A Thesis on the Fragment of the Gospel of Peter

Verle Wilson Blair
Butler University

Follow this and additional works at: https://digitalcommons.butler.edu/mantheses

Part of the Biblical Studies Commons

Recommended Citation

This Thesis is brought to you for free and open access by the Manuscript Thesis Collection at Digital Commons @ Butler University. It has been accepted for inclusion in Manuscript Thesis Collection by an authorized administrator of Digital Commons @ Butler University. For more information, please contact digitalscholarship@butler.edu.
Butler University Early Theses Collection

Summary

**Volume of Collection**
8 boxes, 154 folders

**Collection Dates**
1887 – 1911

**Scope and Content Note**

The collection contains early theses manuscripts from Butler University dating from 1887 until 1911 on subjects including Literature, Religion, Science, Greek and Latin. Until 1897 Butler required all students, including undergraduates, to write a theses statement in order to receive a degree. One year after Butler University joined the University of Indianapolis and became Butler College the theses requirement for undergraduate students was dropped. Postgraduate theses are available in this collection ending in 1911. While the majority of these manuscripts are handwritten, as early as 1908 graduate students were required to type theses statements.
A THESIS
ON
THE FRAGMENT
OF THE GOSPEL OF PETER
PRESENTED TO THE FACULTY OF BUTLER COLLEGE
BY VERLE WILSON BLAIR, A.B.
CANDIDATE FOR THE DEGREE OF M.A.
JUNE - 1904.
CORINTHIAN.

In verse 18, pages 9 and 10, the following phrase is omitted:
χειραγαμομένου ὑπ' οὗτῶν ὑπερβαίνονσαν τοῦτον ἀνθρώπον,
DIVISIONS OF THE THESIS.

A Bibliography.

The Extant Text of the Gospel.

A Translation of the Text.

The Text, in Parallel Columns Arranged, with Corresponding Parts According to John, Matthew, Mark and Luke.

The Thesis Proper.
## BIBLIOGRAPHY.

### Magazine Articles.

<table>
<thead>
<tr>
<th>Title</th>
<th>Volume:Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biblical World, Academy</td>
<td>1:88</td>
</tr>
<tr>
<td>American Catholic Quarterly</td>
<td>18:313</td>
</tr>
<tr>
<td>Church Quarterly</td>
<td>36:285</td>
</tr>
<tr>
<td>Academy, (The Origin)</td>
<td>44:91</td>
</tr>
<tr>
<td>Athenaeus, (The Additions)</td>
<td>1:605</td>
</tr>
<tr>
<td>Methodist Review</td>
<td>55:337</td>
</tr>
<tr>
<td>Ninteenth Century, June '93</td>
<td>910</td>
</tr>
<tr>
<td>Ninteenth Century, Oct. '93</td>
<td>1642</td>
</tr>
<tr>
<td>Contemporary Review, Aug. '93</td>
<td>1227</td>
</tr>
<tr>
<td>Expositor, Jan. '93</td>
<td>58</td>
</tr>
<tr>
<td>Review of the Churches, 3: 162</td>
<td></td>
</tr>
<tr>
<td>Expositor, Jan. '93</td>
<td></td>
</tr>
<tr>
<td>Methodist Times, Jan. '93</td>
<td></td>
</tr>
<tr>
<td>New World, 3:690</td>
<td></td>
</tr>
<tr>
<td>Academy, 45:411</td>
<td></td>
</tr>
</tbody>
</table>

### Lectures.

<table>
<thead>
<tr>
<th>Title</th>
<th>Location:Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lecture</td>
<td>London, 1892</td>
</tr>
<tr>
<td>Lecture</td>
<td>London, 1892</td>
</tr>
</tbody>
</table>

### Books.

<table>
<thead>
<tr>
<th>Title</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Newly Discovered Gospel of St. Peter,</td>
<td>J. Rendel Harris</td>
</tr>
<tr>
<td>The Gospel of Peter, (City Library, W. 1886)</td>
<td>Adolph Harnack</td>
</tr>
<tr>
<td>Das Bruchstück des Evangeliums des Petrus</td>
<td>Adolph Harnack</td>
</tr>
</tbody>
</table>
| Die Composition des pseudopetrischen Evangelien-
  Fragments,                                    | Adolph Harnack  |
| Editions of the Text, Bouriant, Lods, Robinson, | Adolph Harnack  |
  Zahn and Swete                                |

In this thesis, Harnack’s text of the fragment and Westcott and Hort’s revised text of the N.T. canon is used.
THE EXTANT TEXT OF THE GOSPEL.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΠΕΤΡΟΝ

Τόδυ ἐξ ἱουσάνων ὁδεῖς ἐνίσχυτο τὰς κεφαλὰς οὗτος Ἰρρίδης οὗτος, εἰς τῶν κοίτῶν αὐτοῦ· καὶ [μη] ἱουσάνων νύμφαοι ἄνετα Πειλᾶτος, 2. καὶ τότε κελεύει Ἰρρίδης ὁ βασιλεὺς παραλήμνησιν τῶν κύριων εἰς ἁπάντες αὐτοῖς, ὅτι διὸ ἐκέλευσα ὑμῖν ποιήσασθε αὐτῷ ποιήσασθε. 3. ἤκει δὲ ἔκεισα ἡ φύλος Πειλᾶτος καὶ τοῦ κυρίου καὶ εἶδος ὅτι στοιχεῖαν ὁδόν ἔλλυσιν ὁδόν πρὸς τὸν Πειλᾶτον καὶ ἠπέστη αὐτοῦ τὸ σώμα τοῦ κυρίου πρὸς ταφῆν. 4. καὶ ὁ Πειλᾶτος πέμψας πρὸς Ἰρρίδην ἔπισκευασσε τοῦ αὐτοῦ τὸ σῶμα, ἐπὶ καὶ ὁ Ἰρρίδης ἑπελεύσατο Πειλᾶτε, εἰ καὶ μὴ τις αὐτῶν ἠτέκνης, ἀμέσα αὐτῶν ἐθάνατον (ἐπὶ καὶ ἐθάνατον ἐπι-
φάνει, γέγραψεν μὴ ἐν τῷ νόμῳ, ἐπί ποιησαμένην) πρὸ μιᾶς τῶν ἀναμὴς τῆς ἑορτῆς αὐτῶν.

8. Ὁ δὲ λαβόντες τῶν κύριουν ἔθους αὐτῶν τρέχοντες καὶ ἔλεγον ὁρμημένοι τὸν ὑιόν τοῦ θεοῦ εὐαγγελίζον αὐτοῦ ἐσχήκτες, 7. καὶ πορηνάμιν αὐτῶν περιέβαλλον καὶ ἐκάθισαν αὐτῶν ἐπὶ καθέδραν κρίσεως λέγοντες· ἐκατοφυλακίων ἁρπαγή, ἱσταλεθήσατε. 8. καὶ τις αὐτῶν ἐνεγκαθίστας στέθησαν ἀ-
καθεδρίσαν ἔθηκεν ὑπὸ τῆς κεφαλῆς τοῦ κυρίου. 9. καὶ ἔπειρασι στράτευτος ἐνέποντα τοῦ τοῖς δρεαί, καὶ ἀλλοι συνήχοις αὐτοῦ ἔρπαντο, ἔπει-
ραν τοῖς καλωμεῖς ἐννυσσον αὐτῶν καὶ τινες αὐτῶν ἐβασίτιζον λέγοντες· ταύτης τῇ χαιρετισμῷ τῶν ὑιὸν τοῦ θεοῦ.
20. καὶ ἀυτής τῆς ἄσας ὀπεράγη τὸ κατανέασεμα τοῦ νεκρὸς τῆς ἱερουσαλήμ εἰς ὄλος, 21. καὶ τότε ἀπέσανον τοὺς ἠλικοὺς ἀπὸ τῶν κείμεν τοῦ κυρίου καὶ ἔθηκαν αὐτῶν ἐπὶ τῆς τῆς, καὶ ἦν ἡ ἁπαζ ἐκείνη καὶ φόβος μέγας ἐγένετο. 22. τότε ἔλικε εἰλαμε, καὶ εὐφράεθε ἤρα ἐνάτα, 23. ἔχαρησαν δὲ οἱ οἴουσαί τίοι καὶ διδάκασα τῷ ἠμῆν τὸ ᾠμα αὐτοῖ, ἵνα αὐτῷ ἢμη, ἀπείκη βεβαιώμενος θνὴ δάν ἔπτιον ἐπισέλεν. 24. ἔθηκαν δὲ τὸν κύριον ἔλουσε καὶ ἐνείλησε σινδόν καὶ ἐσοήμανεν εἰς τίον τὰ φον καλοῦμεν καθὼς ἐπισέλεν. 25. τότε οἱ οἴουσαί τίοι καὶ οἱ πρεσβυτεροὶ καὶ ιερέες ἐδόντες αὐτῶν καθὼς ἐσοήθησαν, ἔσπερα κόπτετο καὶ λέγετον· ὅσι τᾶς ἁμαρτιῶν ἡμῶν, ἡγησαί τις καὶ τῶν τέλων ἱερουσαλήμ.

