed

tradition is a sufficient explanation of the corruption which it has suffered." (Westcott, *Introduction to the study of the Gospels*, p. 450, Boston, 1867.) Ropes admits that Westcott's view cannot very well be refuted, although it is difficult to perceive at present the genuine matter. Schaff regards it as fabulous, and borrowed from the Apocalypse of Baruch. This is also the opinion of Schürer (*Geschichte des Jüdischen Volkes*, vol. III (3d ed. 1898), p. 229. But this argument is not strong enough, as such descriptions are also found in rabbinic writings (see Schürer, l. c., vol. II, p. 541). The latest author on the Apocalypse of Baruch, R. H. Charles, thinks that both Papias or Irenæus and the author of the Apocalypse have perused the same original source (*Apocalypse of Baruch*, London, 1896, p. 54, note 5). Farrar (*Life of Jesus* I, p. 319 sq.), says: "If we could attach any importance to the strange story quoted by Irenæus, we should only see in it a marked instance of this playful and imaginative manner in speaking at unconstrained moments to the simplest and truest hearted of His followers. The words which have evidently been reflected and reported by

in the hard Judaic sense, but in a truer and more spiritual sense." Shahan says: "This archaic and venerable fragment (viz., of Papias), of the preaching of Jesus appeals to us as a genuine 'Saying.' It is vouched for by witnesses very ancient and very holy. That they were Millenarians need not disturb us; who in those days would not have eagerly looked for a time of joyous respite from the flagellations that Christians were receiving from all the 'elements of the world'? We know now that such language is hyperbolic, like those 'hundred mothers' that we are to receive in Christ Jesus for the abandonment of an earthly mother (Mark X, 29, 30). The Abbate Ceriani, apropos of his edition (Milan, 1866), of a Syriac text known as 'the Apocalypse of Baruch,' which some place as early as A. D. 70 maintains that the origin of the 'Papias-Sayings' is referable to that period. Perhaps the emotions aroused by the complete destruction of the Holy City in that year, the absolute and rapid verification of the prophecy of Christ, the domestic belief concerning the Second Advent as due during the life of John (John XXI, 23), and the abundant apocalyptic

tions and humble writings about Jesus, due to men who had seen and known him. Of these Papias would be the last echo, delicate and faint, but true, like the roar of the surf borne far inland on the wings of night and breathing to mankind its pulsing message of elemental strife and life, but also the assurance of security behind an impregnable bulwark."

89. As his word says: "A share is allotted to all by the Father, according as each person is or shall be worthy."

Irenæus V, 36, 2.

90. And again He saith: "Blessed he who existed before the beginning of man."

Irenæus, *eis epideixin*, c. 43 (a treatise rediscovered in the Armenian).

91. He spoke thus: "I came not to call the righteous, but sinners to repentance. For the heavenly Father desires rather the repentance of the sinner than his punishment."

Justin, *Apolog.* I, 15.

92. The new law wishes you to sabbatize always.

Justin, *Dial. with Trypho*, c. 12; see also Tertull., *adv. Judæos*, c. 4; Pseudo-Hieron., *Indiculus de hæresibus* (*Corpus hæresiologicum*, ed. Oehler, p. 283)

wardly they are ravening wolves. And there shall be schisms and heresies."

Justin, *Dial.*, c. 35; see above No. 57.

94. For I know that the word of God said: "This great wisdom of the maker of all and almighty God shall be hidden from you."

Justin, *ibid.*, c. 38.

95. And our Lord Jesus Christ said: "In whatsoever things I may find you, in this will I also judge you."

Justin, *ibid.*, c. 47; Resch quotes eighteen other authors who have this logion (p. 322 sq.).

96. Wishing to show them this also, that it is not impossible for flesh to ascend into heaven as He had said "that our dwelling-place is in heaven." He was taken up into heaven while they beheld, as He was in the flesh.

Justin, *de resurrectione* 9. Klostermann writes Justin (?), Ropes, Pseudo (?) Justin, Resch believes in the authorship of Justin and against Bousset refers to Bonwetsch's article on Justin Martyr in Herzog RE, 3d ed. IX, 644.

97. Law and Logos the Saviour is called, as Peter says in the Kerygma (i. e., Preaching).

Kerygma Petri in Clement Alex. *Eclat.*

tyrium Petri, c. 14 (p. 17, ed. Lipsius)
Christ is called by the Spirit "The word
and voice of God."

[Peter says in "the Preaching,"¹ that the best among the Greeks know God not according to his true meaning, but only in outlines. 'Know therefore that there is a God, who made the beginning of all and has power also over the end.' And 'the invisible who sees all, the incomprehensible, who comprehends everything; who has no need, yet whom all need and through whom everything is; incomprehensible, eternal, incorruptible, uncreated who has created all through the "word" of his power' (not that of the Gnostic writing), i. e., 'through His Son.'² He then continues: "This God you shall not worship after the manner of the Greeks." What he understands by "manner of the Greeks," Peter himself explains, when he continues: "Out of ignorance and because they did not know God like we by a perfect knowledge, over which he had given them the power, they made for their use stocks and stones, metal and iron, gold and silver, and by making use of their matter, they put up these servants of the true being (i. e.,

God), and worship (besides) what God gave them for food, the fowls of the air, the fish of the sea, the creeping things of the earth and the wild animals, together with the quadrupeds of the field, the weasel and mice, cats and dogs and apes, and their own victuals they sacrifice as offerings to edible animals, dead things they offer to the dead. And thus they are ungrateful to God, thereby denying his existence.¹ And that we and the Greeks indeed know the same God, only that He is not named in the same manner, these words may also be referred to "worship Him also not after the wise of the Jews; for they too imagine to know God alone, and yet know Him not; they serve angels and archangels, the month and the moon. And when the moon appears not, they celebrate not the so-called first Sabbath, observe not the new moon and the feast of unleavened breads, nor the Pentecost, nor the great day (of atonement)."

