

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Bachelor of Divinity

Concordia Seminary Scholarship

4-15-1938

The New Testament Canon in the Apostolic Fathers

Howard Schoenfeldt

Concordia Seminary, St. Louis, ir_schoenfeldth@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [History of Christianity Commons](#)

Recommended Citation

Schoenfeldt, Howard, "The New Testament Canon in the Apostolic Fathers" (1938). *Bachelor of Divinity*. 19.

<https://scholar.csl.edu/bdiv/19>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

"THE NEW TESTAMENT CANON IN THE APOSTOLIC FATHERS"

**Thesis submitted to the Faculty
of**

**Concordia Theological Seminary
Saint Louis, Missouri**

**In partial fulfillment of the requirements
For the degree of**

Bachelor of Divinity

Submitted by:

Howard J. Schoenfeldt

Concordia Theological Seminary

Saint Louis, Missouri

April 15, 1938

Approved by:

J. I. Mueller.
W. A. Andr.

Table of Contents

Introduction.....	1-2.
I Clement.....	3-14.
I.....	3-5.
II.....	5-8.
III.....	8-10.
IV.....	10-12.
V.....	12-14.
II Clement.....	15-20.
I.....	15.
II.....	15-17.
III.....	18.
V.....	18-19.
VI.....	19-20.
Ignatius.....	20-31.
II.....	21-22.
III.....	22-27.
IV.....	27-29.
V.....	29-31.
Barnabas.....	32-36.
II.....	32.
III.....	32-35.
IV.....	35-36.
VI.....	36.
Didache.....	37-42.
I.....	37-38.
II.....	38-41.
III.....	41-42.
Epistle of Polycarp.....	43-55.
I.....	43-44.
II.....	44-46.
III.....	46-53.
IV.....	53.
V.....	53-54.
VI.....	54.
Martyrdom of Polycarp.....	55-59.
III.....	55-58.
Hermas.....	59-65.
III.....	59-64.
V.....	64-65.
Epistle to Diognetus.....	65-69.
I.....	65.
II.....	66.
III.....	66-68.
Papias.....	69-71.
I.....	69-70.
IV.....	70.
V.....	71.
Conclusion.....	72.
Bibliography.....	73.

Introduction

The title, "The New Testament in the Apostolic Fathers," is almost self-explanatory. However, it might be enlarged to "References in the Apostolic Fathers Throwing Light on the Formation of the New Testament Canon," thus giving the purpose of this thesis more fully. It shall be my endeavor to gather statements from the Apostolic Fathers which will show their familiarity with various books of the New Testament, and thus to show that the knowledge concerning the different books of the New Testament was not confined to the individuals or local congregations which received them, but rather that it was being spread among all the Christians of those early days.

This work is an independent investigation into the question of the New Testament canon in the Apostolic Fathers, and has been regarded as an original research problem. Therefore there are no references to the monumental works of Westcott, Zahn, and others in this field. Again, the purpose has been to establish the knowledge which the Fathers possessed on the basis of citations from them, and to let their words speak for themselves.

In attempting to achieve my purpose, several things have been assumed. It is taken for granted that the canon of the New Testament, as we have it today, was closed about the year 100 A. D., upon the death of the Apostle St. John. It has also been assumed that all critical questions regarding the text of the writings of the Apostolic Fathers, as well as all questions concerning the dates of these works, are not to be considered an integral part of this paper. The text offered by Kirsopp Lake, as found in his two volume edition of the Apostolic Fathers, has been followed whenever possible. Any other text will be noted at the proper place. The citations from Lake's "Apostolic Fathers" are by chapter (the Roman numerals) and section (the Arabic numerals), with the page references in the parenthesis.

Volume I is referred to at all times unless the page reference is preceded by a ii.

The plan of this work is as follows. There will be a very brief introduction to each work. This is to be followed by the statements of the Fathers themselves, together with the New Testament references. These statements and references have been grouped into six classes:

- I) In the first class we shall have those statements which are direct quotations from the New Testament.
- II) The second group will be formed by loose quotations from the New Testament.
- III) The third classification will include references or allusions to various passages of the New Testament Scriptures.
- IV) In the fourth group we have listed any references to New Testament facts.
- V) The fifth classification will include anything which shows that there was an acquaintance with the New Testament.
- VI) Finally, in the sixth group, we shall offer everything which shows that the New Testament writings were regarded as divine.

My sincerest thanks are due to the sainted Prof. Heintze, who planted the germ of the idea, and to Dr. Arndt, whose encouragement and scholarship have contributed inestimably to the growth and completion of this endeavor.

H. J. S.

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS.

This letter was written in the name of the church at Rome to the congregation at Corinth as a result of disturbances at the latter place. Altho his name is nowhere mentioned in the Epistle, Clement has always been regarded as the author of this epistle. He was, also according to tradition, the third Bishop of Rome. It is impossible to fix definitely the date of this letter. Some have placed it as early as 68 A. D., and others prefer 96 or 97 A. D. It seems preferable, or at least safer, to assume the later date as being the correct one, and to regard it as coming from the time just before the close of the first Christian century.

I.

The language of I Clement, in a few instances at least, compels us to believe that he is quoting from the New Testament, probably from memory. In two places there are very evident references to the Gospels:

XIII, 1. 2 (31): "..... especially remembering the words of the Lord Jesus which he spoke when he was teaching gentleness and longsuffering. For he spoke thus: 'Be merciful, that ye may obtain mercy. Forgive, that ye may be forgiven. As ye do, so shall it be done unto you. As ye give, so shall it be given unto you. As ye judge, so shall ye be judged. As ye are kind, so shall kindness be shewn you. With what measure ye mete, it shall be measured to you.'

Matt. 5, 7: "Blessed are the merciful, for they shall obtain mercy."

Matt. 6, 14. 15: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Luke 6, 31: "And as ye would that men should do to you, do ye also to them likewise."

Luke 6, 36-38. "Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged. condemn not, and ye shall not be condemned. forgive, and ye shall be forgiven: give, and it shall be given unto you"

XLVI, 7. 8 (89): "Remember the words of the Lord Jesus; for he said, 'Woe unto that man: it were good for him if he had not been born, than that he should offend one of my elect; it were better for him that a millstone be hung on him, and he be cast into the sea, than that he should turn aside one of my elect.'

Matt. 18, 6. "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone be hung on him, and that he were drowned in the depth of the sea."

Matt. 26, 24. "The Son of man goeth as it is written of him. but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born."

Mark 14, 21: "The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born."

Luke 22, 22: "And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!"

Luke 17, 2. "It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

Mark 9, 42: "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."

But there is one reference in 1 Clement which is clearer than the previous ones, and that is:

LVI, 3. 4 (105): "For the holy word says thus: 'With chastisement did the Lord chastise me, and he delivered me not over unto death;

for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

Heb. 12, 6: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

II.

In several instances Clement quotes the New Testament rather loosely, or else he weaves in quotations from the New Testament with his own words. Occasionally this becomes more evident when one compares the Greek original, tho in most cases the quotations are clear in the English.

II, 1 (11): "And you were all humble-minded and in no wise arrogant, yielding subjection rather than demanding it, 'giving more gladly than receiving,' satisfied with the provision of Christ, and paying attention to his words you stored them up carefully in your hearts, and kept his sufferings before your eyes."

Acts 20, 35: "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

It is worthy of note that this, the first reference to or quotation from the New Testament, which has coupled with it the name of Christ, should be taken from the one quotation of the words of Jesus which is to be found outside the four Gospels.

II, 7 (13): "You were without regret in every act of kindness, 'ready unto every good work.'"

XXXIV, 4 (65): "He exhorts us therefore if we believe on him with our whole heart not to be lazy or careless 'in every good work.'"

Tit. 3, 1: "Put them in mind to be subjects to principalities and powers, to obey magistrates, to be ready to every good work."

XVII, 1 (39): "Let us also be imitators of those who went about 'on the skins of goats and sheep,' heralding the coming of Christ."

Heb. 11, 37: "..... they wandered about in sheepskins and goatskins....."

The next two quotations are given in the original to show that, when making reference to a passage found both in the New Testament and in the Old Testament, Clement in some instances seems quite clearly to be following the New Testament. The only reason for not putting such references in the first group is to avoid the possibility of a loose quotation from the LXX, which might possibly almost coincide with those found in the New Testament, and also because in some instances Clement takes the liberty of changing a word or two.

XV, 2 (32): "~~λέγει γάρ σου. Οὕτως ὁ λαὸς τοῖς χεῖμασιν με τιμῆ, ἢ δὲ καρδίᾳ αὐτῶν πῶρρω ἔπεσιν ἐπ' ἑαυτῶν~~"

Mark 7, 6: "~~ὁ δὲ εἶπεν αὐτοῖς: καλῶς ἐπροσέειπεν Ἰησοῦς, περὶ ὑμῶν τῶν ὑπεροκτῶν, οὗς γάρ σουτι ὅτι οὕτως ὁ λαὸς τοῖς χεῖμασιν με τιμῆ, ἢ δὲ καρδίᾳ αὐτῶν πῶρρω ἔπεσιν ἐπ' ἑαυτῶν~~"

Is. 29, 13: "~~Διὰ ταῦτα ὁ Κύριος λέγει, Ἐπειδὴ ὁ λαὸς οὗτος με πληροῖσθε διὰ τοῦ στόματος αὐτοῦ, καὶ με τιμῆ δὲ τῶν χειμῶν αὐτοῦ, ἀλλ' ἡ καρδίᾳ αὐτοῦ ἐκείνη μακρὰν ἐστ' ἐμοῦ"~~"

XXX, 2 (58): "~~θεὸς γάρ φησιν, ὑπερηφάνους ἀντιτίσεται ταπεινοῖς δὲ δίδωσιν χάριν"~~"

James 4, 6: "~~μύθημα δὲ δίδωσιν χάριν: διὸ λέγει: ὁ θεὸς ὑπερηφάνους ἀντιτίσεται, ταπεινοῖς δὲ δίδωσιν χάριν"~~"

I Peter 5, 5: "~~. . . . ὅτι ὁ θεὸς ὑπερηφάνους ἀντιτίσεται, ταπεινοῖς δὲ δίδωσιν χάριν"~~"

Prov. 3, 34: "~~Βεβαίως αὐτὸς ἀντιτίσεται εἰς τοὺς ὑπερηφάνους· εἰς δὲ τοὺς ταπεινοὺς δίδει χάριν"~~"

In a similar way the following two passages from Clement could be shown to agree, in a remarkable way, with the Greek of the New Testament. In the first of the two following quotations, Clement follows Paul in the latter's free quotation of the LXX, and in the second quotation it is more than coincidence that Clement follows the same plan and uses the same passages as does the writer of the Epistle to the Hebrews.

XXXIV, 8 (67): "For he says: 'Eye hath not seen, and ear hath not

heard, and it hath not entered into the heart of man, what things the Lord hath prepared for them that wait for him."

I Cor. 2, 9: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

XXXVI, (71): "1. This is the way, beloved, in which we found our salvation, Jesus Christ, the high priest of our offerings, the defender and helper of our weakness. 2. Through him we fix our gaze on the heights of heaven, through him we see the reflection of his faultless and lofty countenance, through him the eyes of our hearts were opened, through him our foolish and darkened understanding blossoms towards the light, through him the Master willed that we should taste the immortal knowledge; 'who, being the brightness of his majesty is by so much greater than angels as he hath inherited a more excellent name.' 3. For it is written, thus 'Who maketh his angels spirits, and his ministers a flame of fire.' 4. But of his son the Master said this 'Thou art my son: today have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession.' 5. And again he says to him 'Sit thou on my right hand until I make thine enemies a footstool of thy feet.'"

Heb. 2, 18; 3, 1: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted, Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

Heb. 1, 3. 4: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

Heb. 1, 7: "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire."

Heb. 1, 5: "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?"

Heb. 1, 13: But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?"

