

EXPOSITION OF *THE* SAYINGS OF *THE LORD*¹ (FRAGMENTS)

[*This book has been lost, with an exception of several fragments and summaries as quoted by various ancient authors who still had it in their possession.*]

EXCERPT 1 (from Eusebios: Church History (3.39:1~4,7))

Now there are² the written-compositions of °Papias, five in number,³ which have written-on *them* “Exposition of *the Sayings of-the-Lord.*” *Papias writes:*

But I will also not hesitate to you to arrange-alongside with the interpretations as-much-as I beautifully learned when *I was* alongside the elders and beautifully remembered, thoroughly-affirming truth on their behalf. For I was not rejoicing (even-as the many *do*) in the *ones who are saying many*⁴ *things, but* instead in the *ones who are teaching true things*; nor-even in the *ones who are remembering the instructions of-another,*⁵ *but* instead in the *ones who are remembering the instructions* having been given from the Lord *for* the faith and *which* are coming-to-be-present from the truth itself.

But if someone having closely-followed the elders also came to where *I was*, I was examining the accounts of the elders, what Andreas or what Petros spoke; or what Philippos or what Toma⁶ or Jacob⁷ or what Johanan or Matthai,⁸ or any different *one* of the learners of the Lord *spoke; the things* which both Aristiōn⁹ and Johanan the elder,¹⁰ learners of the Lord,¹¹ are saying. For I was not assuming that the things *from* out of the books *would* be profiting me so-much as-much-as the *things* from a living and remaining voice.

But the Papias now *being* made-clear also confesses, indeed, to have taken-alongside the accounts of the emissaries from the *ones* having closely-followed them, but declares that he himself became a self-hearer of Aristiōn and Johanan the elder. Accordingly, he remembered them many-times by name, putting *down* traditions of them in his written-compositions.

EXCERPT 2 (from Hieronymus (Jerome): On Famous Men (18))¹²

Papias (*an auditor of Johanan, an overseer of Hierapolis in Asia*) wrote only five volumes, which he entitled “Explanation of *the Accounts of the Lord,*” in which, when in *the* preface, he asserts that he is not following various opinions, but has *the* emissaries for authors, saying:

{I was considering what Andreas, what Petros had said, what Philippos, what Toma, what Jacob, what Johanan, what Matthai or any other learner of *the Lord said*; still, what Aristiōn and Johanan *the* elder, learners of the Lord were uttering. For books to read are not as useful to me to gather as *the* voice which is living and resounds until today in their authors.}

He is being said to have promulgated *the* thousand years, a Judean second coming... who relates that after *the* standing-up, *the* Lord will reign in *the* flesh with *the* holy ones.

EXCERPT 3A (from Eirénaïos: Against Heresies (5.33:3~4))¹³

{*The blessing predicted in-this-manner pertains (without contradiction) to the times of the kingdom, when righteous-ones, having stood up out of dead humans will reign, when even the creation, renovated and liberated, will produce a multitude of universal dishes, out of the dew of the heaven and out of the fertility of the earth, exactly as the elders (who saw Johanan the learner of the Lord) remembered that they heard from him exactly how the Lord was teaching about those times and was saying:*

Days will come in which vines will be grown, each having ten thousand shoots, and on each shoot ten thousand branches, and on each branch ten thousand twigs, and on each twig ten thousand clusters, and on each cluster ten thousand grapes. And each grape, having been pressed, will yield twenty-five measures of wine. And, when anyone of these holy ones will apprehend a cluster, another cluster will cry out, ‘I am a better cluster. Be taking me. Be blessing the Lord through me.’

Similarly, a grain of wheat will also generate ten thousand tufts, and each tuft will have ten thousand grains, and each grain five double-pounds of *the* finest-wheat-flour, clear and fine. But *the* remaining fruits and seeds and herbs will follow-after *them* in congruence, accompanying them. And all *the* animals, *which are* using these foods which *are* being gotten out of *the* earth, will in-turn become peaceful and consenting, having been subjected to humans with every subjection.¹⁴

But Papias (*an auditor of Johanan and a companion of Polykarpos, and an old human*) bears these *things* through a written testimony in *the* fourth of his books. For there are five books *which* have been composed¹⁵ by him. And he adds, saying:

But these *things* are believable to *the* believers.