He then quotes the sentence from the alleged writing: "Therefore you also accept

¹Here we may quote what Origen *Comment. in John* XIII, 17 says: It would lead too far to quote the words which Heracleon uses from the so-called "Preaching of Peter" and to inquire whether the writing is genuine or

piously and rightly what we transmit to you; be careful to worship God in a new way through Jesus Christ. For we find in the Scripture as the Lord says: 'Behold, I make for you a new covenant, not as I made it for your fathers at Mount Horeb.' A new one He made for us; the old one was that of the Greeks and Jews—ye Christians are those who as third generation worship Him in a new manner."

Kerygma Petri in Clem. Alex., *Stromata* VI, 5, 39-41.]

98. Therefore asserts Peter that the Lord said to the Apostles: "If any one of Israel should repent and by my name 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.'"

Kerygma in Clem. Alex., *Stromata* VI, 5, 43. From Apollonius Eusebius (Hist. Eccles. V, 18, 14) quotes: "He speaks moreover of a tradition that the Saviour commanded His apostles not to depart from Jerusalem for twelve years." In the Codex Askew. (Woide in Appendice ad edit. cod. Alex., p. 1), we read:

in writing His words and deeds which they have seen and heard during that space of time."

99. 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, and whom I supposed to be faithful messengers, and sent you forth into the world to preach the Gospel to those living upon earth, that by believing on me they perceive that there is only one God and to reveal the future that those who hear it and believe it, be saved; those however, who believe not, must bear witness that they heard it and have no excuse to say: 'We have not heard it.'"

Kerygma in Clem. Alex., *Stromata* VI, 6, 48.

100. It has been said from the very first to all intelligent souls: "What one of you does in ignorance without knowing God well,—but when he knows him and repents all sins shall be forgiven him."

Kerygma, *ibid.*

[Hence Peter says in the "Preaching," when speaking of the apostles: "But when we opened the books of the Prophets, which

upon Him, and His resurrection and ascension before the judgment over Jerusalem, how everything was written what He had to suffer and what shall be afterwards. Having perceived this we came to the belief in God on account of what the Scripture said concerning Him."

Kerygma in *Stromata* VI, 15, 128.

And a little further on he states that the prophecies originated through Divine Providence, alleging the following: "For we knew that God really commanded this and without (the testimony) of the Scripture we say nothing]."

Ibid.

101. (Jesus says): "I have come to you with a sign from your Lord: Out of clay will I make for you, as it were, the figure of a bird, and I will breathe into it, and it shall become, by God's leave, a bird. And I will heal the blind, and the leper; and by God's leave will I quicken the dead; and I will tell you what ye eat, and what ye store up in your houses! Truly in this will be a sign for you, if ye are believers."

Koran, *Sura* III, 42 (Rodwell's transl.,

furnished table to us out of heaven?" He said: "Fear God if ye be believers." They said: "We desire to eat therefrom, and to have our hearts assured; and to know that thou hast indeed spoken truth to us, and to be witnesses thereof." Jesus, Son of Mary, said: "O God, our Lord! Send down a table to us out of Heaven, that it may become a recurring festival to us, to the first of us and to the last of us, and a sign from Thee, and do Thou nourish us, for Thou art the best of Nourishers." And God said: "Verily, I will cause it to descend to you; but whoever among you after that shall disbelieve, I will surely chastise him with a chastisement, wherewith I will not chastise any other creature."

Koran, *Sura V*, 112-115 (Rodwell, p. 651), a reference is here evidently to the Eucharist.

103. And as Jesus, the Son of Mary, said: "O children of Israel! of a truth I am God's apostle to you to confirm the law which was given before me, and to announce an apostle that shall come after me whose name shall be Ahmad!" But when he (Ahmad) presented himself with clear proofs of his mission, they

you; and I come to you with a sign from your Lord: Fear God, then, and obey Me; of a truth God is my Lord, and your Lord: Therefore worship Him. This is a right way."

Koran, *Sura* III, 44, 45 (Rodwell, p. 501).

105. "O ye who believe! be helpers of God;" as said Jesus, the Son of Mary, to His apostles. "Who will come to the help of God?" "We," said the apostles, "will be the helpers of God." And a part of the children of Israel believed, and a part believed not. But to those who believed gave we the upperhand over their foes, and soon did they prove victorious.

Koran, *Sura* LXI, 14 (Rodwell, p. 523).

106. And when Jesus came with manifest proofs He said: "Now I am come to you with wisdom; and a part of those things about which ye are at variance I will clear up to you; fear ye God therefore and obey me. Verily, God is my Lord and your Lord; wherefore worship ye Him: this is a right way."

Koran, *Sura* XLIII, 63, 64 (Rodwell, p. 155).