26. Ἐγὼ δὲ μετὰ τῶν ἑταίρων μου ἐλπισμόνοι καὶ τετρωμένοι κατὰ διάνοιαν ἐκρυφθήθης· ἐξητούμεθα γὰρ ὑπ' αὐτῶν ὡς κοκονόμοι καὶ ὡς τῶν ναὸν θεόντων ἐμπροκαὶ 27. ἐπὶ δὲ τούτων πᾶσιν ἐννησάφοι καὶ ἐκαθεσθεῖσα πενθοῦντες καὶ κλαύοντες νυκτὸς καὶ ἡμέρας ἔως τοῦ σαββάτου.

28. Συναχθέντες δὲ οἱ γραμματεῖς καὶ φαρισαῖοι καὶ πρεσβύτεροι πρὸς δαλίλους ἀκούσαντες, δότι ο λαὸς ἄσας γογκάζει καὶ κόπτεται τὰ στέθη λέγοντες, ἐγὼ εἰ τῶ θεονάτω αὐτῶ τὸ τοῦ μέγιστο ὁμιλούν γέγονεν, ἔστε διάδον ἐνίκεις ἐστίν, 29. ἐφοβήθησαν οἱ πρεσβύτεροι καὶ ἠλθον πρὸς Πειλάτον δεδημοῦν τοῦ καὶ λέγοντες· 30. παράδος ἂν ἑρικον τούν τὸν ἱερούσωμεν τοῦ τοῦ κυρίου αὐτῶν ἐπὶ τρεῖς ἡμέρας μῆποι ἐλθόντες αὐτῶ καὶ ὑπολάβη ἐν λαδὸς διέ κελεῖ θέστη, καὶ ποιήσων ἡμῖν κακὰ, 31. δὲ δὲ Πειλάτος παραδέχεσθε τοῦ αὐτῶ τοῦ διηγομένην τὸν κεντυρίου μετὰ στρατευμάτων φυλασσόμεν τὸν τάφον, καὶ αὐν αὐτῶν ἠλθον πρεσβύτεροι καὶ γραμματεῖς ἐπὶ τὸν νῦμαν, καὶ κολάσαντες λέον πάντες μετὰ τοῦ κεντυρίου καὶ τῶν στρατευμάτων ἠμῖν πάντες οἱ ὄστες ἔκεκ ἔθηκαν ἐπὶ τῇ ὥρᾳ τοῦ νυμήσωμεν, 32. καὶ ἐπέκρισαν ἐπὶ σφιδάκος καὶ σκινήν ἐκεῖ ἠκέντας ἠφόλαθαν, 33. πρώτες δὲ ἐπιφάνειον τοῦ αὐτῆς ἠλθεν δύχοις ἄδικε ἱερουσαλήμ καὶ τῆς εἰρήκου, ἢν εἶναι τὸ κεφαλήν ἐσφαγμενό. ηylingc.
36. Τὸ δὲ νῦνὶ ὁ ἐνέφρωκεν ἡ κυριακὴ γυλαζόντων τὰν ἑστρατιω-
τῶν ἀνὰ δῶρα κατὰ συμμετρίαν μεγάλη θυμὸν ἔγερσεν ἐν τῷ ὀφραῖς. 36. καὶ
eἰδὼν ἀνοικθέντας τοὺς οὐρανοὺς καὶ ὧδε ἄνδρας κατελθόντας ἔκειθεν
pολὺ γέγος ἐχόντας καὶ ἔγερσαντας τὰ τάρα. 37. οὐ δὲ λίθος ἑκένος
ὁ θεολογικὸς ἐπὶ τῇ ἠθῇ δι' ἐναυτῷ κυλίσθες ἔπεκακόρα παρὰ μέρος,
καὶ ὁ τότε ἄνωτης καὶ ἕμφατοι οἱ πνευμάτων εἰςάλθησαν. 38. ἑστατοῦν
οὖν οἱ στρατιώται ἔκεινοι ἐξύπνισαν τὸν κεντυρίων καὶ τῶν προσβυ-
tέρων — παρθένοι γὰρ αὐτοὶ γυλαζόσων—— 39. ἐδοξούμενοι αὐτῶν καὶ
eἰδὼν πάλιν ἄραν ἐξελθόντας ἀπὸ τοῦ τάφου τρεῖς ἄνδρας, καὶ τοὺς
dὸν τὸν ἄνω ἑτορίσθηντας καὶ σταυρὸν ἀκολουθοῦντα αὐτοῖς, 40. καὶ
tὸν μὲν δῶρα τὴν κεφαλὴν χυροῦσαν μέχρι τοῦ ὀφραῖς, 41. καὶ φύσες
ἐκεών ἔκ τῶν οὐρανῶν λειτούργες ἐκτρέψαντες τοὺς κοιμημένους; 42. καὶ
ὡποικοῦ ἥκουσαν ἀπὸ τὸ ἄνω ἄνω, δει. 43. χυσοκεύουντο ὁ σύλ-
λοις ἔκεινοι ἐπελθέντες καὶ ἐφοδίοις τὰ τελείως. 44. καὶ δὲ
dιεκοισμένων αὐτῶν γαίνοντας πάλιν ἀνοικθέντες οἱ οὐρανοὶ καὶ
tὸν θάνατος τις κατελθὼν καὶ εἰσελθὼν εἰς τὸ τιμῆμα. 45. τοῦτο ἔδωκεν
η ἦν τὸν κεντυρίων νυκτὸς ἐξευρίσκειν, πρὸς Πειλάτους ἄνθρωπος τὸν 
τάφον ἐξελθόντος καὶ ἐπετίθεσαν πάντα ἀπέρι έπειδόν ἐποῦμεντες μεγάλας
καὶ λέγοντες· ἀλλὰς μίας τὸν θεοῦ. 46. ἀποκριθεὶς ὁ Πειλάτος ἐφη· ἔγα
καθηρεῦσαν τὸν αἰματος τὸς ἄνω τὸ θεοῦ, ὥμεν δὲ τοῦτο εὐδοκεῖ. 47.
εἰτα προσελθόντες πάντες ἔδωκεν αὐτῶς καὶ παρελθόντες κελέβασαν τὸκεντυρίως καὶ τῶν στρατιώταις μηδὲν εἶπεν ὁ θεοῦ· 48. ὑπήρειν
tὸ, ἔμι, ἐν ἐκάθεν ἄμερτον ἀμεροῖς ἐπερεαθόν τὸν θεοῦ καὶ μὴ
ἐμπεσών εἰς χείρας τοῦ λαοῦ τῶν ἰουδαίων καὶ λιθαιοῦσας. 49. ἐκλε-
ευόμενον ὁ θεοῦς ζωὴ τὸν κεντυρίων καὶ τῶν στρατιώταις μηδὲν τάπευ
εϊν.