And he says:

While Judah¹⁶ *the* traitor was not believing and was interrogating, “Therefore, how will such generatings be completed from *the* Lord?” *the* Lord said, “*Those* who will come into those *times* will see.”}

EXCERPT 3B (from Hippolytos: Commentary on Daniel 4.60)

Therefore, *while* the Lord was narrating to the learners about the kingdom of the holy *ones* which was going to *be coming*, how it would be glorious and marvelous, °Judah, after he was struck-down with *astonishment* over the *things* being said, declared, “And who, as-a-result, will see these *things*?”

But the Lord declared, “*The ones* who became worthy will see these *things.*”

EXCERPT 4 (from Johanan of Skythopolis)

Papias then became the overseer of Hierapolis (the *city* in Asia) and become-fully-ripe-together with the divine good-messenger Johanan. For this Papias, in his fourth book of the Expositions-of-the-Lord, spoke of the enjoyments through solid-foods in the standing-up *from out of dead humans.*

EXCERPT 5 (from Phōtios: Bibliotheca (232))

Papias, the overseer of Hierapolis, and testifier... says that *there is* to be an enjoyment of certain sensible solid-foods *in* the kingdom of the heavens.

EXCERPT 6 (from Hieronymus (Jerome): Revision of Victorinus Prologue)

For even previously, Papias (overseer of Hierapolis) and Nepos (overseer of parts in Egypt), sensed *the* same as Victorinus concerning *the* thousand year kingdom.

EXCERPT 7 (from Eusebios: Church History (3.39:8-17); some parts also quoted by Victorinus twice)

But *it is* worthy to attach to¹⁷ the voices of °Papias which were already-given¹⁸ different sayings of his, through which he historicizes certain incredible *things* and other *things* as came into him *from* out-of tradition. Therefore, indeed *an account was given* that Philippos the emissary, simultaneously with his¹⁹ daughters, spent *time* throughout °Hierapolis. But °Papias, their contemporary, remembers a marvelous narrating *which* he has taken-alongside by the daughters of °Philippos. For he historicizes a standing-up of a dead *man* *which* came-to-be during his *own time*; and once again a different incredible *event* having come-to-be about Justus (the *one* who was called²⁰ Bar-Sabba), as having drunk-in a noxious drug and, through the favor of the Lord, endured nothing unpleasant.

But the same *author* has also set-before²¹ *us* other *things* as-if coming to²² him out of an unwritten tradition, both certain strange parables of the Savior and teachings of his, and certain other more mythical *things*. In these,²³ he also declares that a certain thousand years will be after the standing-up *from* out of

¹ [Title] Eusebios / Johanan of Skythopolis(x2) “Expositions-of-the-Lord” / Apollinarios “Exposition of the Accounts-of-the-Lord” / Jerome “Explanation of *the* Accounts of *the* Lord”

² literally “bringing”

³ literally “five the number”

⁴ literally “the many”

⁵ may also be translated with the understanding “the foreign instructions”

⁶ Greek “Thomas”

⁷ traditionally incorrectly translated as “James”

⁸ known in English as “Andrew, Peter, Philip, Thomas, James, John, Matthew”

⁹ [E1] Gk / Syr, Armenian “Aristiōn”

¹⁰ [E1] Gk, Syr / Armenian “elders”

¹¹ [E1] Gk / Syr, Arm omit “learners of the Lord”

¹² Latin translation of Greek original (see Excerpt 1 for this quote in Greek)

¹³ Eirenaïos’ writing only survives in a Latin Translation of a Greek original

¹⁴ Jesus seems to be quoting or elaborating on 2 Baruch 29:5-6

¹⁵ literally “written-together”

¹⁶ Greek “Judah”

¹⁷ literally “touch-to”

¹⁸ usually translated “were given-back”

¹⁹ literally “the”

²⁰ literally “called-on”

²¹ literally “set-beside”

²² literally “as-if being-there into”

²³ literally “which”

dead humans, the kingdom of the Anointed-One standing-in-place in-bodily-form on this earth. (He was also part-of-the-cause for as-many-as most of the assemblage men after him becoming of his like supposition, who have thrown the antiquity of that man before them, even-as along with Eirénaios, and any other if he has shone-up that he is being the like minded.) Now in his own writing he also delivers another narrating of the accounts of the Aristiōn (who has been previously made-clear) of the accounts of the Lord and traditions of Johanan the elder, to¹ which we send-up the ones who are fond-of-learning.