107. Jesus, on Whom be peace, had said: "The world is but a bridge over which you must

chief gateway of a mosque at Sikri, about twenty-four miles to the west of Agra. It is possible that it belongs to the many sayings scattered in Muhammedan writings, some of which are collected by Levinus Warnerus *in notis ad. Centuriam Proverbiorum Persicorum*, proverb. 61, p. 30 sq. Lugd. Batav., 1644, and from which Hofmann, *Leben Jesu*, quotes the following:

108. Jesus, the Son of Mary, said: "He who is greedy of riches is like one who drinketh water from the sea. The more he drinketh, the more he increaseth his thirst; and he ceaseth not to drink until he perisheth."
109. Jesus said to John, the son of Zacharias: "If any one speaketh something true about thee, praise God; but if he uttereth lies about thee, praise God the more. For thereby shall thy treasure in the book of thy works be increased, and that without trouble to thee; that is to say, whatever of good that person hath done shall in thy book be written."
110. Jesus once said in the form of a parable, that the world is like a decrepit old woman of whom He asked: "How many husbands hast thou

said Jesus: "It is wonderful that the others were so foolish, that when they saw how thou hadst treated these, they burned with love towards thee, instead of taking example by them."

111. Now, in the time of Jesus, three persons were once traveling, and they found a treasure. Then they said: "We are an hungered, so let one of us go and buy food." Now, as one of them went to get the food, he said to himself: "It would be a good idea to poison the food, that the others may eat it and die, so that I alone may have the treasure." So he mingled poison with the food. But the two travelers who were left agreed between themselves that when he should bring the food they would kill him. So when he brought the poisoned food they killed him; but they themselves ate of it, and thereupon died. And, behold, Jesus passed by with his disciples, and said: "This is the way of the world! Ye see how it dealeth with these three; but it itself remaineth in its condition. Woe unto him who seeketh the world in the world."

112. In the Gospel it is thus written: "O son of man, when I give you riches and power, ye

loveliness of my name, and when will ye bring to maturity reverence for Me?"

According to Hofmann from Musladini Sadi (13th cent.), *Gulistan sive Rosarii Persici*, c. 8, p. 517, who quotes it from a gospel.

113. Lead us not into temptation, which we cannot bear.

Liturgy of Alexandria (ed. Swainson), p. 6; so also in the *Syriac Liturgy of St. James* (ed. Swainson), p. 343.

114. Our Lord said unto John: "Come, baptize thou Me." And he said to Him: "It cannot be that I should commit robbery."

Liturgy of Severus (de ritibus baptismi liber, p. 25).

115. For he (the apostle) said: "The slothful shall not eat;" and in another place: "God also hates the slothful, and the slothful cannot believe;" and the wisdom said: "Slothfulness has taught much evil."

Macarius, *de oratione*, c. 10.

116. 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, *Homil.* XII, 17.

118. "Be ye strong in war and fight with the old serpent, and ye shall receive the eternal Kingdom," says the Lord.

Old English Homilies and homiletic treatises of the 12th and 13th cent., ed. by R. Morris (first series, part II, London, 1868, being No. 34 of the Early English Text Society, p. 151 sq., Sermon XVI; second series, 1873, No. 53, p. 185 sq., Sermon XXX); see also the *Play of the Sacrament*, p. 39. V. 864 (ed. W. Stokes for the Philological Society, Berlin, 1862). It is also found in the *Breviarium Romanum* (see *Zeitschrift für Katholische Theologie* XVIII, 1894, p. 589).

119. "If the Son is mightier than God, and the Son of Man is Lord over Him, who else than the Son can be Lord over that God who is the ruler over all things?"

Origen *against Celsus* VIII, 15. According to Origen, Celsus quotes this from "A Heavenly Dialogue," now no more extant.

120. From some other form of heresy Celsus seems to have quoted: "How is it that so many go

121. "Why art thou afraid when thou hast gone so far on the way?"

Origen, *ibid.*, 15, 16.

122. "Thou art mistaken, for I lack neither courage nor weapons."

Origen, *ibid.*, 15, 16.

123. "Blessed is he who also fasts for this, that he might feed the poor."

Origen, *Homil. in Levit.* X, 2. Harnack, art. Apostel-lehre in Herzog R E, 3d. ed., p. 727, calls this an enigmatical saying.

124. And in the gospel it is written: "And wisdom sends forth her children."

Origen, *in Jerem. Homil.* XIV, 5.

125. For the Saviour Himself said: "He who is near me is near the fire, he who is far from me is far from the Kingdom."

Origen in *Jerem. Homil.* XX, 3 (extant in Jerome's Latin translation); the same we also find in Didymus of Alexandria on *Ps.* LXXXVIII, 8 (Mai, Nov. Bibl. VII, 2, 267). At the suggestion of Harnack, Resch would read "father" for "fire."

126. Jesus saith: "On account of them that are

III, 573.) Klostermann suggests to read: "Jesus saith on account of the infirm: 'I was infirm' (Matt. XXV, 36), and on account of them that hunger: 'I did hunger.' (Matt. XXV, 35), and on account of them that thirst: 'I did thirst' " (Matt. XXV, 35). Resch objects to this mode of reading, which would deprive the saying of the character of an agraphon.

Jackson remarks (p. 35): "The Saying as given by Origen, states the final cause of the hungering, thirsting, and sickness of the Saviour to have been the help of the hungry, the thirsty, and the sick; primarily it may be understood of the hungry and thirsty for God and His righteousness, and of the weak for want of His strength. It will, however, include the idea of His coming to help sufferers from all human want and suffering, even the simplest and least elevated, not indeed that His salvation will save men from sickness, hunger and thirst, but it will enable them to suffer sickness, hunger and thirst, and all pain, with the thought of the Friend near and the rest beyond."