Ps. 104, 4: "Who maketh his angels spirits, his ministers a flaming fire."

Ps. 2, 7. 8: "I will declare the decree: the Lord hath said unto me, Thou art my Son: this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Ps. 110, 1: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

III.

In this third class there have been grouped together such statements in which the language of Clement has allusion to or is reminiscent of the New Testament. The one could hardly go so far as to say that they point definitely to certain passages as being well known to the author, yet in their cumulative force one cannot deny that they indicate that other portions of the New Testament Scriptures were known to Clement in addition to those which he quotes.

XI, 1 (27): "For his hospitality and piety Lot was saved out of Sodom when the whole countryside was judged by fire and brimstone, and the Master made clear that he does not forsake those who hope in him, but delivers to punishment and torture those who turn aside to others."

II Pet. 2, 6-9: "And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto

those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

XXVII, 2 (55): "He who has commanded not to lie shall much more not be a liar himself; for nothing is impossible with God save to lie."

Tit. 1, 2: "..... God, that cannot lie....."

Heb. 6, 18: "That by two immutable things, in which it was impossible for God to lie....."

XXXIII, 1 (63): "What shall we do, then, brethren? Shall we be slothful in well-doing and cease from love?"

Rom. 6, 1: "What shall we say then? Shall we continue in sin, that grace may abound?"

XXXVII, 5 (73): "Let us take our body; the head is nothing without the feet, likewise the feet are nothing without the head; the smallest members of our body are necessary and valuable to the whole body, but all work together and are united in a common subjection to preserve the whole body."

I Cor. 12, 12: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ....."

XLVI, 6 (89): "Or have we not one God, and one Christ, and one Spirit of grace poured out upon us? And is there not one calling in Christ?"

Eph. 4, 4-6: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

XLIX, (93, 95): "Let him who has love in Christ perform the commandments of Christ. Who is able to explain the bond of the love of God?"

Who is sufficient to tell the greatness of its beauty? The height to which love lifts us is not to be expressed. Love unites us to God. 'Love covereth a multitude of sins. Love beareth all things, is long-suffering in all things. There is nothing base, nothing haughty in love; love admits no schism, love makes no sedition, love does all things in concord. In love were all the elect of God made perfect. Without love is nothing well pleasing to God. In love did the Master receive us; for the sake of the love which he had toward us did Jesus Christ our Lord give his blood by the will of God for us, and his flesh for our flesh, and his soul for our souls.'

I Pet. 4, 8: "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."

I Cor. 13 -- esp. 4-7: "Charity suffereth long, and is kind: charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

IV.

The fourth category includes such passages in I Clement which make reference to facts found in the New Testament writings. Of the many such passages which might be found in I Clement, five have been selected. The first two refer to two cardinal doctrines of Holy Writ, the resurrection of our Savior and justification by faith. The next two deal with the lives and activities of the Apostles. And the last citation is a very clear reference to I Corinthians.

XXIV, 1 (51): "Let us consider, beloved, how the Master continually proves to us that there will be a future resurrection, of which he has made the first-fruits, by raising the Lord Jesus Christ from the dead."

I Cor. 15, 20: "But now is Christ risen from the dead, and become the firstfruits of them that sleep."

XXXII, 2 -4 (61. 63): "..... from him (Jacob) comes the Lord Jesus according to the flesh..... and therefore we who by his will have been called in Christ Jesus, are not made righteous by ourselves, or by our wisdom or understanding or piety or the deeds which we have wrought in holiness of heart, but through faith, by which Almighty God has justified all men from the beginning of the world; to him be glory for ever and ever. Amen."

Rom. 9, 5: "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen."

Gf. also Rom. 3 on justification by faith.

V, (17): "But, to cease from the examples of old time, let us come to those who contended in the days nearest to us; let us take the noble examples of our own generation. Through jealousy and envy the greatest and most righteous pillars of the Church were persecuted and contended unto death. Let us set before our eyes the good apostles: Peter, who because of unrighteous jealousy suffered not one or two but many trials, and having thus given his testimony went to the glorious place which was his due. Through jealousy and strife Paul showed the way to the prize of endurance; seven times he was in bonds, he was exiled, he was stoned, he was a herald both in the East and in the West, he gained the noble fame of his faith, he taught righteousness to all the world, and when he had reached the limits of the West he gave his testimony before the rulers, and thus passed from the world and was taken up into the Holy Place, — the greatest example of endurance."

XLII, 1-4 (79. 81): "The Apostles received the Gospel for us from the Lord Jesus Christ, Jesus the Christ was sent from God. The Christ therefore is from God and the Apostles from the Christ. In both ways, then, they were in accordance with the appointed order of God's

will. Having therefore received their commands, and being fully assured by the resurrection of our Lord Jesus Christ, and with faith confirmed by the word of God, they went forth in the assurance of the Holy Spirit preaching the good news that the Kingdom of God is coming. They preached from district to district, and from city to city, and they appointed their first converts, testing them by the Spirit, to be bishops and deacons of the future believers."

XLVII, 1-4 (89. 91): "Take up the epistle of the blessed Paul the Apostle. What did he first write to you at the beginning of his preaching? With true inspiration he charged you concerning himself and Cephas and Apollos, because even then you had made yourselves partisans. But that partisanship entailed less guilt on you; for you were partisans of Apostles of high reputation, and of a man approved by them."

Gf. I Cor. 1, 10, ff.

V.

In this, the last class into which any of Clement's words have been put, are grouped those citations which, in my judgment, did not belong in any of the previous groups. In these passages the striking similarity of the language of I Clement with the New Testament is the point at issue. In some instances it is possible to point to certain passages of which they remind one. In other cases, especially the benedictions, the references would become multiplied, because of the repetition of such benedictions in the New Testament.

XIX, 2 (43): "Seeing then that we have received a share in the many great and glorious deeds, let us hasten on to the goal of peace, which was given us from the beginning, and let us fix our gaze on the Father and Creator of the whole world and cleave to his splendid and excellent gifts of peace, and to his good deeds to us."

Heb. 12, 1. 2: "Wherefore seeing we also are compassed about with so

great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith....."

XXXI, 2 (61): "Why was our father Abraham blessed? Was it not because he wrought righteousness and truth through faith? 3. Isaac in confident knowledge of the future was gladly led as a sacrifice."

James 2, 21: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"

XXXV, 5. § (67. 69): "But how shall this be, beloved? If our understanding be fixed faithfully on God; if we seek the things which are well-pleasing and acceptable to him; if we fulfill the things which are in harmony with his faultless will, and follow the way of truth, casting away from ourselves all iniquity and wickedness, covetousness, strife, malice, and fraud, gossiping and evil speaking, hatred of God, pride and arrogance, vain-gloxy and inhospitality. For those who do these things are hateful to God, and 'not only those who do them, but also those who take pleasure in them.'"

Rom. 1, 29-32: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

LVIII, (109): "Receive our counsel, and there shall be nothing for you to regret, for as God lives and as the Lord Jesus Christ lives and the Holy Spirit, the faith and hope of the elect, he who with lowliness of mind and eager gentleness has without backsliding performed the decrees and commandments given by God shall be enrolled

and chosen in the number of those who are saved through Jesus Christ, through whom is to him the glory for ever and ever. Amen."

Introduction, (9): "The Church of God which sojourns in Rome to the Church of God which sojourns in Corinth, to those who are called and sanctified by the will of God through our Lord Jesus Christ."

LXV, 2 (121): "The grace of our Lord Jesus Christ be with you and with all, in every place, who have been called by God through him, through whom be to him glory, honor, power and greatness and eternal dominion, from eternity to eternity. Amen."

After making a study of I Clement and the references contained therein to the canonical Scriptures of the New Testament, one must conclude that in many places he is reminiscent of the New Testament. From the number of quotations, direct and indirect, as well as from other allusions and references, we must admit that Clement very evidently knew of some of the books written by the Apostles and Evangelists. It is not possible to decide with certainty just which books Clement possessed or had read. But we can definitely say that he shows an acquaintance with at least the Epistles of St. Paul to the Romans and to the Corinthians, as well as the Epistle to the Hebrews. With which Gospel he was familiar, or whether he knew several of them, we are not in a position to decide. Nor can one draw the line with reference to the other Epistles to which references have been made. There ought be no reasonable doubt that Clement was familiar with some of them, as all the previous quotations from I Clement as compared with the New Testament indicate a very close connection, and there are far too many to be brushed aside as mere coincidences. Beyond that, however, we cannot safely venture.

THE SECOND EPISTLE OF CLEMENT TO THE CORINTHIANS.

The only justification for placing II Clement immediately after I Clement is that the two were somehow associated in the early Church. However, it is certain that the two compositions are the products of two different men at two different times. Whether or not the Clement of II Clement ever lived, and if so, who he was, as well as the place of the composition of this homily (it is not an Epistle), are matters of dispute and conjecture. Nor is there unanimity of opinion regarding the date of this homily. We can feel fairly safe if we date it circa 150 A. D., and thus avoid conflicts with the various dates which have been assigned to it.

I.

Under the classification of direct quotations from the New Testament we find only two in II Clement which would satisfy the requirements. Of these two, one will be treated in another section (VI). The other is a case where II Clement follows St. Paul verbatim in the latter's free quotation of the LXX.

II, 1 (130): "Ἐπιφανῆσαι, στείρα ἢ οὐ τίκτουσα, ἄβραν καὶ θάραν, ἢ οὐκ ἰδύουσα ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα"

Gal. 4, 27: "γέγραπται γὰρ· ἐπιφανῆσαι, στείρα ἢ οὐ τίκτουσα, ἄβραν καὶ θάραν, ἢ οὐκ ἰδύουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα"

Is. 54, 1: "Ἐπιφανῆσαι, στείρα, ἢ μὴ τίκτουσα· ἀνεβάραν ἐν ἐγκλίσει, καὶ τέκνα ἢ μὴ ἰδύουσα· διότι πλεονέστερα εἶναι τὰ τέκνα τῆς ἠρημιεύουσας παρὰ τὰ τέκνα τῆς ἐχούσης τὸν ἄνδρα, λέγει Κύριος."

II.

In spite of the comparative brevity of II Clement, we find in this homily many loose quotations from the New Testament, which may be partially due to the character of this writing.

III, 2 (133): "And he himself also says, 'Whosoever confessed me before men, I will confess him before my Father.'"

Matt. 10, 32: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

Luke 12, 8: "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."

IV, 1. 2 (133): "Let us, then, not merely call him Lord, for this will not save us. For he says, 'Not everyone that saith to me, Lord, shall be saved, but he that doeth righteousness.'"

Matt. 7, 21: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

VI, 1. 2 (137): "And the Lord says: — 'No servant can serve two masters.' If we desire to serve both God and Mammon it is unprofitable to us, 'For what is the advantage if a man gain the whole world but lose his soul?'"

Luke 16, 13: "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Matt. 16, 26: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Mark 8, 36: "For what shall it profit a man, if he shall gain the whole world, and lose his won soul?"

Luke 9, 25: "For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?"

IX, 11 (143): "For the Lord said, 'My brethren are those who do the will of my Father.'"

Matt. 12, 50: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Luke 2, 21: "And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it."

XI, 7 (145. 147): "If then we do righteousness before God we shall enter into his kingdom, and shall receive the promise 'which ear hath not heard, nor hath eye seen, neither hath it entered into the heart of man.'"

XIV, 5 (153): "..... nor can any man express or speak of the things 'which the Lord hath prepared' for his elect."

I Cor. 2, 9: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." - Cf. sub I Clement, pp. 6. 7.

XIII, 4 (149): "But when they hear from us that God says, : 'It is no credit to you, if ye love them that love you, but it is a credit to you, if ye love your enemies, and those that hate you'....."

Luke 6, 27. 32. 36: "But I say unto you which hear, Love your enemies, do good to them which hate you." 32: "For if ye love them which love you, what thank have ye? for sinners also love those that love them."