Obligatorily, we will now add-to his sounds which were put-out-before, a tradition which was about Marcus (the one who has written the good-message), which he has put-out through these words:

And the elder was saying this: Indeed, Marcus, after he became an interpreter of Petros, wrote precisely as-much-as he remembered of the things which were said or were performed by the Lord—however not in chronological order. For neither did he hear the Lord, nor did he closely-follow him. But afterward, as I was declaring, he closely-followed Petros (who was making the teachings adaptable to the needs, but instead not as-though making an ordering-together of the sayings-of-the-Lord),² so-that Marcus sinned in nothing-in-this-manner after he wrote some things as he remembered them from him. For he made for himself one provision: To leave-aside nothing of the things which he heard or to lie about something in them.

Therefore, these indeed are the things which Papias historicized about Marcus. But about °Matthai he speaks this:

Therefore, indeed, Matthai put the sayings in-order together in the Hebraic dialect, but each individual interpreted them as he was able.

But the man himself made-use-of attestations from the first³ letter of Johanan and, likewise, from the letter of Petros. But he also has put-out another history about a woman who was slandered on account of many sins before⁴ the Lord (which the Good-Message according-to the Hebrews includes).⁵

EXCERPT 8 (from Agapius of Menbij)⁶

And there was at that time in Menbij (that is, Hierapolis), a distinguished teacher and author of many treatises, and he wrote five treatises about the Good-Message. And he mentions in his treatise on the Good-Message according to Johanan, that in the book of Johanan the Good-Messenger, he speaks of a woman who was an adulteress. And when they presented her to the Anointed-One our lord (to whom be glory), he told the Judeans who brought her to him, “Whoever of you* knows that he is innocent of what she has done, let him testify against her with what he has.” So when he told them this, none of them responded with anything and they left.

EXCERPT 9 (from Vardan Vardapet)⁷

The story of that adulterous woman, which other Christians have written in their good-message, was written about by a certain Papias, a student of Johanan...

EXCERPT 10 (from Eusebios: Church History (2.15))

So, then, when the divine word had made its home among them, the power of Simon the magician was quenched, and was immediately destroyed along with the man himself. But so vast a gleam of pity shone-upon the thoughts of the hearers of °Petros, as not to be adequately sufficed to be having the hearing merely once, nor-even the unwritten teaching of the divine proclamation; but, with all-sorts-of exhortations, they importuned Marcus (whose good-message is extant,⁸ and who was being a follower of Petros) that he would also leave to them, through writing, a memorandum of the teaching which was delivered to them through a verbal account. They also did not desist before⁹ prevailing¹⁰ with the man. And they became the causes of this writing of the good-message being said to be ‘According-to Marcus’. And they declare, that the emissary, after he knew the thing which was performed (after it was revealed to him by-means-of the spirit), was pleased with the eagerness of the men. He also validated the writing into being used as a source of petition to the assemblies.

Cléméns of Alexandria has set the history before us in the eighth book of the Subtypes.

But the Overseer of Hierapolis, Papias by name, also testifies-along with him. But they are declaring, that °Petros remembers °Marcus in the first¹¹ letter, which he also ordered-together at¹² Roma itself, also signifying this very thing, after he typically called¹³ the city ‘Babel’ through these words:

She who is elected-along with you* in Babel greets you*, and so does Marcus my son.