127. In the Acts of Paul a saying is written as

vadis" story, found in the Passion of Paul and Peter, Peter fleeing from Rome to escape persecution, meets the Lord, and asks Him where He is going. The Lord replies: "I am going to Rome to be crucified again."

128. There is also another place which is called the middle of the world, where the Lord put His finger, saying: "This is the middle of the world."

Philippus, *descriptio terræ Sanctæ* (ed. W. Neumann in Oesterreichische Vierteljahrsschrift für Kathol. Theologie, 1872, p. 37). Besides this notice of Philippus, who lived about 1289, Resch quotes five other authorities containing this statement, p. 289 sq.

129. "Rejoice and be glad and add joy above your joy, for the times are fulfilled that I may put on my garment which is prepared for me from the beginning. . . . Rejoice and be glad, for you are blessed above all men on earth, because it is you who shall save the whole world."

Pistis Sophia, p. 9 (ed. Schmidt, Leipzig, 1905).

131. Wherefore I once said to you: "Where I shall be, my twelve servants shall also be with Me."

Ibid., p. 148; see above No. 59.

132. "That mystery I am and I am that mystery. I am they and they are I."

Ibid., p. 148.

133. On this account, therefore, I said once to you: "Renounce the whole world and the entire matter in it, that you gather not for you other matter to that which is already in you."

Ibid., p. 161.

134. Verily I say unto you: "Whosoever has quickened my soul and has preserved her apart from his light in the kingdom of light, will receive another glory in place of the soul which he has preserved."

Ibid., p. 172.

135. Therefore I once said to you: "Those mysteries shall not only forgive them their sins, which they have committed from the beginning, but they impute them not from that hour on, of which I have spoken to you."

Ibid., p. 200.

136. "Not rendering evil for evil, or railing for railing, or blow for blow, or cursing for curs-

137. 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 a mirror."

Pseudo-Cyprian, *de duobus montibus* XIII. The treatise *De duobus montibus* is said to belong to the oldest literature of the Latin Church. And in this an apocryphal epistle of John "ad populum" is mentioned. But what this epistle was which is claimed to have contained this saying we know not.

138. 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* 3.

139. "Whatsoever brother liveth in the manner of the aliens, and alloweth things like unto their deeds, refrain from being in his company, which, unless thou doest, thou also wilt be a partaker with him."

Pseudo-Cyprian, *de aleatoribus* 4.

140. He commanded to be watchful, circumspect and well-instructed, since that ancient enemy goeth about attacking the servants of God.

142. "If any one does not work, let not such an one eat, for in the sweat of thy face shalt thou eat thy bread," read the words.

Pseudo-Ignatius *to the Magnesians* IX, 3.

143. "No one shall be called good who mixeth evil with the good."

Pseudo-Ignatius *to the Trallians* VI;
so also the Ancient Latin Version, ed.
Lagarde, p. 9, 41.

144. And do ye also reverence your bishop as Christ Himself, according as the blessed apostles have enjoined you. He that is within the altar is pure, wherefore also he is obedient to the bishop and presbyters; but he that is without is one that does anything apart from the bishop, the presbyters, and the deacons. Such a person is defiled in his conscience, and is worse than an infidel.

Pseudo-Ignatius *to the Trallians* VII;
in the shorter form of Ignatius' epistle we read: "He that is within the sanctuary is pure, but he that is without is not pure;" that is, he who does anything apart from the bishop, and presbytery and deacons, such a man is not pure in his conscience.—It is probably an oversight

as the backward, ye shall not know the Kingdom of God."

Pseudo-Linus, *Martyrium Petri* (ed. Lipsius-Bonnet in *Acta Apost. Apocrypha* I (1891), p. 17).

146. Excepting a very few saints and illustrious ones: "men have thought to atone for their crimes with a few pieces of money," as one of them said.

Salvianus, *de gubernio* VII, 14. This is a fragment of a Latin hexameter verse taken from some old Christian poet (perhaps like Juvenecus, d. 330).

147. "My friend, I do thee no wrong, thou hast received thine own in thy lifetime, take now what is thine and depart."

Sergius, the reformer of the Paulicians (died 835), who quotes this as a word of Christ, see Zahn, *Geschichte des Neutest.* Kanons II, 455.

148. The rabbis transmitted the following: When Rabbi Eliezer was seized on the charge of being a Christian, he was brought before the judge to be sentenced. The judge said to him: "Thou, an aged man, busy thyself with such idle matters?" Eliezer replied: "The

him, to comfort him, but he would not be comforted. Then said Rabbi Akiba to him: "Allow me to say something, which I have learned from thee." He replied: "Go on." Rabbi Akiba said: "Perhaps you did hear once of a heresy, which pleased thee, on which account thou hast been charged with heresy." Eliezer replied: "Akiba, thou just remindest me (of some thing). Once upon a time I was walking in the upper street of Sepphoris, when I met one of the disciples of the Nazarene Jesus, Jacob of Kefar Sekanya, who said to me: 'It is written in your law: "Thou shalt not bring the hire of a whore into the house of God. May a water-closet be made with it for the high priest?"' I knew not what to answer to this question. Whereupon he said to me: 'Jesus of Nazareth thus taught me: "She gathered it of the hire of an harlot and the hire of a harlot it shall become again (Mic. I, 7); it came from an impure source, and to an impure place it shall go again."' This exposition pleased me and on this account I was accused of heresy, because I transgressed the word of Scripture: 'Remove thy way far from her' (Prov. V, 8) i. e. from