35: "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest....." - Because of the ~~ἀγαπᾶτε~~ ^{ἀγαπᾶτε}, this passage seems preferable to the two that follow.

Matt. 5, 44. 46: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you." 46: "For if ye love them which love you, what reward have ye? do not even the publicans do the same?"

XVI, 4 (155): "..... and love 'covers a multitude of sins,'....."

I Pet. 4, 8: "..... for charity shall cover the multitude of sins."

III.

In II Clement only two passages deserve to be classified as containing allusions or references to the New Testament, neither of which is unusually striking.

XI, 5. 6 (145): "Therefore, my brethren, let us not be double-minded, but let us be patient in hope, that we may also receive the reward. 'For he is faithful who promised' to pay each man the recompense of his deeds."

Heb. 10, 23: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)"

XIV, 2 (151): "Now I imagine that you are not ignorant that the living 'Church is the body of Christ'....."

Eph. 1, 23: "..... (church) which is his body....."

V.

Since there are no particular references to any New Testament facts in II Clement, we shall pass on to the other few passages in this homily which may be taken to show that there was some acquaintance with the New Testament, the most important of which is the first quotation.

XIV, 2 (151): "..... And moreover the books and the Apostles declare that the Church belongs not to the present, but has existed from the beginning....." - Note the coupling of "books" and "Apostles."

XVI, 3 (155): "But you know that 'the day' of judgment is already 'approaching as a burning oven, and some of the heavens shall melt,' and the whole earth shall be^{as} lead melting in the fire, and then shall be made manifest the secret and open deeds of men."

II Pet. 3, 10: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

XVII, 3 (157): "..... that we may 'all have the same mind' and be gathered together unto life."

Rom. 12, 16: "Be of the same mind toward another....."

II Cor. 13, 11: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind....."

Phil. 2, 2: "..... having the same love, being of one accord, of one mind."

XX, 5 (163): "To the only invisible God, the father of truth, who sent forth to us the Savior and prince of immortality, through whom he also made manifest to us truth and the life of heaven, to him be the glory for ever and ever. Amen."

I Tim. 1, 17: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen."

VI.

This group is reserved for those statements of the Apostolic Fathers in which they seem to indicate that the New Testament writings were regarded as divine. Altho in the passage to follow ~~ἡ γραφή~~ does not, of necessity, compel us to interpret it in the sense in which we use "Scripture" today, yet in view of the context (cf. eg. I, p. 15), there is no reason why we should not assume its natural meaning of "Scripture" in the sense that it is the written Word of God given for men's instruction and profit.

II, 4-7 (131): "And another Scripture also says, 'I came not to call righteous, but sinner'; he means that those who are perishing must be saved, for it is great and wonderful to give strength, not to the things which are standing, but to those which are falling. So Christ also willed to save the perishing, and he saved many, coming and calling us who were already perishing."

Matt. 9, 13: "But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous,

but sinners to repentance."

Mark 2, 17: "When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick; I came not to call the righteous, but sinners to repentance."

Cf. also Luke 5, 32; 19, 10; Matt. 18, 11.

In attempting to evaluate the light which II Clement sheds on the New Testament canon, one is somewhat disappointed because the author nowhere seems to favor any particular book or books. There are numerous references to the Gospels, which could be obtained from any one of the Synoptics. The weight of probability attaches itself to the writer's use of Galatians and I Corinthians. The other references at best only strengthen the conviction that the author of II Clement, was to some extent, familiar with the New Testament, as his language thruout leads one to that conclusion, but in the final analysis it is impossible to determine the extent of his knowledge, since he has left us no clear and certain indication of its scope.

THE EPISTLES OF IGNATIUS.

There has been much dispute concerning the various letters written by Ignatius. I am assuming that only seven of these are to be regarded as authentic, those to the Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrnaeans, and to Polycarp. The text of these letters has also been a matter of dispute, since there are extant three recensions, but it appears that the short recension is the most correct text, and it is that text which will be followed. Nor are critics united on the date of these letters, their opinions varying from 107 to 116 A. D. Altho the actual date would make no difference for our purpose, we prefer to believe that either 107 or 108 A. D. should be the time assigned to the composition of these Epistles. Since the occasion for the writing of these letters is well-known, it will suffice to mention

that Ignatius wrote them on his way to Rome to suffer martyrdom.

II.

Altho Ignatius does not quote the New Testament directly in any of his letters, yet there are numerous loose quotations which will establish conclusively his familiarity with that portion of the Holy Scriptures. In many instances he differs from the New Testament only in a word or two from the original. Altho no comparison will be made between the two in the Greek, it is a simple matter to ascertain the similarity and yet the small shadings of difference between Ignatius and the writings which he quotes rather loosely.

V, 3 (179): - Eph. - "..... For it is written, God resisteth the proud....."

James 4, 6: "But he giveth more grace. Wherefore he saith, God resisted the proud, but giveth grace to the humble."

I Pet. 5, 5: "..... for God resisteth the proud, and giveth grace to the humble."

X, 1 (185) - Eph. - "Now for other men 'pray unceasingly'....."

I Thess. 5, 17: "Pray without ceasing."

XVIII, 1 (191) - Eph. - "My spirit is devoted to the cross, which is an offence to unbelievers, but to us salvation and eternal life.

'Where is the wise? Where is the disputer?' Where is the boasting of those who are called prudent?"

Gal. 5, 11: "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased."

I Cor. 1, 18. 20: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 20: "Where is the wise? where is the scribe? where is the disputer of this world?"

V, 1 (233) - Rom. - "..... Now I became the more a disciple for their ill deeds, 'but not by this am I justified.'"

I Cor. 4, 4: "For I know nothing by myself; yet am I not hereby justified."

I, 2 (269) - Pol. - "..... suffer all men in love."

Eph. 4, 2: "..... forbearing one another in love."

I, 3 (269) - Pol. - "Be diligent with unceasing prayer....."

I Thess. 5, 17: "Pray without ceasing."

V, 2 (273): Pol. - "..... In the same way enjoin on my brothers in the name of Jesus Christ 'to love their wives as the Lord loved the Church.'"

Eph. 5, 25: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

III.

More numerous than his loose quotations are the allusions which Ignatius makes to the New Testament in his language, which is unquestionably reminiscent of those writings.

XIV, 1 (189) - Eph. - "None of these things are unknown to you if you possess perfect faith toward Jesus Christ, and love, which are the beginning and end of life; for the beginning is faith and the end is love, and when the two are joined together in unity it is God, and all other noble things follow after them."

I Tim. 1, 14. 5: "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." 5: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."

XIV, 2 (189) - Eph. - "..... 'The tree is known by its fruits'....."

Matt. 12, 33: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruits."

XV, 3 (189) - Eph. - "Nothing is hid from the Lord, but even our secret things are near him. Let us therefore do all things as though

as though he were dwelling in us, that we may be his temples, and that he may be our God in us....."

I Cor. 3, 16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

I Cor. 6, 19: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

XVI, 1 (191) - Eph. - "Do not err, my brethren; they who corrupt families shall not inherit the kingdom of God."

James 1, 16: "Do not err, my beloved brethren."

I Cor. 6, 9. 10: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Eph. 5, 5: "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."

XVIII, 2 (191. 193) - Eph. - "For our God, Jesus the Christ, was conceived by Mary by the dispensation of God, 'as well of the seed of David' as of the Holy Spirit: he was born, and was baptized, that by himself submitting he might purify the water."

XX, 2 (195) - Eph. - "..... Jesus Christ, 'who was of the family of David according to the flesh{....."

John 7, 42: "Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"

Rom. 1, 3: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh."

II Tim. 2, 8: "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel."

V, 2 (201) - Mag. - "For, just as there are two coinages, the one

of God, the other of the world, and each has its own stamp impressed on it....."

Matt. 22, 19. 20: "Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and super-
scription? They say unto him, Caesar's."

VII, 2 (203) - Mag. - "As then the Lord was united to the Father and did nothing without him, neither by himself nor through the Apostles....."

John 5, 19. 30: "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." 30: "I can of mine own self do nothing: as I hear, I judge....."

John 8, 28: "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me."

X, 2 (207) - Mag. - "Put aside then the evil leaven, which has grown old and sour, and turn to the new leaven, which is Jesus Christ."

I Cor. 5, 7: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

V, 1 (217) - Tral. - "Am I not able to write to you heavenly things? Yes, but I am afraid that I should do you harm, 'seeing you are babes.'"

I Cor. 3, 1. 2: "And I, brethren, could not speak unto you as unto spiritual, but as carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

V, 2 (217) - Tral. - "For I myself, though I am in bonds and can understand heavenly things, and the places of the angels and the gatherings of principalities, and 'things seen and unseen'....."

Col. 1, 16: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones,

or dominions, or principalities, or powers; all things were created by him and for him."

VII, 2 (235) - Rom. - "..... My lust has been crucified, and there is in me no fire of love for material things; but only water living and speaking in me, and saying to me from within, 'Come to the Father.'"

John 4, 10. 14: "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." 14: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

VII, 3 (235) - Rom. - "I have no pleasure in the food of corruption or in the delights of this life. I desire the 'bread of God,' which is the flesh of Jesus Christ, who was 'of the seed of David,' and for drink I desire his blood, which is incorruptible love."

John 6, 33: "For the bread of God is he which cometh down from heaven, and giveth life unto the world."

IX, 2 (237) - Rom. - "But for myself I am ashamed to be called one of them (bishop), for I am not worthy; for I am the least of them, and 'born out of time;' but I have obtained mercy to be someone, if I may attain to God."

I Cor. 15, 8. 9: "And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."

III, 3 (243) - Phil. - "'Be not deceived,' my brethren, if any one follow a maker of schism, 'he does not inherit the kingdom of God'....."

I Cor. 6, 9: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators....."

IV, 1, (243) - Phil. - "Be careful therefore to use one Eucharist (for there is one flesh of our Lord Jesus Christ, and one cup for union

with his blood, one altar....."

I Cor. 10, 16. 17: "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread."

VII, 1 (245) - Phil. - "For even if some desired to deceive me after the flesh, the spirit is not deceived, for it is from God. For it 'knoweth whence it comes and whither it goes' and tests secret things."

John 3, 8: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

VII, 2 (247) - Phil. - "..... Do nothing without the bishop, keep your flesh as the temple of God, love unity....."

I Cor. 3, 16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

I Cor. 6, 19: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

IV, 2 (257) - Smy. - "..... In the name of Jesus Christ alone am I enduring all things that I may suffer with him, and the perfect man himself gives me strength."

Rom. 8, 17: "..... if so be that we suffer with him, that we may be also glorified together."

Phil, 4, 13: "I can do all things through Christ which strengtheneth me."

VI, 1 (259) - Smy. - "..... He that receiveth let him receive'....."

Matt. 19, 12: "..... He that is able to receive it, let him receive it."

I, 3 (269) - Pol. - "Speak to each individually after the manner of God. 'Bear the sickness' of all as a perfect athlete."

Matt. 8, 17: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Ignatius and Matthew agree in the Greek, not following the LXX.

II, 2 (269) - Pol. - "'Be prudent as the serpent' in all things 'and pure as the dove' for ever....."

Matt. 10, 16: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

III, 1 (273) - Pol. - "Let not those that appear to be plausible, but teach strange doctrine, overthrow you."

I Tim. 1, 3: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine."

IV, 3 (273) - Pol. - "Do not be haughty to slaves, either men or women; yet do not let them be puffed up, but let them rather endure slavery to the glory of God....."

I Tim. 6, 2: "And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit."

IV.

Nor is Ignatius lacking in references to facts mentioned in the New Testament writings. Some of his more specific statements are:

XVII, 1 (191) - Eph. - "For this end did the Lord receive ointment on his head that he might breathe immortality on the Church."

Matt. 26, 7: "There came unto him a woman having an alaba-ster box of very precious ointment, and poured it on his head, as he sat at meat."