(1 Peter 5:13)

EXCERPT 11 (Apollinarios of Laodikeia)

Judah¹⁴ of-Kerioth did not die-off by-means-of the strangling, instead he lived-on, after he was taken-down before the event for him to be choked-to-death.¹⁵ And the Acts of the Emissaries makes this clear, that, “after he became headlong, he burst-asunder in the middle, and his bowels were poured-out.” (Acts 1:18)

But Papias, a learner of °Johanan, historicizes this more-obviously, saying the-following in the fourth book of the Exposition of the Accounts-of-the-Lord:

But °Judah walked-around as an example of great impiety in this world, after the flesh was inflamed to¹⁶ such an extent, so-that that man was not-even being-able to come-through a place where a wagon easily comes-through – instead, not-even the encumbrance of his head itself alone. For indeed, they declare, that the eyelids of his eyes swelled-out so-much, so as indeed for him to not be being able to be looking universally at the light. But his eyes were not-even being-able to be seen by a healer through an optical-instrument. So deep were they having sunk from their outward surface.¹⁷

But his genitals¹⁸ indeed appeared more-unpleasant and greater than every shameless-thing. But he brought through them, both ichor and worms which were flowing-together from out of the entire body; but for¹⁹ an outrage, these things alone were of the obligation.²⁰ But after many tortures and punishments, they declare, after he came-to-his-end in his own site, the site became deserted and uninhabited from the small even until the present. Instead, not-even until today²¹ is someone being-able to pass by that place if-at-any-time he might not shut-up the noses with the hands. So-much is the outflowing which withdrew through his flesh and upon the earth.

EXCERPT 12 (from Andreas of Caesarea: On the Revelation 12:7-8 (34.12))

Now Papias speaks the following in this saying:²²

But to some of them, quite-clearly the divine messengers of-old, he even gave the authority for them to be ruling the thorough-adorning around the earth, and he passed-the-command-along-the-line for them to be ruling beautifully.

And subsequently, he declares:

It happened that it was necessary for their order to come-to-an-end into nothing.

EXCERPT 13 (from Andreas of Caesarea: On the Revelation 12:7-9)²³

{And Papias spoke in the following manner in his treatises:

The heaven did not endure the Adversary's earthly intentions because it is impossible for light to commune with darkness. He fell to earth, here to live. And when humans came here where he was, he did not permit them to live in natural passions; on the contrary, he led them astray into many evils. But Michael and his legions, who are watchers of the world, were helping humans, as Daniel learned. They gave laws and made the prophets wise. And all this was war against the dragon, who was setting stumbling-blocks for humans. Then their battle extended into the heaven, to the Anointed-One himself. Yet the Anointed-One came, and the law, which was impossible for anyone else, he fulfilled in his body, according to the emissary. He defeated

¹¹ usually translated “former”

¹² literally “on”

¹³ literally “spoke-to”

¹⁴ Greek “Judas”

¹⁵ literally “choked-off”

¹⁶ literally “on”

¹⁷ literally “So-much depth were they having from the outside appearance.”

¹⁸ literally “bashful-parts”

¹⁹ literally “into”

²⁰ meaning not entirely certain, but has been literally translated; other translate “but into an outrage these

things alone were forced out”

²¹ literally “until the today”

²² literally “Papias in-this-manner over saying”

²³ This fragment only exists in an Armenian translation of a Greek original

¹ literally “on”

² may also be translated “the lordly sayings”

³ usually translated “former”

⁴ literally “on”

⁵ literally “has-around”

⁶ From a work in the Armenian language.

⁷ From a work in the Armenian language

⁸ literally “bringing”

⁹ usually translated “former”

¹⁰ literally “working-down”

sin and condemned the Adversary; and through his death, he spread his righteousness abroad over all. As this occurred, the victory of Michael and his legions, the watchers of humans, became complete, and the dragon could no longer resist because the death of the Anointed-One exposed him to ridicule and threw him to earth.

Concerning this, the Anointed-One said, "I was perceiving the Adversary, after he fell as a flash-of-lighting out of the heaven."

(Luke 10:18)

In this sense the teacher did not understand his first fall, but the second, which was through the cross; and this did not consist of a spatial fall, as at first, but rather judgment and expectation of a mighty punishment.)

EXCERPT 14 (from Anastasios of Sinai: On Hexaemeron (1))

Papias (the altogeter, the Hierapolitan, the pupil¹ of² the *one who stood-over the Anointed-One*...) comprehended the six-days in-regards-to the Anointed-One and the entire assembly.