late Jewish scholar Derenbourg in "Essai sur l'histoire et la géographie de la Palestine," p. 357-360; Schürer in his review of Töttermann, *R. Eliezer ben Hyrcanos sive de vi qua doctrina Christiana primis sæculis illustrissimos quosdam Judæorum attraxit*, Lipsiae, 1877 (in "Theol. Literaturzeitung," 1877, col. 687-689), and in his *Geschichte des Jüdischen Volkes zur Zeit Jesu* II, 372 (Leipzig, 1898), regards the whole as a legend. Of the same opinion is the late Edersheim in his *Life and Times of Jesus, the Messiah* I, 527. But as conversations between Christians and Jews are mentioned in the Talmud, we see no reason why this narrative should be rejected. The Eliezer here mentioned, flourished between 90-120 A. D., when intercourse between Christians and Jews was of a frequent occurrence. The narrative is also quoted by Ropes and Klostermann.

149. Imma Salome, the wife of Rabbi Eliezer and sister of R. Gamaliel (II), had a philosopher in the neighborhood who was reputed for his integrity. They wished to have a laugh at

'Where there is the son, the daughter shall not inherit.'” He said to her: “From the day you were exiled from your land, the law of Moses is abrogated and the gospel given, in which it is said: ‘Son and daughter shall inherit alike.’” On the following day Gamaliel brought him a Libyan ass. He (the philosopher) said to them: “I examined the passage of the gospel referred to, and there it is written: ‘I, Gospel, came not to take away from you the Law of Moses, but I came 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.’” Imma said to him: “May thy light shine like the candlestick.” Rabbi Gamaliel said: “The ass has come and knocked down the candlestick.”

Talmud, *Shabbath*, fol. 116, col. 1, 2.

150. “Watch and pray,” He says, “lest ye fall into temptation . . . for withal the word had gone before that no one untempted should attain the celestial Kingdom.”

Tertullian, *de Captis.*, c. 20. This saying is also found by different writers.

151. There are they of whom the Scripture says:

phoris. (Migne, Patr. Graeca tom. CXXXVIII, 1373).

153. This is also one of the traditions of Christ that one should care for those things which are necessary for the body, and be anxious about nothing further save virtue.

Theodotus Monachus, *Catena on Matt.* in Fabricius Codex Apocr. N. T. III, p. 522.

154. For the Lord Christ said (to Peter): "Verily thine eye shall never be closed in eternity for the light of this world."

Vita Schnudi (an Egyptian monk of the 5th cent.), p. 313, of Amelineau's Arabic text; Germ. transl. by Iselin in *Texte und Untersuchungen XIII*, 1, p. 26.

XIV. APPENDIX.

I. REMAINS OF THE APOCALYPSE OF PETER.

A. Patristic Notes.

In the oldest list of sacred writings, in the so-called *Muratorian Fragment* of the second century, we read: "The apocalypses also of

14), gave "abridged accounts of all the canonical Scriptures, not even omitting those that are disputed, I mean the book of Jude and the other general epistles; also the Epistle of Barnabas and that called the Revelation of Peter." Also in his *Eclogæ Propheticae* (chaps. 41, 48, 49), Clement gives some quotations from the Revelation of Peter, mentioning it twice by name (see below).

Methodius, bishop of Olympus in Lydia, who died as martyr in 311, in his *Symposium*, II, 6, says: "Wherefore we have also learned from divinely inspired Scriptures that untimely births, even if they are the offspring of adultery are delivered to care-taking angels." Though Peter is not here mentioned, the purport of the passage is the same as that of one of the quotations given by Clement.

Eusebius (d. 339 A. D.), in his *Ecclesiastical History* III, 25, expressly mentions the Revelation of Peter along with the Acts of Paul and the Pastor of Hermas as spurious books, while in III, 3, he says: "As to that which is called the 'Preaching' and that called the 'Apocalypse of Peter,' we know nothing

quotes about the year 400, as from a heathen opponent of Christianity the following: "Let us by way of superfluity cite also that saying in the Apocalypse of Peter," etc., and at IV, 16, he examines this passage again, naming the Revelation of Peter, and supporting the doctrine of the passage by authority of prophecy and the gospel.

In the *Catalogus Claromontanus*, written in the sixth century, the oldest Græco-Latin Manuscript of the Pauline epistles, the Revelation of Peter stands at the end, after the Shepherd of Hermas and the Acts of Paul, whereas in the *Stichometry of Nicephorus* it stands among the "antilegomena," or disputed writings, of the New Testament. The list also gives the length of the Revelation, viz.: "Catalogus Claromontanus 270 stichoi, and the Stichometry thirty more."