50. Ὁρέθρον δὲ τῆς κυριακῆς Ναταλία ἡ Ναγαδαληνή μαθήτρια τοῦ κυρ-
ίου ἐκεῖνης ἐκ τῶν ἱσοδώσων, ἠπείθη εἰρέγοντο ὕπο τῆς ὁρῆς,
σὺ διάνυσεν ἐπὶ τῷ μνήματι τοῦ κυρίου ἐπιθέεσθαι ποιήν αἱ γυναῖκες
ἐπὶ τοῖς δρασθικοῖς καὶ τοῖς διαμερίσθησας. 50. λαβοῦσα μεθ' ἐφαινό-
της τῆς γιὰς ἤθε ἐπὶ τὸ ἀνείμενον ὄνομα τοῦ πατέρα, 52. καὶ ἐρω-
θοῦντο μὴ ᾔδειν αὐτὴς ὃ ἐστιν ποιήσασθαι καὶ ἔγαγεν εἰς καὶ μὴ ἐκ τοῦ
τῆς ἁμέρας ἡ ἐκταυσθήτω ἐνυπνήσασθαι καὶ ἐκφυγοῖν, καὶ τὸν ἐπὶ
tὸν αὐτοὶ ποιήσαμεν ταῦτα. 53. εἰς δὲ ἀποκολληθεὶς ἡμῖν καὶ
τὸν λίθον τὸν τεθέντα ἐπὶ τῆς ὀθρᾶς τοῦ μνήμου, τοιαύτα ἐπεκαθεσάμεθα
ἀυτῶ καὶ ποιήσαμεν τὰ ἀφελίσθησαν, 54. μέγας γὰρ ὁ λίθος, καὶ τοσοοῦμεθα, μὲ τῆς ἡμᾶς ἡρ; καὶ εἰ μὴ δυνάμεθα, κἂν ἐπὶ
τῆς θύρας βάλωμεν δ’ ἔφορον εἰς μνημοσύνην αὐτοῦ, κλαδίσουμεν καὶ κοιμάμεθα ἕως ἐλθωμεν εἰς τὸν οἶκον Ἰωάν. ἐκ. καὶ ἀπελεύθησαι εὑρον τὸν τίφων ἁμαρτημένον καὶ προσέλθωσαι παρέκκυψαν ἐκεῖ καὶ ἀρέστον ἐκεῖ τινὰ νεανίσκον καθεξῆς μεν ἐν μέσῳ τοῦ τίφου ὕπαιθαν καὶ περιβεβλημένων οὐκ ἐδοκοτάσθην, ὡστις ἡ σφη αὐταῖς. 56. τῇ πᾶσῃ; τίνα ἐπιείτε; μὴ τὸν σταυρωθέντα ἔκεισθον; ἄνέστη καὶ ἀπῆλθεν. εἰ δὲ μὴ πιστεύετε, παρακάψατε καὶ ἱκανοί τῶν τίθων ἐνεκα ἐκείτο, ὅτι οὐκ ἔστιν, ἄνέστη γὰρ καὶ ἀπῆλθεν ἐκεῖ δεν ἀπεστάλη. 57. τότε οἱ γυναῖκες φοβήθησαν ἐβυθον. 58. ὅτι δὲ τελευταὶ ἡμέρα τῶν ἁζύμων, καὶ πολλοὶ τίνες ἐξῆρχοντο ὑποσταθοῦσιν εἰς τοὺς οἴκους αὐτῶν τῆς ἀποκαθιστήσεως. 59. ἡμέρας δὲ οἱ δώδεκα μαθηταὶ τοῦ κυρίου ἐκλαλοῦσαν καὶ ἐλυπομένοι καὶ ἔκαστος λυποῦμενος ὅτα τὸ συμβὸν ἀπλάτη εἰς τὸν οἶκόν αὐτῶν. 60. ἔγαρ δὲ Σιμον Πέτρος καὶ Ἀνάρεας ὁ ἀδελφὸς μου λαβόντες ἄρα τὰ μὲν ἀπῆλθομεν εἰς τὸν θάλασσαν, καὶ ἔν τοῦτο ἰμῖν λευκεῖς ὁ τοῦ Ἀλφαίου ἐν κόσμῳ. — — — —.
A TRANSLATION OF THE TEXT.
1. Set of the Jews no one washed his hands, neither Herod nor even one of his judges, and since they did (not) wish to wash, Pilate arose. 2. and then, Herod, the king, commands that the Lord be taken, saying to them, "Whatsoever I commanded you to do to Him, that do." 3. Now Joseph, the friend of Pilate and of the Lord, was present, and knowing that they were about to impale Him, he came to Pilate and requested the body of the Lord for burial. 4. And Pilate sent to Herod and asked for the body, and Herod said, "Brother Pilate, even if no one had asked for Him, we would have buried Him, inasmuch as the Sabbath is near, (about to dawn) for it is written in the law, the sun must not set on a person slain, before the first day of unleavened bread, of their feast.