EXCERPT 15 (from Anastasios of Sinai: On Hexaemeron (7))

Therefore, indeed, the more-ancient expounders of the assembly... including Papias (the much, the pupil of ³Johanan the good-messenger, the Hierapolitan)... were perceiving the *things* about the Garden spiritually, referring³ them to⁴ the assembly of the Anointed-One.

EXCERPT 16 (from Johanan of Skythopolis)

The *ones who were* exercising a lack-of-evil in-accordance-with a god, they were calling "boys", as Papias also makes-clear in *the* first book of the Expositions of-the-Lord.

EXCERPT 17 (from Philippos of Sidé: Codex Baroccianus (142))

Papias (an overseer of Hierapolis; *who* became a hearer of Johanan the theologian, but a comrade of Polykarpos), wrote five accounts of "Sayings of-the-Lord."

In the second account, Papias says that Johanan the theologian and Jacob his brother were done-away-with by Judeans. Papias historicized, as having taking *it* alongside from the daughters of Philippos, that Bar-Sabba (the *one* also called Justus), *while* being proved by the faithless-ones, after he drank poison of a viper, was carefully-guarded *being* unable-to-suffer in *the* name of the Anointed-One. But he also historicizes other marvels, and, especially, the *one* about⁵ the mother of Menahem, her standing-up *from* out of dead *humans*. About the *ones who stood-up from out of dead humans* through the Anointed-One, *he declares that* they were living until Hadrianus.

EXCERPT 18 (from Geogrios Hamartōlos: Codex Coislinianus (305))

But after Domitianus, Nerva reigned one year. After he⁶ called-up Johanan out of the island, he released *him* from *him* to be dwelling in Ephesos. He was then the only *one* out of the twelve learners whose lifetime survived, and he, after he composed⁷ the Good-Message according to him, was deemed-worthy of a testimony.

For Papias (the overseer of Hierapolis, *who* became a seer-for-himself of this *man*), asserts in the second account of the "Sayings of-the-Lord," that he was done-away-with by Judeans, after he quite-clearly *fulfilled* with his⁸ brother the predicting⁹ of the Anointed-One about them and their own confession about this and consensus.¹⁰

For the Lord spoke to them, "Are you* being-able to drink the drinking-cup which **I** am drinking?" And after they nodded-down eagerly and after they synthesized-together, he declares, "You* will drink my drinking-cup, and you* will be immersed with the immersion with which **I** am being immersed." And suitably; for a god *is* unable to lie. (Mark 10:38-39)

But also in-this-manner, in his¹¹ interpretation according-to Matthai, the multi-learned Ōrigenés also thoroughly-affirms, that Johanan has testified, throwing-out-hints¹² as having learned this from¹³ the successors of the emissaries.

EXCERPT 19 (from Codex Vaticanus Alexandria)

¹ literally "frequenter" (also in next excerpt)

² literally "out-of"

³ literally "bringing-up"

⁴ literally "into"

⁵ literally "according-to"

⁶ literally "who"

⁷ literally "wrote-together"

⁸ literally "the"

⁹ literally "fore-saying"

¹⁰ literally "down-positioning-together"

¹¹ literally "the"

¹² literally "signifying-under"

¹³ literally "out-of"

After *the* Revelation was written, *the* Good-Message of Johanan was manifested and was given to *the* assemblies by Johanan, *while* he was still constituted in *the* body, as Papias by name (*a* Hierapolitan, *a* learner dear to Johanan), has referred in his exoteric (that is, in his extreme) five books. Truly, he wrote-down *the* Good-Message correctly *while* Johanan was dictating.

EXCERPT 20 (from Andreas of Caesarea: On the Revelation (preface))

However, about the god-inspiration of the book of *the Revelation of Johanan*... the happy Grégorios (I am speaking¹⁴ of the Theologian), and Kyrillos, but even still-more the more-ancient Papias, Eirénaïos, Methodios, and Hippolytos *are* testifying-to the trustworthy *nature* of this.

EXCERPT 21 (from Vardan Vardapet)¹⁵

Now as regarding the aloe which they brought, some say that it is a mixture of oil and honey. But certainly aloe is a type of incense. The geographer and Papias relate, that there are fifteen kinds of aloe in India...

¹⁴ literally "declaring"

¹⁵ From a work in the Armenian language