XIX, 2 (193) - Eph. - "How then was he manifested to the world? A star shone in heaven beyond all the stars, and its light was un-speakable, and its newness caused astonishment....."

Matt. 2/, 2/. 9: "Saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him,"
9: "When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood

where the young child was."

IX, 2 (207) - Mag. - "..... And for this reason he (Christ) whom they (the prophets) waited for in righteousness, when he came raised them from the dead."

Matt. 27, 52: "And the graves were opened; and many bodies of the saints which slept arose."

XI, 1 (209) - Mag. - "Now I say this, beloved, not because I know that there are any of you that are this, but because I wish to warn you, though I am less than you, not to fall into the snare of vain doctrine, but to be convinced of the birth and passion and resurrection which took place at the time of the procuratorship of Pontius Pilate; for these things were truly and certainly done by Jesus Christ, our hope, from which God grant that none of you be turned aside."

IX, 1. 2 (221) - Tral. - "Be deaf therefore when anyone speaks to you apart from Jesus Christ who was of the family of David, and of Mary, who was truly born, both ate and drank, was truly persecuted under Pontius Pilate, was truly crucified and died in the sight of those in heaven and on earth and under the earth; who also was truly raised from the dead, when his Father raised him up, as in the same manner his Father shall raise up in Christ Jesus us who believe in him, without whom we have no true life."

I, 1. 2 (253) - Smy. - "I give glory to Jesus Christ, the God who has thus given you wisdom; for I have observed that you are established in immovable faith, as if nailed to the cross of the Lord Jesus Christ, both in flesh and spirit, and confirmed in love by the blood of Christ, being fully persuaded as touching our Lord, that he is in truth of the family of David according to the flesh, God's son by the will and power of God, truly born of a Virgin, baptized by John that 'all righteousness might be fulfilled by him,' truly nailed to a tree in the flesh for our sakes under Pontius Pilate and Herod the Tetrarch, (and of its fruit are we from his divinely blessed Passion)

29.
that 'he might set up an ensign' for all ages through his Resurrection, for his saints and believers, whether among the Jews, or among the heathen, in one body of his Church."

III, 1-3 (255) - Smy. - "For I know and believe that he was in the flesh even after the Resurrection. And when he came to those with Peter he said to them: 'Take, handle me and see that I am not a phantom without a body.' And they immediately touched him and believed, being mingled both with his flesh and spirit. Therefore they despise even death, and were proved to be above death. And after his Resurrection he ate and drank with them as being of flesh, although he was united in spirit to the Father."

Luke 24, 39: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

Acts 10, 41: "Not unto all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."

V.

There remain yet those statements to be found in the letters of Ignatius which further show his acquaintance with the New Testament. These references are especially important as showing the regard which Ignatius had for the Apostles, and also for the writings of the New Testament, both Epistles and Gospels.

XIII, 1 (209) - Mag. - "Be diligent therefore to be confirmed in the ordinances of the Lord and the Apostles....."

III, 3 (215) - Tral. - "..... I did not think myself competent, as a convict, to give you orders like an Apostle."

IV, 3 (231) - Rom. - "I do not order you as did Peter and Paul; they were Apostles, I am a convict; they were free, I am even until now a slave."

XII, 2 (187) - Eph. - "You are the passage for those who are being slain for the sake of God, fellow-initiates with Paul, who was sanctified, who gained a good report, who was right blessed, in whose footsteps may I be found when I shall attain to God, who in every Epistle makes mention of you in Christ Jesus." *Ἐν πάσῃ ἐπιστολῇ* can also be translated: "in the whole Epistle," thus making the phrase refer specifically and exclusively to the Epistle of St. Paul to the Ephesians.

VIII, 2 (247) - Phil. - "But I beseech you to do nothing in factiousness, but after the teaching of Christ. For I heard some men saying, 'if I find it not in the charters in the Gospel I do not believe,' and when I said to them that it is in the Scripture, they answered me, 'that is exactly the question.' But to me the charters are Jesus Christ, the inviolable charter is his cross, and death, and resurrection, and the faith which is through him; --- in these I desire to be justified by your prayers." Unfortunately, the meaning in this very beautiful passage in favor of the canon is doubtful, since the Greek itself is ambiguous. The following is the partial translation, as given in the Ante-Nicene Fathers, Vol. I, p. 84: "When I heard some saying, If I do not find it in the ancient Scriptures, I will not believe the Gospel; on my saying to them, It is written, they answered me, That remains to be proved....." However, in spite of the defects of this passage, which prevent it from being listed as among those which would indicate that the New Testament was regarded as being divine, it is, nevertheless, one of the most striking passages from the early Fathers which apparently puts the New Testament and the Old Testament on the same level.

IX, 1. 2 (249) - Phil. - "The priests likewise are noble, but the High Priest who has been entrusted with the Holy of Holies is greater, and only to him have the secret things of God been entrusted. He is the door of the Father, through which enter Abraham and Isaac and

Jacob and the Prophets and the Apostles and the Church. All these things are joined in the unity of God. But the Gospel has somewhat of pre-eminence, the coming of the Savior, our Lord Jesus Christ, his passion, and the resurrection. For the beloved prophets had a message pointing to him, but the Gospel is the perfection of incorruption. All things together are good if you hold the faith in love." XII, 2 (267) - Smy. - "..... Grace be to you, mercy, peace and endurance for ever."

From the multitude of passages in Ignatius which shed light on the canon of the New Testament, with regard to the number of books which were known, and as to how widespread their use was, it becomes difficult to remain conservative in trying to decide which books should be mentioned as being known to Ignatius. Two of the Gospels must have been familiar to him, those of St. Matthew and St. John. Nor would it be presumptuous to say that, from the evidence of his writing and use of the New Testament, he must have regarded them as authoritative. He also evinces a familiarity with several of the Epistles of St. Paul, especially those to the Romans, the First Epistle to the Corinthians, to the Ephesians, and also the first Epistle to the Thessalonians. It is not entirely out of the question that he knew of other Epistles of St. Paul, as well as St. Peter and St. James. However, to maintain that as a fact would be venturing upon dangerous ground.

But no matter how one views the Epistles of Ignatius, he cannot avoid the conclusion that Ignatius was, for his day, very familiar with the New Testament Scriptures, and that the various books of the New Testament were beginning to be circulated rather freely outside of the confines of the congregations to which they were written, and that the readers of these writings had the highest regard for the works of the Apostles and the Evangelists.

THE EPISTLE OF BARNABAS.

This Epistle was, for a long time, attributed to the Barnabas mentioned in Holy Scripture. However, that theory is no longer held today. Unfortunately, tho, we have no real knowledge concerning the author. It has been thought that the Epistle is the product of Alexandrian thought, but beyond that we cannot venture. Various dates have been assigned to the Epistle, some early and some much later. It is, perhaps, preferable to regard the Epistle of Barnabas as coming from early years of the second century, no later than 125 A. D.

II.

Barnabas does not abound in quotations; in fact, there are really but two places where he might be said to offer a quotation, and one at best is a loose quotation of Christ's words. But cf. VI.

VI, 13 (363): "..... And the Lord says, 'See, I make the last things as the first.....'"

Matt. 19, 30: "But many that are first shall be last; and the last shall be first."

Matt. 20, 16: "So the last shall be first, and the first last: for many be called, but few chosen."

III.

However, Barnabas is not altogether barren in his references to the New Testament writings, as the following references indicate.

I, 6 (343): "There are them/ three doctrines of the Lord: 'the/ hope of life' is the beginning and end of our faith; and righteousness is the beginning and end of judgment; love of joy and gladness is the testimony of the works of righteousness." The following is the partial translation and note as given in the Ante-Nicene Fathers, Vol. I, p. 137: "The doctrines of the Lord, then, are three: the

hope of life, the beginning and the completion of it." Note: "The Greek is here totally unintelligible: it seems impossible either to punctuate or construe it. We may attempt to represent it as follows: 'The doctrines of the Lord, then, are three: Life, Faith, and Hope, our beginning and end; and Righteousness, the beginning and end of judgment; Love and Joy and the Testimony of gladness for the works of righteousness.'"

Tit. 1, 2: "In hope of eternal life....."

Tit. 3, 7: "That being justified by his grace, we should be made heirs according to the hope of eternal life."

IV, 12 (353): "The Lord will 'judge' the world 'without respect of persons.' Each will receive according to his deeds. If he be good his righteousness will lead him, if he be evil, the reward of iniquity is before him."

I Pet. 1, 17: "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear."

Rom. 2, 11: "For there is no respect of persons with God."

II Cor. 5, 10: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

V, 9 (357): "But when he chose out his own Apostles who were to preach his Gospel, he chose those who were iniquitous above all sin to show that 'he came not to call the righteous but sinners,' --- than he manifested himself as God's Son."

Matt. 9, 13: "..... I am not come to call the righteous, but sinners to repentance."

Mark 2, 17: "..... I came not to call the righteous, but sinners to repentance."

Luke 5, 32: "I came not to call the righteous, but sinners to repentance."

VII, 2 (365): "If then the Son of God, though he was the Lord and was 'destined to judge the living and the dead' suffered in order that his wounding might make us alive, let us believe that the Son of God could not suffer except for our sakes."

II Tim. 4, 1: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing."

I Pet. 4, 5: "Who shall give account to him that is ready to judge the quick and the dead."

VII, 11 (369): "..... Thus he says, 'Those who will see me, and attain to my kingdom must lay hold of me through pain and suffering.'

Acts 14, 22: "..... And that we must through much tribulation enter into the kingdom of God."

XII, 5 (385): "Again Moses makes a representation of Jesus, showing that he must suffer, and shall himself give life, though they will believe that he has been put to death, by the sign given when Israel was falling (for the Lord made every serpent bite them, and they were perishing, for the fall took place in Eve through the serpent), in order to convince them that they will be delivered over to the affliction of death because of their transgression."

John 3, 14. 15: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

XIV, 5 (391. 393): "And it was made manifest both that the tale of their sins should be completed in their sins, and that we through Jesus, the Lord who inherits the covenant, should receive it, for he was prepared for this purpose, that when he appeared he might redeem from darkness our hearts which were already paid over to death, and given over to the iniquity of error, and by his word might make a covenant with us."

Tit. 2, 14: "Who (our Savior Jesus Christ) gave himself for us, that he might redeem us from all iniquity, and purify unto himself a

peculiar people, zealous of good works."

IV.

The anonymous author of the Epistle of Barnabas also displays his familiarity with the New Testament by several references to the facts mentioned there.

V, 1 (355): "For it was for this reason that the Lord endured to deliver up his flesh to corruption, that we should be sanctified by the remission of sin, that is, by his sprinkled blood."

V, 6 (355. 357): "Learn: --- The Prophets who received grace from him prophesied of him, and he, in order that he 'might destroy death,' and show forth the Resurrection from the dead, because he needs must be made 'manifest in the flesh,' endured."

II Tim. 1, 10: "But now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

I Tim. 3, 16: "And without controversy great is the mystery of godliness: God was manifest in the flesh....."

VII, 3 (365): "But moreover when he was crucified he was given to drink vinegar and gall."

VII, 5 (365): "Why? Because you are going 'to give to me gall and vinegar to drink' when I am on the point of offering my flesh for my people....."

Matt. 27, 34. 48: "They gave him vinegar to drink mingled with gall....." 48: "And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink."

XI, 1 (379): "But let us enquire if the Lord took pains to foretell the water of baptism and the cross. Concerning the water is has been written with regard to Israel that they will not receive the baptism that brings the remission of sins, but will build for themselves."

XV, 9 (397): "Wherefore we also celebrate with gladness the eighth day in which Jesus also rose from the dead, and was made manifest, and ascended into Heaven."

VI.

But the most important reference in the Epistle of Barnabas is the one which follows, which applies the ὡς γέγραπται to the words of the Gospel according to St. Matthew.

IV, 14 (353): "..... Let us then take heed lest as it was written we be found 'many called but few chosen.'"