This was all that was known of the Revelation of Peter till the year 1886, when a fragment of the Revelation was discovered by the French Archæological Mission in an ancient burying place at Akhmin, in Upper Egypt. It was published by Bouriant in *Mémoires publiés par les membres de la Mission Archéolog-*

verse five implies that the disciples had begun to preach the gospel. It ends abruptly in the course of a catalogue of sinners in hell and their punishments. It is possible that the fragments preserved by Clement of Alexandria and Methodius may have been part of the end of the book, whereas the fragments preserved by Macarius may have belonged to the eschatological discourse at the beginning. But be it as it may, the Revelation of Peter now accessible in Harnack's, Preuschen's and Klostermann's editions of the text, "affords the earliest embodiment in Christian literature of those pictorial presentations of heaven and hell which have exercised so widespread and enduring an influence. It has, in its imagery, little or no kinship with the Book of Daniel, the Book of Enoch, or the Revelation of St. John. Its only parallels in canonical scripture, with the notable exception of the Second Epistle of Peter, are to be found in Isa. LXVI, 24; Mark IX, 44, 48 and the parable of Dives and Lazarus in Luke XVI. It is indeed Judaic in the severity of its morality and even in its phraseology."

tion. 2. But these will become sons of perdition. 3. And then God will come unto my faithful ones who hunger and thirst and are afflicted and purify their souls in this life, and he will judge the sons of lawlessness.

4. And furthermore the Lord said: "Let us go into the mountain, let us pray." 5. And going with him, we, the twelve disciples, asked that he would show us one of our brethren, the righteous who are gone forth out of the world, that we might see of what manner of form they are, and having taken courage, might also encourage the men that hear us.

6. And as we prayed, suddenly there appeared two men standing before the Lord on whom we were not able to look. 7. For there came forth from their countenance a ray as of the sun, and their raiment was shining, such as eye of man never saw; for no mouth is able to express or heart to conceive the glory with which they were endued, and the beauty of their appearance. 8. As we looked upon them we were astounded; for their bodies were whiter than any snow and ruddier than any rose. 9. And the red thereof was mingled with the white, and I am utterly unable to ex-

ness. 11. Seeing therefore their beauty we became astounded at them, because they appeared suddenly. 12. And approaching the Lord, I said: "Who are these?" 13. He saith to me: "These are our (other reading "your") brethren the righteous, whose forms ye desired to see." 14. And I said to him: "And where are all the righteous or what is the æon in which they are having this glory?" 15. And the Lord showed me a very great country outside of this world, exceeding bright with light, and the air was lighted with the rays of the sun, and the earth itself blooming with unfading flowers and full of spices and plants, fair-flowering and incorruptible and bearing blessed fruit. 16. And so great was the perfume that its odor was borne thence even unto us.

17. And the inhabitants of that place were clad in the raiment of shining angels and their raiment was like unto their country. 18. And angels hovered about them there. 19. And the glory of the inhabitants there was alike, and with one voice they sang praises alternately to the Lord God, rejoicing in that place. 20. The Lord saith to us: "This is the place

- air of the place. 22. And some were there hanging by the tongue: these were those who blasphemed the way of righteousness, and under them was fire burning and punishing them.
23. And there was a great lake, full of flaming mire, in which were certain men who had perverted righteousness and tormenting angels afflicted them.
24. And there were also others, women, hanging by their hair over that mire that bubbled up; and these were they which adorned themselves for adultery; and they who had mingled with them in the defilement of adultery, were hanging by the feet and had their heads hidden in the mire, and said: "We did not believe to come into this place."
25. And I saw the murderers and those who conspired with them, cast into a certain strait place, full of evil vermins, and they were bitten by those beasts, and they turned to and fro in that punishment. And worms afflicted them as dark clouds. And the souls of the murdered stood by and looked upon the punishment of these murderers and said: "O God, thy judgment is just."
26. And near that place I saw another strait place

out of due time and cried. And there came forth from them sparks of fire and smote the women in the eyes. These were they which conceived without being married and caused abortion.

27. And other men and women were burning up to the middle and were cast into a dark place and were beaten by evil spirits, and their inwards were eaten by restless worms. These were they who persecuted the righteous and delivered them up.
28. And near by them were again women and men gnawing their own lips and being punished and carried in their eyes a red-hot iron. They were those who blasphemed and spoke evil of the way of righteousness.
29. And over against these again other men and women gnawing their tongues and having flaming fire in their mouths. And these were the false witnesses.
30. And in a certain other place there were pebbles sharper than swords or any spit, red-hot, and women and men in tattered and filthy raiment rolled about on them in punishment, and these were the rich who trusted in their riches, and had no pity for orphans and widows, but de-

usurers and those that take interest on interest.

32. And other men and women were being hurled down from a great cliff and reached the bottom, and again were driven by those who were set over them to climb up upon the cliff and thence were hurled down again, and had no rest from this punishment. And these were they who defiled their bodies acting as women; and the women which were with them were those who lay with one another as a man with a woman.
33. And alongside of that cliff there was a place full of much fire, and there stood men who with their own hands had made for themselves carven images instead of God. And alongside of these were other men and women having rods of fire and striking each other and never ceasing from such punishment. . . .
34. And others again near them, women and men, burning and turning themselves and roasting. And these were they who had left the way of God. . . .

B. The Other Fragments.

1. The Scripture says that infants that have been

Peter also says in the Revelation, "and there came forth from those children sparks of fire and smote the women in the eyes."

Clem. Alex., *Eclog. proph.* XLI.

2. For instance, Peter in the Apocalypse, says "that the children who are born out of due time shall be of the better part: and that these are delivered over to a care-taking angel, that they may attain a share of knowledge and gain the better abode after suffering what they would have suffered if they had been in this body; but the others shall merely obtain salvation as injured beings to whom mercy is shown, and remain without punishment, receiving this as a reward. But the milk of the women running down from their breasts and congealing," says Peter, in the Apocalypse, "shall engender small flesh-eating beasts, and these run up upon them and devour them." Peter teaches by this, that this punishment is because of the sins.