6. Now they took the Lord and running, pushed Him along and said, "Let us drag the Son of God along, since we have control of Him." 7. And they clothed Him with purple and placed Him upon a seat of judgement, saying, "Judge justly, King of Israel!" 8. And one of them brought a thorn crown and placed (it) upon the head of the Lord. 9. And some standing by spat upon His eyes and others slapped His cheeks (jaws); some pierced Him with a reed and others kept encouraging Him and said, "With this honor we honor the Son of God."

10. And they brought two malefactors and impaled the Lord between them, but he kept silent, as if having no suffering. 11. And when they straightened the cross up, they wrote, "This is the King of Israel." 12. And when they had placed the garments in front of Him, they distributed them and cast a lot for them, but a certain one of those malefactors reproached them saying, "We for the evil we have done, suffer thus, but this One, who has become a Saviour of men, what injustice has He done you?" 14. and they were angry at him and commanded that his legs be not broken in order that he might die tortured.
15. Now it was mid-day and darkness covered all Judea and they were troubled and anxious lest the sun should set, while He still lived, for it is written for them, (that) the sun should not set upon a man slain. 16. And a certain one of them said, "Give Him to drink gall with vinegar" and they mixed it and gave (Him) the drink, 17. and they fulfilled all things and completed the sins upon their own heads. 18. Now many went about with lights, thinking that it was night and fell. 19. And the Lord cried out saying, "My Power, My Power, thou hast abandoned me" and when He had said this He was taken up.