In the Ante-Nicene Fathers the following note is appended to this passage (I, p. 139): "An exact quotation from Matt. 20, 16 or 22, 14. It is worthy of notice that this is the first example in the writings of the Fathers of a citation from any books of the New Testament, preceded by the authoritative formula, 'It is written.'" Matt. 20, 16: "So the last shall be first, and the first last: for many be called, but few chosen." Matt. 22, 14: "For many are called, but few are chosen."

From the last quotation of Barnabas, as well as from other references scattered thruout the Epistle, we can conclusively state that he is very evidently familiar with St. Matthew's Gospel, and that he regarded it as being divine. It is conceivable, tho it would be very difficult to prove absolutely, that he was acquainted with some of the Epistles of St. Paul, notably those to Titus and to Timothy. But beyond that we cannot arrive at any definite conclusions regarding the knowledge which the writer of the Epistle of Barnabas had of the various other books which comprise the New Testament canon. Since his purpose was to warn against Judaism, he naturally makes much more use of the Old Testament than he would of the New, for either he or his readers were not sufficiently familiar with the writings of St. Paul to cite them as authority.

THE DIDACHE, OR TEACHING OF THE TWELVE APOSTLES.

One of the most important and interesting discoveries of the last century in the field of the New Testament and the Fathers was made in 1873 by Philotheos Bryennios, when he found a collection of manuscripts in a monastery in Constantinople. Among these was the Didache, known to scholars up to this time only in references of some of the Fathers. Since the first discovery, other but inferior manuscripts of the Didache have been found. The author or authors is a matter of conjecture, and is a matter which as yet is veiled to us. Nor can we at all determine the place of the writing. Concerning the date of the Didache there has been much dispute. Because of the "Two Ways" common to it and Barnabas, which leads me to believe that they had a common source, and also because of the language and contents, the Didache will be assigned the same date as was given to the Epistle of Barnabas, ie, about 125 A.D.

Since the Didache is replete with references and allusions to the New Testament, and since there is a question in my mind whether it really is one of the "Fathers," no attempt will be made to exhaust all the light which it might shed on the New Testament canon. Its main concern appears to be catechetical instruction, and in achieving that purpose numerous references are made to the Gospels, especially to St. Matthew, and some references to the Epistles of St. Paul. But beyond those which indicate a definite acquaintance we shall not go, as even a few citations from the Didache would be sufficient to convince even the most skeptical that there was a knowledge of the writings of the New Testament.

I.

The most striking statement in the whole Didache is the quotation of the Lord's Prayer, as we have it in the Gospel according to St.

Matthew. There are a few very slight variations, as the use of $\alpha\upsilon\tau\omicron\upsilon\tau\eta$ for $\alpha\iota\epsilon\upsilon\omicron\iota\varsigma$, the use of $\alpha\phi\epsilon\lambda\acute{\omicron}\nu$ for $\alpha\phi\epsilon\lambda\acute{\omicron}\mu\alpha\tau\omicron$, the use of $\alpha\phi\acute{\iota}\mu\epsilon\upsilon$ for $\alpha\phi\acute{\iota}\mu\alpha\tau\omicron$ (altho the textus receptus follows the Didache in this case), and the omission of $\eta\ \beta\alpha\sigma\iota\lambda\acute{\epsilon}\alpha\ \kappa\alpha\iota$ and $\alpha\mu\acute{\epsilon}\nu$. However, these changes are so slight that one cannot, for this reason, class it as a loose quotation, but rather as an accurate quotation. It must be remembered that the omission of the $\eta\ \beta\alpha\sigma\iota\lambda\acute{\epsilon}\alpha\ \kappa\alpha\iota$ is not serious, as according to the best readings the entire doxology is a later addition to the original text.

VIII, 2 (321): "And do not pray as the hypocrites, but as the Lord commanded in his Gospel, pray thus: 'Our Father, who art in Heaven, hallowed be thy Name, thy Kingdom come, thy will be done, as in Heaven so also upon earth; give us today our daily bread, and forgive us our debts as we forgive our debtors, and lead us not into trial, but deliver us from the Evil One, for thine is the power and the glory for ever.'"

Matt. 6, 9-13: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

II.

The following quotations from the Didache will serve to show in what way the New Testament is loosely quoted. It is in these loose quotations more than in anything else that the Didache sheds the most light on the canon of the New Testament.

I, 2 (309): "The Way of Life is this: 'First, thou shalt love the God who made thee, secondly, thy neighbor as thyself; and whatsoever thou wouldst not have done to thyself, do not thou to another."

Matt. 22, 37-39: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself."

Mark 12, 30. 31^f "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

Matt. 7, 12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them....."

Luke 6, 31: "And as ye would that men should do to you, do ye also to them likewise."

I, 3 (309): "Now, the teaching of these words is this: 'Bless those that curse you, and pray for your enemies, and fast for those that persecute you. For what credit is it to you if you love those that love you? Do not even the heathen do the same?' But for your part, 'Love those that hate you,' and you will have no enemy."

Matt. 5, 44. 46. 47: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." **46. 48:** "For if ye love them which love you, what reward have ye? do not even the publicans do the same? And if ye salute your brethren only what do ye more than others? do not even the publicans so?"

Luke 6, 32. 33: "For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same."

I, 4 (309): "'Abstain from carnal' and bodily 'lusts.'....."

I Pet. 2, 11: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

I, 4 (309. 311): "..... 'If any man smite thee on the right cheek, turn to him the other cheek also,' and thou wilt be perfect. 'If any man impress thee to go with him one mile, go with him two. If any man take thy coat, give him thy shirt also. If any man will take from thee what is thine, refuse it not' — not even if thou canst."

Matt. 5, 39-41: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain."

I, 5 (311): "Give to everyone that asks thee, and do not refuse....."

Luke 6, 30: "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again."

I, 5 (311): "..... and being in prison he shall be examined as to his deeds, and 'he shall not come out thence until he pay the last farthing.'"

Matt. 5, 26: "Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

VII, 1 (319. 321): "Concerning baptism, baptise thus: Having first rehearsed all these things, 'baptise, in the Name of the Father and of the Son and of the Holy Spirit,' in running water."

VII, 3 (321): "But if thou hast neither, pour water three times on the head 'in the Name of the Father, Son, and Holy Spirit.'"

Matt. 28, 19: "..... baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

XI, 7 (327): "Do not test or examine any prophet who is speaking in a spirit, 'for every sin shall be forgiven, but this sin shall not be forgiven.'"

Matt. 12, 31: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men."

XVI, 1 (333): "'Watch' over your life: 'let your lamps' be not quenched 'and your loins' be not ungirded, but be 'ready,' for ye know not 'the hour in which our Lord cometh.'"

Matt. 24, 42. 44: "Watch therefore: for ye know not what hour your Lord doth come." 44: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

Luke 12, 35: "Let your loins be girded about, and your lights burning."

Thus it becomes evident, from a study of the Didache, that the Gospel according to St. Matthew was known to the writer, or writers; it also appears that St. Luke's Gospel was known, the reference is not made to it as frequently as to St. Matthew's.

III.

With the numerous loose quotations to be found in the Didache, it is also to be expected that we find many allusions to the New Testament, and in many passages the language is definitely reminiscent of the canonical writings.

II, 1-3 (311. 313): "But the second commandment of the teaching is this: 'Thou shalt do no murder; thou shalt not commit adultery;' thou shalt not commit sodomy; thou shalt not commit fornication; thou shalt not steal; thou shalt not use magic; 'thou shalt not covet thy neighbor's good's; thou shalt not commit perjury; 'thou shalt not bear false witness'; thou shalt not speak evil; thou shalt not bear malice."

Matt. 19, 18: "He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness."

III, 7 (315): "But be thou meek, for the meek shall inherit the earth'....."

Matt. 5, 5: "Blessed are the meek: for they shall inherit the earth."

IX, 5 (323): "..... For concerning this also (is, the Eucharist) did

the Lord say, 'Give not that which is holy to the dogs.'

Matt. 7, 6: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine....." - The reason for not classifying this passage as a direct quotation, altho it actually is one, is that the Didache makes a different application from the one made by our Lord.

X, 6 (325): "..... If any man be holy, let him come; if any man be not, let him repent: Maran atha, Amen."

I Cor. 16, 22: "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."

XIV, 2 (331): "But let none who has a quarrel with his fellow join in your meeting until they be reconciled, that your sacrifice be not defiled."

Matt. 5, 23, 24: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

It becomes rather evident that all these passages continue to reinforce the statement that the Didache shows a great familiarity with the Gospel according to St. Matthew. The reference to I Corinthians, and a few other statements which are claimed to resemble that Epistle of St. Paul, are not altogether decisive.

In summarizing the Didache, we note the repeated references to Matthew, and the way in which they are used, leave no doubt that that Gospel was accepted as being a part of the canonical Scriptures. There are some references which can only be explained by believing that there was also a knowledge of St. Luke's Gospel. The Epistles do not receive much consideration, in spite of the contention of some that there are clear references to the writings of St. Paul. We can concede the possibility of some knowledge of Paul's writings, and perhaps also I Peter, but beyond that we cannot go.

THE EPISTLE OF POLYCARP TO THE PHILIPPIANS.

Polycarp, the author of this letter, was Bishop of Smyrna in the first half of the second century. He writes this letter to the Philippians to accompany the letters of Ignatius which he is sending to them. No satisfactory date can be assigned to the Epistle. It must be after the time of the death of Ignatius and before the martyrdom of Polycarp himself. Perhaps 125 A. D. will serve as a satisfactory time, tho there is no particular reason for it, except that it represents, approximately, the "golden mean" between possible dates.

I.

Polycarp, in several places, quotes the New Testament directly. In the following passages he also makes reference to other passages, but they will be noted only in passing, as many more are to be found for the other categories.

VII, 2 (293): "Therefore, leaving the foolishness of the crowd, and their false teaching, let us turn back to the word which was delivered to us in the beginning, 'watching unto prayer,' and persevering in fasting, beseeching the all-seeing God in our supplications 'to lead us not into temptation,' even as the Lord said, 'The spirit is willing, but the flesh is weak.'" Τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής."

Matt. 26, 41: "Watch ye and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής."

Mark 14, 38: "Watch ye and pray, lest ye enter into temptation. The spirit truly is willing, but the flesh is weak." Τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής."

Cf. also Matt. 6, 13: "And lead us not into temptation....."

VIII, 1 (293): "Let us then persevere unceasingly in our hope, and

in the pledge of our righteousness, that is in Christ Jesus, 'who bare our sins in his own body on the tree, who did no sin, neither was guile found in his mouth,' but for our sakes, that we might live in him, he endured all things." "ὅς ἀνέκαθεν ἑμῶν τῶν ἁμαρτιῶν τῷ ἴδιῳ σώματι ἐπὶ τὸ ξύλον, ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐσέβη λόγος ἐν τῷ στόματι αὐτοῦ"
 I Pet. 2, 22. 24: "Who did no sin, neither was guile found in his mouth." "ὅς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐσέβη λόγος ἐν τῷ στόματι αὐτοῦ."
 24: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we were healed." "ὅς τῶν ἁμαρτιῶν ἡμῶν αὐτὸς ἀνέκαθεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον....."

XI, 2 (297): "For how may he who cannot attain self-control in these matters enjoin it on another? If any man does not abstain from avarice he will be defiled by idolatry, and shall be judged as if he were among the Gentiles who 'know not the judgments of God.' Or do we 'not know that the saints shall judge the world?' as Paul teaches."

I Cor. 6, 2: "Do ye not know that the saints shall judge the world?....."

These citations are among the earliest quotations we have of passages other than from the Gospels. And the accuracy with which Polycarp quotes convinces us that he was well acquainted with these writings of the Sacred Scriptures. The quotation from I Peter is an accurate combination of the two passages.

II.

