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Resch's *Agrapha Texte und Untersuchungen zur Geschichte der Altchristlichen Literatur*. V. Band. Heft 4. *Agrapha Aussercanonische Evangelienfragmente* in möglichster Vollständigkeit zusammengestellt und quellenkritisch untersucht von P. prim. Alfred Resch. Anhang: Das Evangelienfragment von Faijum von Adolph Harnack. Leipzig, 1889. pp. xii. 520. 17 Mk.

Alfred Plummer

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the Lord, and one has both names. No doubt the reading was due to the frequent association of the names James and John.

It should be mentioned that the Preface

includes a conspectus of Bentley's readings in the Gospels taken from a volume in the Library of Trinity College, Cambridge.

T. K. ABBOTT.

RESCH'S AGRAPHA.

Texte und Untersuchungen zur Geschichte der Altchristlichen Literatur. V. Band. Heft 4. *Agrapha Aussercanonische Evangelienfragmente in möglicher Vollständigkeit zusammengestellt und quellenkritisch untersucht* von P. prim. ALFRED RESCH. Anhang: *Das Evangelienfragment von Faiyum* von ADOLPH HARNACK. Leipzig, 1889. pp. xii, 520. 17 Mk.

THIS is probably the most complete collection and most thorough discussion of the 'Agrapha' that has yet been published. The author notices his predecessors in the same field—Cotelerius, Grabe, Fabricius, Lardner, Körner, Routh, Hofmann, Anger, Westcott, and Hilgenfeld—and then points out that the subject has by no means been exhausted. The collections in these authors are not as complete as they might be: the sources in each case have not been critically determined: and there has been very little material for a satisfactory exposition of the 'Agrapha.'

By 'Agrapha' are meant sayings of Jesus Christ which have been preserved independently of the canonical or the apocryphal gospels. They are 'unwritten' only in the sense that they are not contained in the recognized text of the written gospels which have come down to us. In no other sense are they unwritten; for of course they have been preserved in writing, either in the works of the Fathers, or in eccentric texts of the canonical gospels, such as the Cambridge Codex (D), or imbedded in books of the N.T. other than the gospels. Indeed the object of the work before us, as its title indicates, is to show that all these reputed sayings of our Lord are fragments of a gospel or gospels which preceded those which are now extant, whether such as St. Luke mentions in his preface or otherwise.

The positive tone which the author adopts on this and other points is somewhat unfortunate. Where from the nature of the case nothing but probability is attainable, and where to some minds the amount of probability would not seem to be very great, such

expressions as 'unquestionable,' 'indubitable,' 'must,' and the like, seem to be out of place. To take one example. We are told that the relationship between 1 Pet. iv. 8 and James v. 20 (where both speak of 'covering a multitude of sins') is to be explained by their common use of a saying of Christ's preserved in some gospel prior to the Synoptics. There is *no doubt* of this (*Es ist also zweifellos dass*). Yet one would suppose that it was at least possible that S. Peter may have been influenced by the words of S. James, or *vice versa*, or that either or both may have been influenced by similar expressions in the Psalms (lxxxv. 2; xxxii. 1) or Proverbs (x. 12). And we are assured that the hypothesis that S. Peter makes use of this primary source becomes an absolute certainty (*zur exacten Gewissheit*) when we consider the saying that 'love covers a multitude of sins.' That S. Peter uses the source of that which is common to the first three Gospels is probable enough, especially as that source was almost certainly his own teaching; but the saying about love covering a multitude of sins cannot prove this, nor can any number of patristic quotations of these words prove that they were uttered by Christ (pp. 248, 249).