20. And the same hour the curtain of the temple of Jerusalem was torn in twain, 21. and then they drew the nails from the hands of the Lord and placed Him upon the ground and all the earth shook and there was great fear (upon them). 22. Then the sun shone and it was found to be the ninth hour, 23. but the Jews rejoiced and gave to Joseph His body in order that he might bury it since he was an observer of whatever good deeds He did. 24. Now he took the Lord and washed (Him) and wrapped (Him) in linen and brought (Him) to his private tomb, called the Garden of Joseph. 25. Then the Jews and the elders and the priests, when they saw what evil they had done to themselves, began to beat upon their breasts and say, "Alas for our sins, the judgement and the end of Jerusalem is near!"

26. Now I, with my companions, was grieved and wounded in feeling we concealed ourselves, for we were hunted by them as malefactors and as wishing to burn the temple. 27. Over all of these things we fasted and so sorrowing and weeping night and day until the Sabbath.

28. Now when the scribes and Pharisees and elders had assembled, they heard that all the people were murmuring and beating their breasts saying, "If in His death such great signs have come to pass, behold what a Just One He is!". 29. The elders were frightened and came to Pilate, pleading with him and saying, 30. "Give us soldiers in order that we may guard His tomb for the space of three days, that the disciples may not come and steal Him and the
people understand that He is risen from the dead and do us evil.
31. Now Pilate gave over to them Petronius, the centurion, with soldiers to guard the grave and with them came elders and scribes to the tomb, 32. and being altogether, there in one place, they with the help of the centurion and the soldiers, rolled a huge stone, placed it on the door of the tomb, 33. and besearched seven seals and, when they had pitched a tent there, they formed a guard. 34. Now on the next day as the Sabbath was dawning, a crowd came from Jerusalem and the surrounding territory in order that they might see the sealed tomb.

35. Now, during the night in which the Lord’s Day dawned, while the soldiers were on guard, two and two in a watch, there was a great voice in the Heavens, 36. and they saw the Heavens opened up and two men coming down from thence, with a great light and approaching the tomb. 37. And that stone which was put on the door, of itself rolled and moved away to one side (along apart) and the grave was opened and both the young men entered. 38. Then the soldiers, seeing this, awakened the centurion and the elders, for they were present also as guards, 39. and while they were explaining what they had seen, they again beheld three men coming out of the tomb and the two were supporting the one and across followed them 40. and the heads of the two men extended up to the Heavens but the head of the one that was led by them reached above the Heavens 41. and they heard a voice from the Heavens saying, “Hast thou preached to them who sleep?” 42. and a reply was heard from the cross, “Yes”. 43. Then they together considered with one another whether they should go and reveal this to Pilate. 44. And while they were still in consultation, the Heavens again appeared as opened and a certain man came down and entered the grave. 45. When they saw these things they, with the centurion at night hastened to Pilate, abandoned the grave they were guarding and related everything they saw, being very anxious and saying, “Truly He was the Son of God”. 46. Pilate answered and said, “I am free from the blood of the Son of God but this seemed best to you”. 47. Then they all went and begged and besought him to command the centurion and the soldiers not to speak of what they had seen. 48. “For,” they say, “It is expedient for us to be guilty of the greatest sin before God rather than to fall into the hands
of the people of the Jews and be stoned". 49. Then Pilate commanded the centurion and the soldiers to say nothing.

50. Now at the dawn of the Lord's Day, Mary Magdalene, a disciple of the Lord, (fearful on account of the Jews, since they were inflamed with anger, had not gone at the tomb of the Lord, what the women were accustomed to do over the dead and those that had been loved by them), 51. took her friends along with her and came to the tomb where He was placed, 52. and they were fearful lest the Jews might see them and they said "Even if we were not able on that day when He was crucified, to weep and lament, even now at His tomb let us do this, 53. but who will roll away for us the stone that is placed at the door of the tomb, in order that we may enter and sit by Him and do the things needful? 54. For the stone was a great one and we fear lest some one should see us and if we are not able, even at the door let us cast what we bring as a memorial of Him and may we weep and wail until we shall come to our own home; 55. And they departed and found the grave opened and they approached and stooped along there and they saw there a certain young man, seated in the middle of the grave, handsome and clothed in a brilliant robe, who said to them, 56. "Why have you come? Whom are you seeking? It isn't the One who was crucified is it? He has risen and gone away. Now if you do not believe, stoop aside and see the place where He was laid, because He is not here for He is risen and gone away to that place from which He was sent." 57. Then the women were fearful and fled. 58. Now it was the last day of the feast of unleavened bread and many people were going out on the return to their homes since the feast had ended. 59. But we, the twelve disciples of the Lord wept and grieved and each, pained at what had come to pass, departed to his own house. 60. Now I, Simon Peter and Andrew, my brother, taking our nets, went away to the sea and there was with us Levi, the son of Alpheus whom the Lord — — —.
THE TEXT, IN PARALLEL COLUMNS ARRANGED, WITH CORRESPONDING PARTS ACCORDING TO JOHN, MATTHEW, MARK AND LUKE.
ΚΑΤΑ ΠΕΤΡΟΝ-