Clem. Alex., *Eclog.* XLVIII seq.

3. Whence also we have received in divinely inspired Scriptures that untimely births are delivered to care-taking angels, even if they are the offspring of adultery. For if they were

parents before the judgment of Christ, accusing them and saying: "Thou hast not, O Lord, enviously withheld from us this common light; but these, disregarding thy commandment, have exposed us, that we had to die."

Methodius, *Symposium* II, 6.

4. Over and above let this also yet be added, what is read in the Apocalypse of Peter. He introduces the judgment over heaven and earth with the following words: "The earth shall present all men before God at the day of judgment, being itself also to be judged, with the heaven also which encompasses it."

The heathen (Porphyry?) by Macarius Magnes, *Apocritica* IV, 6, 16.

5. And he also says the word which is wholly wicked: "And all power of heaven shall melt and the heaven shall be rolled up like a book, and all stars shall fall down as the leaves from the vine and as the leaves fall from the fig-tree."

Ibid. IV, 7.

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INDEX

I. Passages quoted or referred to

	PAGE		PAGE
2 Chronicles		xviii, 6 seq.	13
xxiv, 20	9	21, 22	6
Proverbs		31	13
v, 8	112	xix, 16 seq.	6, 7
Isaiah		xx, 28	60
lxvi, 24	118	xxi, 9	8
Hosea		21	56
xi, 2	3	xxiii, 35	8
Micah		xxv, 14 seq.	10
i, 7	112	35 seq.	106
v, 1	2	36	106
Ecclesiasticus		xxvi, 17 seq.	18
xii, 1-6	82	74	10
Wisdom of Solomon		xxvii, 16	10
xviii, 17	58	51	11
Matthew		62	11, 12
ii, 5	2, 56	xxviii, 17	12
15, 23	2, 3	Mark	
iii, 1 seq.	16	iv, 9	61
3 seq.	16	ix, 46	61
13	3, 16	x, 29, 30	91
16 seq.	3	44, 45	118
iv, 1, 8	4	xi, 23	56
5	5	xiii, 14	38
12; ix, 9 seq.	17	37	61
v, 21 seq.	13	xiv, 26-30	18
vi, 8	60	Luke	
11	5	iii, 23	17
vii, 6	76	vi, 4	61
x, 15	69	vii, 22	56
	62	ix, 55, 56	62

John	PAGE	Acts	PAGE
iii, 21	40	vi, 5	27
vi, 5, 7	27	viii, 5 seq.	27
vii, 53; viii, 11	13	xxi, 8 seq.	27
xii, 21 seq.	27	xxiii, 14	12
xiv, 8 seq.	27	I Corinthians	
xvii, 26	63	xi, 26	71
xix, 26-30	64	xv, 7	11
xx, 12	38	I John	
xxi, 23	91	i, 6	40

II. *Authors quoted or referred to.*

Abælard	82	Basilides	24, 25
Abgari Epistola, c. 2....	65	Bernhard	82
Acts of John	15	Bickell	30
Paul	106	Blass	35
Philip	65, 66, 108	Boehmer	58
Thomas	36	Bouriant	42, 117
Actus Petri cum Simone	66	Breviarium Romanum ..	104
Addai, Doctrine of ..	65, 66	Bryennios	82
Agathangelus	66	Bunsen	71
Albigenses	26	Cassian	20, 21, 72
Alford	62	Cassiodorus	72
Ambrose	66	Catalogus Claromonta-	
Anastasius Sinaita	67	nus	117
Ancient Syriac Docu-		Ceriani	91
ments	67	Charles	90
Anecdota Maredsolana..	5	Chiapelli	31
Apelles in Epiphan	67	Chrysostom	76
Aphraates ed. Bert		Ciasca	63
p. 15	67	Clemens Alexandrinus	
p. 66	67	Protr. x, 94	70, 73
p. 70	68	Hypotypeses	115
p. 278	68	Fragmenta	70
Apollonius	96	Eclogæ prophet	
Apostolic Church Ordi-		.....76, 93, 116, 124	
nances	68	Excerpta ex Theodoto	
Constitutions ...69, 70	71	2	76
Aristotle	25	67	10
Athenagoras	71		

	PAGE		PAGE
Stromata		C. of the Palest. Syriac	
iii, 4, 26	26	Library	60
6, 45	19	Colbertinus	63
9, 63	22	D or Bezae .....60, 61,	63
64	19	Evang. 566 .....5, 6,	10
66	20	604	63
13, 92	21	of the Templars	64
15, 97	75	Cross	35
99	34	Cyrillus Hierosolymita-	
iv, 6, 34	73	nus Catech.	
35	27	iv, 31	23
v, 8, 53	77	36	23
10, 64	75		
14, 96	14	Delitzsch	74
vi, 5, 39 seq.	96	Derenbourg	113
43	96	Dialogus de recta fide ..	81
6, 48	97	Didaché	
7, 58	94	i, 5	70
15, 128	98	6	81
vii, 13, 82	26	Didascalia ed. de Lagarde	
17, 108	25	iv, 3	70
Clemens Romanus		v, 15	82
Epist.		vi, 5	80
i, 13, 2	77	ed. Hauler	
40, 2	77	p. 53	70
ii, 4, 5	77	ed Achelis-Flemming	
5, 2-4	77	p. 107	83
8, 5, 6	78	p. 127	83
12, 2, 4, 5	21	Didymus .....80, 83, 105	
Clement. Homilies			
ii, 8, 5, 6	78	Edersheim	113
17	78	Ehrhard .....22, 24	
iii, 52	79	Ephraem Syrus	
53	79	Ev. Concord. ed. Möisinger	
55	79	p. 50	83
vii, 4	79	p. 63	84
x, 3	79	p. 94	60
xi, 4	79	p. 165	84
26	80	p. 200	84
xii, 29	80	p. 203	84
		231	84

