

light upon an original Hebrew Matthew, a "gospel to the Hebrews," or a "gospel according to the Egyptians" seems absolutely without likelihood. It would be somewhat less hazardous to conjecture that they may be a bit of the *λόγια κυριακά* of Papias. But for even this there is little evidence. It is to be hoped that among the hundreds of papyri discovered by Messrs. Grenfell and Hunt there may be some that will throw light upon this fragment. S. M.

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**Die Sprueche Jesu die in den kanonischen Evangelien nicht ueberliefert sind.** Eine kritische Bearbeitung des von Dr. Alfred Resch gesammelten Materials. Von JAMES HARDY ROPES, Instructor in the Divinity School of Harvard University. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1896. Pp. viii + 176, 8vo. Texte und Untersuchungen, xiv + 2. M. 5.50.

Although the *Agrapha* of Dr. Resch published in 1889 in the same series was the first attempt to treat the subject fully and scientifically, it has not yet been superseded either as a thesaurus or as a critical study. As a thesaurus, indeed, it will probably be the standard authority for many years to come unless our acquaintance with early Christian literature is materially extended.<sup>1</sup> The critical value of the work, on the other hand, is seriously impaired by the writer's over-eagerness in his pursuit of *agrapha* which sometimes blinds his judgment, and by the influence of his theory of the origin of the synoptic gospels which he has since developed in his *Extra-Canonical Parallels*. These defects made a fresh examination of the material not only desirable but necessary. Hence the present volume by an American scholar trained under Professor Harnack.

The method pursued is simple but satisfactory. The seventy-four *logia* of Resch, forty-eight of his ninety *apocrypha* (thirteen of the 103 given in *Agrapha* being "apostolic apocrypha," and therefore outside the subject) with about thirty additional sayings—155 in all, including one accidentally omitted from the text and inserted in the appendix—are first separated into three classes. The first of these comprises the sayings which have not been really handed down to us as extra-canonical sayings of the Lord (1-73). The second consists of sayings which have been falsely ticketed as the Lord's through slips of memory (74-84). The remainder (85-154) are the *agrapha* proper. These last are again analyzed into three groups. Forty-three (85-127)

<sup>1</sup> This sentence was written before the discovery of the *Λόγια*.—ED.

are decisively rejected as historically worthless. The next thirteen (128–140) are pronounced of uncertain value. The remainder (141–154) are considered to be probably genuine. There is a slight want of correspondence between the statement of this classification on page 13 and the application of it in the course of the book.

These results seem disappointingly meager when compared with those of Resch. Whilst the latter finds seventy-four *logia* our author can discover only fourteen for which there seems to be good evidence, and thirteen others which deserve further consideration. Moreover, of these twenty-seven which are either accepted or not rejected only eleven are found in the German scholar's list of *logia*. Eight of the remaining sixteen are held by him to be apocryphal.

This striking divergence of opinion is on the whole well accounted for. Each saying is considered separately and the evidence for it (or rather the important part of the evidence) is carefully sifted. The work is very well done and the conclusions are likely, in most cases at least, to command the assent of unprejudiced readers. The exceeding slenderness of the testimony which Resch has found sufficient for several of his *agrapha* is clearly shown. A striking illustration of the urgent need for care and judgment in this department of research is supplied by the remarks on No. 16 (*logion 31* of Resch). The ascription of the words, "The Lord knoweth them that are his" (2 Tim. 2 : 19), to Jesus is effectually refuted by the discovery of the clause in the Greek translation of Num. 16 : 5.

If Professor Ropes has erred it is in the direction of excessive caution, but in a matter of such moment as the discussion of sayings ascribed to Jesus Christ this is distinctly preferable to excessive credulity. On two points perhaps there is room for a little modification. It is frequently, if not constantly, assumed that the writers of the canonical gospels would be acquainted with and would be sure to insert a saying of Christ on any subject of great interest to the early church (see the remarks on Nos. 21, 46, 72, 91, 101). Is this assumption imperative? Again, the illustrations from the *Pistis Sophia* are rejected on the ground that a third-century writer cannot for a moment be thought of as having at his disposal special traditions of value about the Lord and his teaching. Is not this also too positive a statement?

The additional matter includes twelve passages from the New Testament and New Testament manuscripts, eight passages from the *Pistis Sophia* not cited by Resch, and a number of sayings from various

sources. One of the *logia* is taken from the Talmud. There are also fresh illustrations of previously known sayings, and an important excursus on the gospel according to the Hebrews.

The whole work is characterized by sober judgment and accurate scholarship. There is a trifling slip on page 49. The reading of the Lewis codex in Mark 13:37 is not "uni" but "vobis." The German reads well and the errata are remarkably few for a book printed in Europe whilst the author was in America. It is to be hoped that an edition in English will be issued for the many students who cannot read German.

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W. TAYLOR SMITH.

**Grammatik des biblischen Aramaeisch**, mit den nach Handschriften berichtigten Texten und einem Wörterbuch. Von PROFESSOR DR. HERMANN L. STRACK. Zweite grösstentheils neuarbeitete Auflage. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1897. Pp. 38+47, 8vo. Bd., M. 2.30.

This second edition of an already well-known and much-prized little book is a great improvement on the first. The text and vocabulary remain unaltered, but the grammar has been considerably enlarged and rearranged. There are two fresh chapters, namely, an introduction which includes a bibliography and a short section on prepositions; and many additional illustrations from the inscriptions and from Syriac. The volume is still very small but can be obtained bound as well as stitched, a point of considerable practical importance. No student of the Old Testament in the original ought to be without it.

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W. TAYLOR SMITH.

#### LITERARY NOTES.

PROFESSOR W. F. ADENY, known to many of our readers as the author of a volume on New Testament Theology, has recently published a book entitled *How to Read the Bible; hints for Sunday-school teachers and other Bible students*, which we take great pleasure in commending to those for whom it was prepared. It is full of good sense and wise suggestions. Part I treats of Principles and Part II discusses How to study the various parts of the Bible. His principles are so briefly stated and so just that we are tempted to quote them in full, but prefer rather to recommend our readers to buy the book itself. (New York: Thomas Whitaker, 50 cents.)