1. Γὰν ὃς οὐδεὶς ὁ τέκνας ἑνήσατο τὰς κείρας ὁδὸς Ἰησοῦς ὦδε, εἰς τὸν κρίτην αὐτοῦ· καὶ μὴ βουληθέντων νῦσσάσθαι ἀνέτη Πειλάτος,

2. καὶ τὸ τέλος κελεύει Ἰησοῦς ὁ βασιλεὺς παραλαμβάνειν τὸν κύριον εὐλόγεις αὐτοῖς· δόξα ἐκλείπῃ ὡμένοι ποιήσασθι αὐτῷ ποιήσαστε.

3. διεκνεῖτε ὁ φίλος Πειλάτου καὶ τοῦ κυρίου καὶ εἰδὼς ὅτι σταυρίσθησιν αὐτὸν μέλλουσιν πλήθει πρὸς τὸν Πειλάτον καὶ ἦτερος αὐτοῦ τὸ σῶμα τοῦ κυρίου πρὸς ταφήν.

4. καὶ ὁ Πειλάτος πέμψας πρὸς Ἰησοῦν ἦτεροι αὐτοῦ τὸ σῶμα,

5. καὶ ὁ Πειλάτος ἔδωκεν διδασκάλην, εἰ καὶ μὴ τὰς αὐτῶν ἤτθηκε, ἡμεῖς αὐτὸν ἑθανάτωμεν (ἀπεικαὶ καὶ ὁ σάρκιτόν ἐνιρωθήκει, τέτρατοί γὰρ ἐν τῷ νόμῳ, ἠλίου μὴ ἁπαντῇ ἐπὶ περιφοινικεῖν) ἀπὸ μιᾶς τῶν ἀκομαὶ τῆς ἐκκλησίας αὐτῶν.

6. οἱ δὲ λαθόντες τὸν κύριον ὅθουν αὐτῶν τρέχοντες καὶ ἔλεγον οὐραίοις τὸν τόν ὄνομα τοῦ θεοῦ ἐπουθάνειν αὐτοῦ ἐσχάκιότες,

7. καὶ πορφύραν αὐτῶν περιεφάλλον καὶ ἔκαθαν αὐτῶν ἐπὶ καθάρων κηρύσσων λέγοντες· ἐκκλησίας κρίνε, βασιλεὔ Ἰσραήλ.

8. καὶ τὰς αὐτῶν ἐκκλησίας στέφανον ἀκάθινον θῇκεν ἐπὶ τῆς κεφαλῆς τοῦ κυρίου,

9. καὶ ἐτεροὶ ἐστάτες ἐνέπτυσαν αὐτοῦ ταῖς δυσοί, καὶ ἀλλοι σιτάτων ἐοίπήσαν, ἐτέροι καλάμῳ ἐννυσσόν αὐτῶν καὶ τίνες αὐτῶν ἐμάστω τοὺς κηρυσσούς· ταύτῃ τῇ τιμῇ ἐτιμήσαμεν τὸν ὄνομα τοῦ θεοῦ.

10. καὶ πνευκόν ὁκ ὁκαύριος καὶ ἐσταύρωσαν ἀνὰ μέσον αὐτῶν τὸν κύριον, αὐτῶς δὲ ἐστάταν ὡς μεθὲν πόνον ἔχων.

11. καὶ δὲ ἔμεσαν τὸν σταυρὸν ἐνδιάγραψαν, δοῦν τοὺς ἐστάτος ὁ βασιλεύς τοῦ Ἰσραήλ.

12. καὶ τεθεικότες τὰς ἐνδιάγραμας ἐμπροσθάνει αὐτοῦ διεμερίσαντο καὶ λαγ-μαν ἔμελον ἐπ' αὐτοῖς.
19-28. μετά δὲ ταῦτα ἢρώτησεν τὸν Πειλάτον  Ἰωάννην ἀπὸ Ἀριμαθαίας, ἐν μαθητής  
τοῦ Ἰησοῦ κεκρυμμένος δὲ ἐκ τῶν Φάραγκ