In view of his direct quotations, one would expect Polycarp to have many loose quotations from the New Testament. However, such is not the case, and can best be explained under III.

II, 3 (285): "But remembering what the Lord taught when he said, 'Judge not that ye be not judged, forgive and it shall be forgiven unto you, be merciful that ye may obtain mercy, with what measure.

ye mete, it shall be measured to you again,' and 'Blessed are the poor, and they who are persecuted for righteousness' sake, for theirs is the Kingdom of God.'"

Matt. 7, 1. 2: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

Luke 6, 36-38: "Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

Luke 6, 20: "And he lifted up his eyes on his disciples, and said, Blessed be ye poor, for yours is the kingdom of heaven."

Matt. 5, 3. 10: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." 10: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

IV, 1 (287): "'But the beginning of all evils is the love of money.' Knowing therefore that 'we brought nothing into the world and we can take nothing out of it,' let us arm ourselves with the armor of righteousness, and let us first of all teach ourselves to walk in the commandment of the Lord."

I Tim. 6, 10: "For the love of money is the root of all evil....."

I Tim. 6, 7: "For we brought nothing into this world, and it is certain that we can carry nothing out."

II Cor. 6, 7: "By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left."

Eph. 6, 11: "Put on the whole armor of God....."

VI, 2 (291): "If then we pray the Lord to forgive us, we also ought to forgive, for we stand before the eyes of the Lord and of God, and

"We must all appear before the judgment seat of Christ, and each must give an account of himself."

Matt. 6, 12. 14. 15; "And forgive us our debts, as we forgive our debtors." 14. 15: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Rom. 14, 10. 12: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." 12: "So then every one of us shall give account of himself to God."

II Cor. 5, 10: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

VII, 1 (293): "For everyone who does not confess that Jesus Christ has come in the flesh is an anti-Christ!....."

I John 4, 2. 3: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world."

II John 7: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

XI, 2 (297): "..... Keep yourselves from all evil." (Abstinete vos ab omni malo).

I Thess. 5, 22: "Abstain from all appearance of evil."

III.

Polycarp has very many passages which are extremely suggestive of the New Testament. This is very natural and as we would expect it

to be, for Irenaeus tells us that he spoke with St. John and others who had seen the Lord. From such close contact, perhaps even with several of the Apostles themselves or their intimates, the natural result would be that his words would be colored by what these men said and wrote.

I, 2 (283): "I rejoice also that your firmly rooted faith, which was famous in past years, still flourishes and bears fruit unto our Lord Jesus Christ, who endured for our sins, even to the sufferings of death, 'whom God raised up, having loosed the pangs of Hades.'" Acts 2, 24: "Whom God hath raised up, having loosed the pains of death....."

I, 3 (283. 285): "In whom, though you did not see him, you believed in unspeakable and great joy, ' — into which joy many desire to come, knowing that 'by grace ye are saved, not by works but by the will of God through Jesus Christ.'" "

I Pet. 1, 8: "Whom having not seen, ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

Eph. 2, 5. 8. 9: "Even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved)." 8. 9: "For by grace are ye saved through faith; and that not of yourselves: it is a gift of God: not of works, lest any man should boast."

II, 1 (285): "'Wherefore girding up your loins serve God in fear' and truth, putting aside empty vanity and vulgar error, 'believing on him who raised up our Lord Jesus Christ from the dead and gave him glory,' and a throne on his right hand, 'to whom are subject all things in heaven and earth,' whom all breath serves, who is coming as 'the Judge of the living and the dead,' whose blood God will require from them who disobey him."

I Pet. 1, 13: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at

the revelation of Jesus Christ."

Eph. 6, 14: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."

I Pet. 1, 21: "Who by him do believe in God, that raised him from the dead, and gave him glory."

I Pet. 3, 22: "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

Phil. 2, 10: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Phil. 3, 21: "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

Acts 10, 42: "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."

II Tim. 4, 1: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom."

I Pet. 4, 5: "Who shall give account to him that is ready to judge the quick and the dead."

II, 2 (285): "Now 'he who raised him' from the dead 'will also raise us up' if we do his will, and walk in his commandments, and love the things which he loved, refraining from all unrighteousness, covetousness, love of money, evil speaking, false witness, 'rendering not evil for evil, or railing for railing, or blow for blow, or curse for curse.'"

I Cor. 6, 14: "And God hath both raised up the Lord, and will also raise up us by his own power."

II Cor. 4, 14: "Knowing that he which raised up the Lord Jesus shall

raise up us also by Jesus, and shall present us with you."

I Pet. 3, 9: "Not rendering evil for evil, or railing for railing....."

IV, 3 (289): "Let us teach the widows to be discreet in the faith of the Lord, praying ceaselessly for all men....."

I Tim. 5, 5: "Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day."

V, 1 (289): "Knowing then that 'God is not mocked' we ought to walk worthily of his commandment and glory."

Gal. 6, 7: "Be not deceived; God is not mocked....."

V, 2 (289): "Likewise must the deacons be blameless before his righteousness, as the servants of God and Christ and not of man, not slanderers, not double-tongued, not lovers of money, temperate in all things, compassionate, careful, walking according to the Lord, who was the 'servant of all.'"

I Tim. 3, 8: "Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre."

V, 2 (289): "Even as he (Christ) promised us to raise us from the dead, and that if we are worthy citizens of his community, 'we shall also reign with him,' 'if we have but faith.'"

John 5, 21: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."

II Tim. 2, 12: "If we suffer, we shall also reign with him....."

V, 3 (289, 291): "..... For it is good to be cut off from the lust of the things in the world, because 'every lust warreth against the Spirit, and neither fornicators nor the effeminate nor sodomites shall inherit the Kingdom ~~of~~ of God,' nor they who do iniquitous things."

I Pet. 2, 11: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against your soul."

Gal. 5, 17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh....."

I Cor. 6, 9, 10: "Know ye not that the unrighteous shall not inherit

the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

VI, 1 (291): "And let the presbyters also be compassionate..... 'ever providing for that which is good before God and man'....."

II Cor. 8, 21: "Providing for honest things, not only in the sight of the Lord, but also in the sight of men."

VIII, 2 (2 93): "Let us then be imitators of his endurance, and if we suffer for his name's sake let us glorify him. For this is the example which he gave us in himself, and this is what we have believed."

I Pet. 4, 16: "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

I Pet. 2 , 21: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."

X, 1 (295): "Stand fast therefore in these things and follow the example of the Lord, 'firm and unchangeable in faith, loving the brotherhood, affectionate to one another,' joined together in the truth, forestalling one another in the gentleness of the Lord, despising no man."

Col. 1, 23: "If ye continue in the faith grounded and settled and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature under heaven."

I Cor. 15, 58: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

I Pet. 3, 8: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

I Pet. 2, 17: "Honor all men. Love the brotherhood. Fear God.

Honor the king."

John 13 34: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

John 15, 12. 17: "This is my commandment, That ye love one another, as I have loved you." 17: "..... These things I command you, that ye love one another."

Rom. 13, 8: "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."

X, 2 (295): "When you can do good defer it not, 'for almsgiving sets free from death; be ye all subjects one to the other, having your conversation blameless among the Gentiles,' that you may receive praise 'for your good works' and that the Lord be not blasphemed in you."

I Pet. 5, 5: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

Eph. 5, 21: "Submitting yourselves one to another in the fear of God."

I Pet. 2, 12: "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."

II, 4 (297): "Therefore, brethren, I am deeply sorry for him (ie, Valens) and for his wife, and 'may the Lord grant them true repentance.' Therefore be yourselves also moderate in this matter, and 'do not regard such men as enemies,' but call them back as fallible and straying members, that you may make whole the body of all. For in doing this you edify yourselves."

II Tim. 2, 25: "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

II Thess. 3, 15: "Yet count him not as an enemy, but admonish him as a brother."

I Cor. 12, 26: "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

XII, 3 (299): "'Pray for all the saints. Pray also for the Emperors,' and for potentates, and princes, and for 'those who persecute you and hate you,' and for 'the enemies of the Cross' that 'your fruit may be manifest among all men, that you may be perfected' in him."

I Tim. 2, 1. 2: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority....."

Matt. 5, 45: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Luke 6, 27: "But I say unto you which hear, Love your enemies, do good to them which hate you."

Phil. 3, 18: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

John 15, 16: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

I Tim. 4, 15: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear unto all."

James 1, 4: "But let patience have her perfect work, that ye may be perfect, and entire, wanting nothing."

It is clearly evident, from all the above quotations from the Epistle of Polycarp, that he knew of many of the New Testament writings, for his words in some instances so closely approximate the canonical writings that we are led to believe that he had perhaps seen and read

some of them, and in his writings we seem to find his mind recalling words and phrases which his eyes had once scanned.

IV.

Polycarp also gives us two interesting and highly important testimonies concerning St. Paul's Epistle to the Philippians.

III, 1 (287): "These things, brethren, I write to you concerning righteousness, not at my own instance, but because you first invited me. For neither ^{am} I, nor is any other like me, able to follow the wisdom of the blessed and glorious Paul, who when he was among you in the presence of the men of that time taught accurately and steadfastly the word of truth, and also when he was absent wrote letters to you, from the study of which you will be able to build yourselves up into the faith given you."

XI, 3 (297): "But I have neither perceived nor heard any such thing among you, among whom the blessed Paul labored, who are praised in the beginning of his Epistle (1). For concerning you he boasts in all the Churches who then alone had known the Lord, for we had not yet known him."

(1) - Note: "The Greek was perhaps τοῖς οὖτοις ἐν ἀρχῇ ἐπιστολαῖς αὐτοῦ, and ought to be rendered 'who were his epistles in the beginning,' with a reference to II Cor. 3, 2 - "Ye are our epistles written in our hearts, known and read of all men."

Phil. 4, 15: "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me concerning giving and receiving, but ye only."

V.

In several other instances Polycarp manifests his acquaintance with the New Testament writings, either in some reference or by some phraseology which is characteristic of the New Testament.

Intd. (283): "..... mercy and peace from God Almighty and Jesus Christ our Savior be multiplied to you."

VI, 3 (291): "So then 'let us serve him with fear and all reverence,' as he himself commanded us, and as did the Apostles, who brought us the Gospel, and the Prophets who foretold the coming of our Lord."

IX, 1 (295): "Now I beseech you all to obey the word of righteousness, and to endure with all the endurance which you also saw before your eyes, not only in the blessed Ignatius, and Zosimus, and Rufus, but also in others among yourselves, and in Paul himself, and in the other Apostles."

XII, 2 (299): "Now may God and the Father of our Lord Jesus Christ, the Son of God, build you up in faith and truth, and in all gentleness, and without wrath, and in patience, and in longsuffering, and endurance, and purity, and may he give you lot and part with his saints, and to us with you, and to all under heaven who shall believe in our Lord and God Jesus Christ and in his 'Father who raised him from the dead.'"

VI.

There remains one statement from Polycarp which is probably the most significant, for he identifies the New Testament quotation as "Scripture." There is, most likely, a double quotation here, the first being Ps. 4, 4, and after the separating "and", which indicates the quotation of two passages, he continues with Eph. 4, 26.

XII, 1 (299): "For I am confident that you are well versed in the Scriptures, and from you nothing is hid; but to me this is not granted. Only, as it is said in these Scriptures, 'Be ye angry and sin not,' and 'Let not the sun go down on your wrath'....."

Eph. 4, 26: "Be ye angry and sin not: let not the sun go down on your wrath."

There can be no doubt but that Polycarp shows himself to be very familiar with the New Testament Scriptures. We can say definitely that he knew, and perhaps had copies of, I Peter, I Corinthians, Ephesians, and Matthew. His apparent references to the writings of St. John may be explained by his close connection with the "beloved Apostle," and therefore we cannot lay too much stress on those portions of Scripture with which Polycarp seems to be familiar. The weight of probability attaches itself to the statement that Polycarp also knew and used the writings of some of the other Epistles of St. Paul, in addition to those mentioned above, especially the Epistles to Timothy, the Philippians, and the Second Epistle to the Corinthians. That he knew of the Epistle of St. Paul to the Philippians is apparent from his mention of it. One is, however, at a loss to explain his reference to "letters" in III, 1 (p. 53).