	PAGE		PAGE
Hær. xxvi, 5	30	Hermas	70
xxvi, 13	28	Hieronymus	
xxx, 3	15	in Jesaiam	
6	15	xi, 2	4
13 ..15, 16	17	9	4
14 ....16,	18	xvii,	13
16	18	in Ezek.	
22	18	xvi, 13	4
xxxiv, 18	88	xviii, 7	13
xli, 3	85	in Mic. vii, 7	4
lxii, 2	19	in Ps. cxxxv	5
lxvi, 42	85	in Matt.	
lxix, 44	83	ii, 5	2
53	85	vi, 11	5
63	85	xii, 13	6
lxxvi, 6	85	xxiii, 35	9
lxxx, 5	85	xxvii, 16	10
Eusebius		51	11
Hist. Eccles.		in Ephes. v, 4	14
i, 13, 10	65	adv. Pelag. iii, 2 ....3,	6
ii	36	de viris illust.	
ii, 23	12	2	12
iii, 3, 2	41, 116	3	3
25, 5	2, 116	16	13, 87
6	23	Opera ed. Martianay	
27, 4	1	iii, 807	86
36, 11	13, 87	iv, 521	86
39, 17	13	584	86
iv, 22, 8	2	Epist. xx, 5 ad Dama-	
vi, 12, 2-6	42	sum	8
14	115	Hilarius	78
Theophania	10, 14	Hilgenfeld	68
in Ps. xvi, 2	73	Hippolytus	
Euthymius Zigabenus ..	85	Philosophumena	
Fabricius	71	v, 7	19, 24
Farrar	62, 90	vii, 20	25
Gregor. Magnus	82	Comment. in Dan. iv. .	89
Gregor. of Tours	12	Hofmann	101
		Ignatius ad Smyrn iii, 1, ..	2

	PAGE
Isidorus	25
Jacoby	53
Jackson....	34, 62, 75, 78, 106
Jacques de Voragine ...	12
Jeû, I, book of	86
Justin Martyr	
Apolog. i, 15	92
Dial. c. Tryph.	
c. 12	34, 92
35	80, 93
93	79
de resurr. c. 9	93
Juvencus	61
Kerygma Petri	
...93, 94, 95, 96, 97,	98
Klostermann	
...35, 37, 73, 78, 106,	113
Koran	98, 99, 100
Lactantius	80
Liturgy of Alexandria..	103
James	71, 93
Mark	71
Severus	93
Lock	35
Macarius	
Apocritica iv, 6 ...	116, 125
de oratione 10	103
homilia	
xii, 17	103
xxxvii, 1	103
Mai	10
Martyrium Petri	93
Matthaei	9
Methodius	116, 125
Muratorian Fragment..	88, 115
Nestle	63

	PAGE
Origen	
De princip. Prooem. I	
.....8, 13,	87
de oratione II, 14	74
against Celsus	
vii, 44	74
viii, 15	104, 105
16	105
in Levit. x, 2	105
in Psalm. iv	74
in Jerem.	
viii, 7	69
xiv, 5	105
xv, 4	4
xx, 3	105
in Matt.	
x, 17	40
xiii, 2	105
xv, 14	7
comment, 76	69
in Joann	
ii, 12	4
xiii, 17	95
xx, 12	106
scholion	10
Pamphilus	2
Papias	13, 89
Peter, doctrine of	13, 87
Petrus Comestor	82
Philippus	107
Pick	1
Piers the Plowman	82
Pistis Sophia ...	81, 107, 108
Plato	14, 26
Play of the Sacrament..	104
Plumptre	61
Polycarp	108
Preuschen ..	2, 35, 37, 53, 78
Pseudo-Cyprian	
de aleatoribus c. 3, 4, 5	109
de duobus montibus ..	109

	PAGE		PAGE
Pseudo-Linus	....65, 93, 111	Taylor	..... 35
Renan	..... 74	Tertullian	
Resch	....63, 68, 74, 78, 82	orat., c. 26	..... 73
Ropes	..62, 69, 74, 78, 90, 113	baptis., 20	..... 114
Sadi	..... 103	pænit., c. 11	..... 114
Salvianus	..... 111	adv. Jud., c. 4	..... 92
Sanday	..... 35	Theodoret	.....40, 76
Schaff	.....75, 78, 81, 90	Theodorus Balsamo	.... 114
Schmidt	.....53, 54, 56, 57	Theodotus Monachus	... 115
Schürer	.....90, 113	Tischendorf	.....5, 6
Serapion	..... 41	Töttermann	..... 113
Sergius	..... 111	Vita Schnudi	..... 115
Shahan	..... 91	Vita Syncleticæ	..... 81
Smith	..... 100	Warnerus	..... 101
Swete	.....36, 37, 38	Westcott	.....62, 74, 90
Symmachus	..... 1	Woide	..... 96
Syr. Curet	.....61, 63		
Talmud	.....112, 114	Zahn	....9, 24, 27, 31, 53, 111