With regard to a considerable number of the seventy-four 'unwritten words' which Resch has arranged and illustrated with admirable clearness and research, a variety of hypotheses are still open, other than that which he puts forward so confidently—that they are surviving fragments of a primary gospel. (1) They may be conscious or unconscious adaptations of passages in the canonical books of the N.T. They may be the result of bad memory, and that in two ways: (2) either distorted quotations of the words of Scripture, or (3) sayings erroneously believed to be Scripture by the person who quotes them. Such things still occur. 'Train up a child, *and away he do go*' has been substituted in good faith for 'Train up a child in the way that he should go'; and it would probably not be difficult to find persons who believe that 'cleanliness is

next to godliness,' or 'God tempers the wind to the shorn lamb' may be found in Proverbs or Ecclesiasticus. (4) Perhaps the possibility that some of these sayings may be inventions, framed to serve a purpose, ought not to be altogether excluded. (5) Where they preserve words actually spoken by Christ, they may be isolated sayings, which never formed part of any gospel, whether oral or written. That the majority of them come from anything that could rightly be called a gospel, and that this gospel was the common material used by the Synoptists, is an hypothesis which needs a great deal more support than is here supplied, before it can be accepted with the confidence with which Kirchenrath Resch advocates it. He notices that all these supposed sayings of Christ are of the synoptic type. Nothing that looks like a fragment of a gospel akin to that of S. John has been found. In other words, there are no Johannean 'Agrapha.'

Codex D, with its numerous eccentric additions to, and deviations from, the canonical text of the gospels, is a great favourite with our author. He believes that it represents a more complete and more original text, and he regards these eccentricities not as corruptions, but as survivals, of the primitive form of the gospels. With somewhat strange logic he argues that Codex D is virtually the oldest text that we possess. He admits that it is by no means the oldest MS. which we possess; but yet it represents a text which can be traced to the second century; whereas Codex $\aleph$ and Codex B are only of the fourth century, and A and C only of the fifth (p. 39). It seems to be

forgotten that these MSS. also represent texts older than themselves, and that the text of $\aleph$ and B goes back to the second century, and to a point which is probably prior to the text of D. That some of the additions found in D represent survivals of true traditions, is probable enough; but it does not follow from this that there was once a pre-canonical gospel which contained these and other 'Agrapha.'

The volume, which is otherwise well arranged, is dislocated by the insertion of a number of appendices to supplement the notes on the seventy-four sayings which are pronounced to be genuine. These supplementary notes are mainly the result of important contributions from the indefatigable Harnack, which were sent to the editor after the first part of the monograph was printed. These are followed by a discussion of one hundred and three sayings, which are condemned as doubtful or spurious: but the line which separates the best of these from the more questionable among the seventy-four is not a very broad one. This section, which is about a third of the whole work, contains interesting discussions of some of the apocryphal gospels. Resch gives good reasons for rejecting Harnack's recent suggestion that the 'Gospel according to the Egyptians' was not heretical, but a gospel in use in the Egyptian Church (p. 317).

The volume is well printed, important words and passages being underlined with plain, dotted, or wavy lines, to make the various points all the more clear.

ALFRED PLUMMER.

HOMILIES OF APHRAHAT AND ACTS OF KARPUS.

Aphrahats des Persischen Weisen Homilien aus dem Syrischen übersezt und erläutert, von DR. GEORG BERT. *Die Akten des Karpus, des Papyrus und der Agathonike*, eine Urkunde aus der Zeit Marc Aurels, untersucht von ADOLF HARNACK. Leipzig, Hinrichs. 16 Mk.

THE Homilies of Aphraates or, as Dr. Bert more correctly styles him, Aphrahat, are a work which has several quite distinct grounds of interest. In the first place the Homilies are worth reading on their own account. If their author can hardly be called a very deep thinker, or a theologian of the highest

order, he has at least the merit of a fresh and vigorous style. He writes with genuine feeling, and in his way is often really eloquent. But it is the eloquence of the practical preacher rather than the popular orator or finished writer. There are few brilliant sallies of wit, very little sarcasm, and no bombast, but frequent appeals to the better Christian feelings. In a certain dramatic power he most excels. For example in Hom. iii. (Bert, p. 44), in speaking of the false charges against Naboth, he thus apostrophises Jezebel: 'Oh Jezebel, the destroyer (al. seducer) of Ahab, what God is it Whom Naboth hath cursed? Is it He