THE MARTYRDOM OF POLYCARP.

Altho the account concerning the martyrdom of Polycarp does not follow the Epistle of Polycarp chronologically, yet because of the close connection between the two, Polycarp being the author of one and the central figure of the other, it has been deemed preferable to follow the Epistle of Polycarp with the eye-witness account of his martyrdom. The date of the death of Polycarp is contested, and therefore it is not possible to determine the exact date of the account under consideration. We shall, tho, encounter no particular difficulty if we assign it to the period between 155 A. D. and 175 A. D.

III.

There are no particular quotations of any sort from the New Testament. Altho the account exhibits Polycarp to us as a devout Christian, we fail to find him using the exact words of the Apostolic writers. The

writer apparently is seeking to bring out a comparison between the death of Polycarp and the Passion and Death of our Lord. That, together with several passages which are reminiscent of the New Testament, constitute the only light which this account sheds upon the New Testament canon.

Intd (ii, 313): "Mercy, peace and love of God the Father, and our Lord Jesus Christ be multiplied."

Jude 2: "Mercy unto yours and peace, and love, be multiplied."

I, 2 (ii, 313): "For he waited to be betrayed as also the Lord had done, that we too might become his imitators, 'not thinking of ourselves alone, but also of our neighbors'....."

Phil. 2, 4: "Look not every man on his own things, but every man also on the things of others."

IV, 1 (ii, 317): "..... For this reason, therefore, brethren, we do not commend those who give themselves up, since the Gospel does not give this teaching."

Matt. 10, 23: "But when they persecute you in this city, flee into another....."

VI, 2 (ii, 319. 321): "..... and the police captain who had been allotted the very name, being called Herod, hastened to bring him to the arena that he might fulfil his appointed lot by becoming a partaker of Christ, while they who betrayed him should undergo the same punishment as Judas."

VII, 1 (ii, 321): "Taking the slave then police and cavalry went out on Friday about supper-time, with their usual arms, as if they were advancing against a robber. And late in the evening they came up together against him and found him lying in an upper room. And he might have departed to another place, but would not, saying 'the will of God be done.'"

VIII, 1 (ii, 323): "..... And they set him on an ass, and led him into the city....."

X, 2 (ii, 327): "..... And Polycarp said: 'You I should have held

worthy of discussion, for we have been taught to render honor, as is meet, if it hurt us not, to princes and authorities appointed by God....."

Rom. 13, 1: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God."

I Pet. 2, 13: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme."

XI, 2 (ii, 327): "But Polycarp said: 'You threaten with the fire that burns for a time, and is quickly quenched, for you do not know the fire which awaits the wicked in the judgment to come and in everlasting punishment.....'"

Matt. 10, 28: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell."

XIV, 1-3 (ii, 331-333): "O Lord God Almighty, Father of thy beloved and blessed Child, Jesus Christ, through Whom we have received full knowledge of thee, the God of Angels and powers, and of all creation, and of the whole family of the righteous, who live before thee. I bless thee, that Thou hast granted me this day and hour, that I may share, among the number of martyrs, in the cup of thy Christ, for the Resurrection to everlasting life, both of soul and body in the immortality of the Holy Spirit. And may I, today, be received among them before Thee, as a rich and acceptable sacrifice, as Thou, the God who lies not and is truth, hast prepared beforehand, and shown forth, and fulfilled. For this reason I also praise Thee for all things, I bless Thee, I glorify Thee through the everlasting and heavenly high Priest, Jesus Christ, thy beloved Child, through whom be glory to Thee with him and the Holy Spirit, both now and for the ages that are to come. Amen."

XVII, 2. 3 (ii, 335. 337): "Therefore he put forward Niketas, the father of Herod, and the brother of Alce, to ask the Governor not

to give his body, 'lest,' he said, 'they leave the crucified one and begin to worship this man.' And they said this owing to the suggestions and pressure of the Jews, who also watched when we were going to take it from the fire, for they do not know that we shall not ever be able either to abandon Christ, who suffered for the salvation of those who are being saved in the whole world, the innocent for sinners, or to worship any other. For him we worship as the Son of God, but the martyrs we love as disciples and imitators of the Lord; and rightly, because of their unsurpassable affection toward their own King and Teacher. God grant that we too may be their companions and fellow-disciples."

XIX, 2 (ii, 339): "By his endurance he overcame the unrighteous ruler, and thus gained the crown of immortality, and he is glorifying God and the Almighty Father, rejoicing with the Apostles and all the righteous, and he is blessing our Lord Jesus Christ, the Savior of our Souls, and Governor of our bodies, and the Shepherd of the Catholic Church throughout the world."

XXI, 1 (ii, 341): "..... And he was arrested by Herod, when Philip of Tralles was High Priest, when Statius Quadratus was Pro-Consul, but Jesus Christ was reigning for ever, to whom be glory, honor, majesty and an eternal throne, from generation to generation. Amen."

XXII, 1 (ii, 341): "We bid you God-speed, brethren, who walk according to the Gospel, in the word of Jesus Christ (with whom be glory to God and the Father and the Holy Spirit), for the salvation of the Holy Elect, even as the blessed Polycarp suffered martyrdom, in whose footsteps may it be granted us to be found in the Kingdom of Jesus Christ."

Thus, altho it is apparent that there was knowledge of the life, and especially of the last days of our Lord, as well as understanding of the Christian doctrines, which of necessity would be based on the

Word of God, there is no clear reference to any of the New Testament writings to be found in the account of "The Martyrdom of Polycarp."

THE SHEPHERD OF HERMAS.

One of the most popular books in the ancient Church, this apocalypse, "The Pastor of Hermas," consists of a series of revelations made to Hermas. The work is divided into three parts: Visions, Mandates, and Similitudes. The date which we shall give it is ca. 150 A. D.

III.

At best we can find in Hermas only numerous allusions to or reminiscences of the sublime words of the New Testament.

Vis. I, III, 2 (ii, 13): "..... Do not cease, then, correcting your children, for I know that if they repent with all their heart, they will be inscribed in the books of life with the saints."

Phil. 4, 3: "..... whose names are in the book of life."

Rev. 20, 15: "And whatsoever was not found written in the book of life was cast into the lake of fire."

Vis. I, III, 4 (ii, 15): "'Lo, the God of powers, (whom I love, by his mighty power, and by his great wisdom 'created the world,' and by his glorious counsel surrounded his creation with beauty, and by his mighty word 'fixed the Heaven and founded the earth upon the waters,' and by his own wisdom and forethought created his holy Church, which he also blessed-----."

II Pet. 3, 5: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished."

Vis. II, II, 4 (ii, 19. 21): "After you have made known these words to them, which the Master commanded me to reveal to you, all the

sins which they have formerly committed shall be forgiven them, and they shall be forgiven to all the saints who have sinned up to this day, if they repent with their whole heart, and put aside double-mindedness from their heart."

Heb. 6, 4-8: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."

Vis. II, II, 8 (ii, 21): "For the Lord has sworn by his Son that those who have denied their Christ have been rejected from their life, that is, those who shall now deny him in the days to come....."

Matt. 10, 33: "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Vis. III, III, 2 (ii, 23): "But you are saved by not 'having broked away from the living God'....."

Vis. III, VII, 2 (ii, 45): "And they who are falling into the fire and are being burnt, these are they who finally 'apostatise from the living God' and it no longer enters into their hearts to repent because of their licentious lusts, and the crimes which they have committed."

Heb. 3, 12: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

Vis. III, V, 1 (ii, 39): "..... And they always agreed among themselves, and had peace among themselves, and listened to one another....."

Vis. III, VI, 3 (ii, 41): "..... These are they who bear malice in their hearts against one another, and are not 'at peace among themselves,' but maintain the appearance of peace....."

Vis. III, IX, 2 (ii, 51): "..... Listen to me and 'be at peace among yourselves'....."

Vis. III, IX, 10 (ii, 53): "..... Correct therefore one another and 'be at peace among yourselves'..... " - et passim.

I Thess. 5, 13: "..... And be at peace among yourselves."

Vis. III, VII, 3 (ii, 45): "But do you wish to know who are the others which are falling near the water and cannot be rolled into the water? 'These are they who have heard the Word' and wish to be 'baptized in the name of the Lord'....."

Acts 19, 5: "When they heard this, they were baptized in the name of the Lord Jesus."

Acts 10, 48: "And he commanded them to be baptized in the name of the Lord....."

Vis. III, IX, 7 (88, 51): "Therefore I speak now to the leaders of the Church and to those 'who take the chief seats'....."

Matt. 23, 6: "And love the uppermost rooms at the feasts, and the chief seats in the synagogues." Cf. also Mark 12, 39; Luke 11, 43; 20, 46.

Vis. IV, II, 4 (ii, 65): "..... and opened your heart to the Lord, believing that salvation can be found through nothing save through the great and glorious name....."

Acts 4, 12: "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved."

Vis. IV, II, 6 (ii, 65): "..... Woe to those who hear these words and disobey; it were better for them not to have been born."

Matt. 26, 24: "..... It had been good for that man if he had not been born." Cf. also Mark 14, 21.

Man. II, 2 (ii, 71): "In the first place, speakevil of no one, and do not listen gladly to him who speaks evil....."

James 4, 11: "Speak not evil one of another, brethren....."

Man. IV, 6 (ii, 79): "..... But 'if he puts his wife away and marry another he also commits adultery himself.'"

Matt. 5, 32: "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

Matt. 19, 9: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Man. XII, V, 2 (ii, 135): "..... The devil can wrestle with them, but he cannot throw them down. If then you 'resist him' he will be conquered and 'fly from you' in shame....."

James 4, 7: "..... Resist the devil, and he will flee from you."

Man. XII, VI, 3 (ii, 137): "Listen, therefore, to me, and fear him who has all power, 'to save and to destroy,' and keep these commandments, and you shall live to God."

Sim. IX, XXIII, 4 (ii, 277): "..... As though he were 'able to destroy or save him?'....."

James 4, 12: "There is one lawgiver, who is able to save and to destroy....."

Sim. V, V, 2 (ii, 165): "'The field is this world,' and the Lord of the field is 'He who created everything'....."

Matt. 13, 38: "The field is the world....."

Sim. V, VI, 3 (ii, 167): "When, therefore, he had cleansed the sins of the people, he showed them the ways of life, and gave them the law which he 'received from his Father.'"

John 10, 18: "No man taketh it from me, but I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

Sim. VI, III, 6 (ii, 179): "..... And they prosper in all their deeds, 'receiving from the Lord all things, whatever they ask'....."

Matt. 21, 22: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

I John 3, 22: "And whatsoever we ask, we shall receive of him, because we keep his commandments....."

Sim. IX, XII, 4 (ii, 251): "'So,' said he, no man 'shall enter into the kingdom of God,' except he take his holy name."

Sim. IX, XII, 5 (ii, 251): "..... A man 'cannot' otherwise 'enter into the kingdom of God,' except through the name of his Son, who was beloved by him."

Sim. IX, XV, 2 (ii, 259): "..... He who bears these names and the name of the Son of God, 'shall be able to enter into the Kingdom of God.' -- et passim.

John 3, 5: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Sim. IX, XIII, 5 (ii, 255): "..... So also those who believe on the Lord through his Son, and put on these spirits will become 'one spirit and one body'....."

Sim. IX, XIII, 7 (ii, 255): "..... By receiving these spirits, then, they were strengthened and were with the servants of God, and they had 'one spirit and one body,' and one raiment, for they 'had the same mind' and 'wrought righteousness.'"

Eph. 4, 4: "There is one body and one Spirit, even as ye are called in one hope of your calling."

II Cor. 13, 11: "Finally, brethren, farewell. Be perfect, be of

one mind, live in peace; and the God of love and peace shall be with you."

V.

A few other quotations from Hermas can be adduced, which might possibly indicate that there was some familiarity with or knowledge of the words of the inspired writers of the New Testament.

Vis. III, III, 5 (ii, 35): ". . . . Hear, then, why the tower has been built upon the water: because your life was saved and shall be saved through water. . . ."

I Pet. 3, 21: "The like figure whereunto even baptism doth also now save us. . . ."

Vis. III, IX, 6 (ii, 51): "See to it then, you who rejoice in your wealth, that the destitute may not groan, and their groans go up to the Lord, and you with your goods be shut outside the door of the tower."

James 5, 4: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth."

Man. II, 7 (ii, 73): "Keep therefore this commandment as I have told you, that your repentance and that of your family may be found to be in simplicity and that your innocence may be 'pure and without stain.'"

James 1, 27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Man. X, II, 5 (ii, 115): "Put therefore away from yourself grief, and do not oppress the Holy Spirit which dwells in you, lest it beseech God, and it depart from you."

Eph. 4, 30: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

Sim. VIII, VII, 2 (ii, 207): "..... But the Lord, being long-suffering, wishes those who were called through his Son to be saved."

II Pet. 3, 9: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

In spite of the many references cited from Hermas, it is impossible to reach the conclusion that he knew of the New Testament Scriptures. It could be conceded that he might have known the Epistle of St. James, but it would be preferable to leave that as an open question.

THE EPISTLE TO DIOGNETUS.

This anonymous writing is of uncertain date, composed most likely sometime before 150 A. D. The text is not altogether certain, some contending that it contains spurious material and interpolations.

I.

If we can accept the last two chapters as genuine, which is doubtful, we can have, in the last chapter, a clear quotation from the writings of St. Paul.

XII, 5 (ii, 377. 379): "And when the apostle saw the force of this, he blamed the knowledge which is exercised apart from the truth of the injunction which leads to life and said: 'Knowledge puffeth up, but love edifieth.'" "ἡ γνῶσις φουριῶν, ἡ δὲ ἀγάπη οἰκοδομεῖ."

I Cor. 8, 1: "Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth." "ἡ γνῶσις φουριῶν, ἡ δὲ ἀγάπη οἰκοδομεῖ."

II.

We have two loose quotations in this Epistle, also from the letters of St. Paul to the Corinthians, one from the First Epistle and the other from the Second Epistle.

V, 12. 13 (ii, 361): "They are unknown and they are condemned. They are put to death and they gain life. They are poor and make many rich; they lack all things, and have all things in abundance."

II Cor. 6, 9. 10: "As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

V, 15 (ii, 361): "'They are abused and give blessing'....." ἀδικουμένοι, καὶ εὐλογοῦντες.

I Cor. 4, 12: "..... being reviled, we bless....." ἀδικουμένοι εὐλογοῦμεν.

III.

We also find in this letter from an unknown writer rather frequent reminiscences of the New Testament, especially when considering that in this brief epistle he begins with an argument concerning the foolishness of idols.

V, 8 (ii, 361): "Their lot is cast 'in the flesh,' but they do not live 'after the flesh.'"

II Cor. 10, 3: "For though we walk in the flesh, we do not war after the flesh."

V, 9 (ii, 361): "They pass their time upon the earth, but they have their citizenship in heaven."

Phil. 3, 20: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."

VI, 3 (ii, 361. 363): "The soul dwells in the body, but is not of the body, and Christians dwell in the world, but are not of the world."

John 17, 11. 14. 16: "And now I am no more in the world, but these are in the world..... and the world hath hated them, because they are not of the world..... They are not of the world, even as I am not of the world."

VI, 5 (ii, 363): "The flesh hates the soul, and wages war upon it....."

Gal. 5, 17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other....."

I Pet. 2, 11: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

VII, 4. 5 (ii, 365): "Not so, but in gentleness and meekness, as a king sending a son, he sent him as King, he sent him as God, he sent him as Man to men, he was saving and persuading when he sent him, not compelling, for compulsion is not an attribute of God. When he sent him he was calling, not pursuing; when he sent him he was loving, not judging."

John 3, 17: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

IX, 1. 2 (ii, 369. 371): "Having thus planned everything by himself with his Child he suffered us up to the former time to be borne along by unruly impulses as we willed, carried away by pleasure and lust. Not at all because he delighted in our sins, but in forbearance; not in approval of the time of iniquity which was then, but fashioning the time of righteousness which is now, that we, who at that time were proved by our own deeds to be unworthy of life, may now be granted it by the goodness of God, and that when we had made it plain that it was impossible for us by ourselves to enter into the kingdom of God, we might be made able by the power of God. But when our iniquity was fulfilled and it had become fully manifest, that its reward of punishment and death waited for it, and the time

came which God had appointed to manifest henceforth his kindness and power (O the excellence of the kindness and the love of God!) he did not hate us nor reject us nor remember us for evil, but was long-suffering, endured us, himself in pity took our sin, himself gave his Son as ransom for us, the Holy for the wicked, the innocent for the guilty, the just for the unjust, the incorruptible for the corruptible, the immortal for the mortal."

X, 2 (ii, 371): "For God loved mankind for whose sake he made the world, to whom he subjected all things which are in the earth, to whom he gave reason, to whom he gave mind, on whom alone he enjoined that they should look upward to him, whom he made in his own image, to whom he sent his only-begotten Son, to whom he promised the kingdom in heaven, --- and he will give it to them who loved him."

I John 4, 9: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

John 3, 16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life."

X, 3 (ii, 371. 373): "And when you have this full knowledge, with what joy do you think that you will be filled, or how greatly will you love him who thus first loved you?"

I John 4, 19: "We love him, because he first loved us."

XI, 4 (ii, 375): "He (the Word) was in the beginning....."

John 1, 1: "In the beginning was the Word....."

It becomes evident, even in the few words which we have of this writer, that he knew and used I and II Corinthians, and probably the Gospel according to St. John and also his First Epistle. The tone of his writings betrays a spirit akin to the Apostles in many respects, which he obtained either from personal contact with them, which is

very doubtful, or else from the reading of some of their writings.

FRAGMENTS OF PAPIAS.

These writings, as indicated above in the title, have come down to us only in fragments, and in quotations by other writers. He was a hearer of the Apostle John, and was on terms of intimate intercourse with many who had known the Lord and His Apostles. The date of his writing is about 150 A. D.

NOTE: All quotations of Papias are taken from the Ante-Nicene Fathers, Volume I.

I.

Among the fragmentary writings of Papias, as quoted by Irenaeus, we have two direct citations of the New Testament.

V (154): "..... and that on this account the Lord said, 'In my Father's house are many mansions'....."

John 14, 2: "In my Father's house are many mansions....."

V (154): "..... and that in due time the Son will yield up His work to the Father, even as it is said by the apostle, 'For he must reign till he hath put all enemies under His feet. The last enemy that shall be destroyed is death.' For in the times of the kingdom the just man who is on the earth shall forget to die. 'But when He saith all things are put under Him, it is manifest that He is excepted which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.'"

I Cor. 15, 25-28: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which

did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

IV.

In these quotations from Papias we also discover some references to facts mentioned in the New Testament, two of which are extremely interesting because of the light which they shed on New Testament personalities.

I (153): "If, then, any one who had attended to the elders came, I asked minutely after their sayings, — what Andrew or Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the Lord's disciples....."

III (153): "Judas walked about in this world a sad example of impiety; for his body having swollen to such an extent that he could not pass where a chariot could pass easily, he was crushed by the chariot, so that his bowels gushed out."

X (155): "(1.) Mary the mother of the Lord; (2.) Mary the wife of Cleophas or Alphaeus, who was the mother of James the bishop and apostle, and of Simon and Thaddeus, and of one Joseph; (3.) Mary Salome, wife of Zebedee, mother of John the evangelist and James; (4.) Mary Magdalene. These four are found in the Gospel. James and Judas and Joseph were sons of an aunt (2) of the Lord's. James also and John were sons of another aunt (3) of the Lord's. Mary (2), mother of James the Less and Joseph, wife of Alphaeus was the sister of Mary the mother of the Lord, whom John names Cleophas, either from her father or from the family of the clan, or for some other reason. Mary Salome (3) is called Salome either from her husband or her village. Some affirm that she is the same as Mary of Cleophas, because she had two husbands."

Lastly, we have in the words of Papias some of the first information we possess regarding the composition of the Gospels according to St. Matthew and St. Mark.

VI (154): "And the presbyter said this: Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities (of his hearers), but with no intention of giving a regular narrative of the Lord's sayings. Wherefore Mark made no mistake in thus writing some things as he remembered them. For of one thing he took especial care, not to omit anything he had heard, and not to put anything fictitious into the statements." Here Eusebius adds a remark of his own, and then continues to quote Papias: "Matthew put together the oracles (of the Lord) in the Hebrew language, and each one interpreted them as best he could."

If we had a copy of the original "Oracles of the Lord" ascribed to Papias, we would be in possession of a remarkable document, which would undoubtedly shed great light on the New Testament canon. As it is, even in these brief reports of his writings which we now possess thru the writings of others, we observe his familiarity with the Gospels according to St. Matthew, St. Mark, and St. John. We also note his lengthy quotation from St. Paul's First Epistle to the Corinthians. It appears, therefore, that if we had his complete work, he would give us more information regarding the New Testament, and the formation of the canon, than any other of the Apostolic Fathers.

Conclusion.

Within the first century after the first book of the New Testament had been written we find that there was a widespread knowledge and use of the canonical writings of the New Testament Scriptures. We can be very certain that two thirds of the inspired books written by the Apostles and Evangelists were in circulation by 150 A. D. On the basis of all the foregoing citations and quotations we are prepared to list the writings of the New Testament, known to the authors whose works have been our study, as being the following eighteen: the four Gospels; and the Epistles of St. Paul to the Romans, the two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, the first to the Thessalonians, the first and second to Timothy, and the one to Titus; the Epistle to the Hebrews; the Epistle of St. James; the First Epistle General of St. Peter; the First Epistle General of St. John.

Since it is not within the scope of a thesis of such a nature as this one is to attempt to exhaust the field of study and arrive at absolute and certain convictions, it has been the objective of this work merely to establish the fact that the New Testament writings were known to the Apostolic Fathers, and to attempt to classify and determine which books they undoubtedly knew.

It is practically impossible for anyone, in view of all the references given from the Apostolic Fathers, to deny the conclusion to which one must come after studying the writings of these Apostolic Fathers, namely, that God in a miraculous way was in these times preserving for His Church one of the greatest treasures He has given her, His Holy Word of the new dispensation. The Apostolic Fathers, we discover, were beginning to use the various books of the New Testament, and that within the first half of the second century most of the books of the New Testament were known, and that they were beginning to win a unique place for themselves in the infant Church.

Bibliography.

"The Loeb Classical Library" -- "The Apostolic Fathers, with an English translation by Kirsopp Lake" -- In Two Volumes -- London: William Heinemann; New York: G. P. Putnam's Sons. 1919.

"The Ante-Nicene Fathers" -- The Rev. A. Roberts and James Donaldson. -- American Reprint of the Edinburgh Edition -- "Revised and chronologically arranged, with brief prefaces and occasional notes, by A. Cleveland Coxe, D. D." -- Buffalo: The Christian Literature Publishing Company. 1887. -- Volumes I, II, and VII.

The Septuagint and the New Testament -- Printed at the University Press, Oxford. 1924.

"Novum Testamentum Graece" - D. Eberhard Nestle, D. Erwin Nestle. -- Editio sexta decima. Stuttgart: Privilegierte Württembergische Bibelanstalt. 1936.

Bilingual (Greek-English) edition of the New Testament. -- Cambridge: The University Press. 1899.

The Holy Bible -- King James Version -- Concordia Publishing House.