19-38. μετὰ δὲ ταῦτα ἢρώτησεν τὸν Πειλάτον Ἰωάννην ἀπὸ Ἀριμαθαίας, ἐν μαθητής  
tοῦ Ἰησοῦ κεκρυμμένος δὲ ἐκ τῶν Φάραγ

tῶν Ἰουδαίων, ἢν δοθὰ τὸ αἷμα τοῦ Ἰησοῦ  

27-24. ἢδέν δὲ ὁ Πειλάτος δητι οὗτοι ἀφελεῖ  
ἀλλὰ μῆκος ὀδύρουσ γίνετο τοῦ ἄνω ἀπε-  
νύματο τὸς ἁερὸς κατέναντι τῷ δχλοῦ  

27-57. ἰδίας δὲ γενομένης ἀλαθείς δυνάμεως  
πλοῦσιος ἀπὸ Ἀριμαθαίας, τοῦνομα ἴσως, δὲ  
καὶ αὐτὸς ἐκαθητέθη ἡ Ἰησοῦ· καὶ ὁ Ἰουδαῖ 

27-28. καὶ ἐκδόοαντες αὐτὸν κλαμάδα κοκκίν-


27-59. καὶ ἐκδόοαντες αὐτὸν κλαμάδα κοκκί


27-29. καὶ ἐκδόοαντες αὐτὸν κλαμάδα κοκκί


27-30. καὶ ἐμππόσιντες εἰς αὐτὸν ἔλαβον  
tὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐ-

27-37. καὶ ἐνθηθοῦν - - - τὴν αὐτῶν ἔτου

27-38. τότε σταυροῦντοι αὐτὸ ὁδῷ λησ-

27-39. τότε σταυροῦντοι αὐτὸ ὁδῷ λησ-

27-40. διεμέρησαν τά ἐμνίτσι αὐτῶν βάλλον-

27-41. διεμέρησαν τά ἐμνίτσι αὐτῶν βάλλον-

27-43. τότε σταυροῦντοι αὐτὸ ὁδῷ λησ-

27-46. τότε σταυροῦντοι αὐτὸ ὁδῷ λησ-

27-48. τότε σταυροῦντοι αὐτὸ ὁδῷ λησ-

27-50. τότε σταυροῦντοι αὐτὸ ὁδῷ λησ-

27-30. καὶ ἐμππόσιντες εἰς αὐτὸν ἔλαβον  
tὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐ-

27-32. τότε σταυροῦντοι αὐτὸ ὁδῷ λησ-

27-34. τότε σταυροῦντοι αὐτὸ ὁδῷ λησ-

27-36. τότε σταυροῦντοι αὐτὸ ὁδῷ λησ-

27-38. τότε σταυροῦντοι αὐτὸ ὁδῷ λησ-

27-40. διεμέρησαν τά ἐμνίτσι αὐτῶν βάλλον-

27-42. διεμέρησαν τά ἐμνίτσι αὐτῶν βάλλον-

27-44. διεμέρησαν τά ἐμνίτσι αὐτῶν βάλλον-

27-46. διεμέρησαν τά ἐμνίτσι αὐτῶν βάλλον-

27-48. διεμέρησαν τά ἐμνίτσι αὐτῶν βάλλον-

27-50. διεμέρησαν τά ἐμνίτσι αὐτῶν βάλλον-
16-43. ἔλεγεν Ἰωάννης ἄνδρας ἐκ τῶν ἀνδρῶν ἢ ἔχουσης ἔνθεσιν ἑκάστης τῆς θείας, διότι καὶ ὁτις ἤν προσφέρει μεν τῇ βασιλείᾳ τοῦ θεοῦ, τολμᾶς οὖν ἵνα ἔρθῃσθαι ἄρας τῇ θείᾳ τοῦ θεοῦ καὶ ὑποδεχθῇ τὸ ἱππότην τὸ σῶμα τοῦ ἀνδροῦ.

23-50. καὶ ἔλεγεν ἄνδρας ἐκ τῶν ἀνδρῶν ἢ ἔχουσης ἔνθεσιν, διότι καὶ ὁτις ἤν προσφέρει μεν τῇ βασιλείᾳ τοῦ θεοῦ, τολμᾶς οὖν ἵνα ἔρθῃσθαι ἄρας τῇ θείᾳ τοῦ θεοῦ καὶ ὑποδεχθῇ τὸ σῶμα τοῦ ἀνδροῦ.

23-54. καὶ ἔλεγεν ἄνδρας ἐκ τῶν ἀνδρῶν ἢ ἔχουσης ἔνθεσιν, διότι καὶ ὁτις ἤν προσφέρει μεν τῇ βασιλείᾳ τοῦ θεοῦ, τολμᾶς οὖν ἵνα ἔρθῃσθαι ἄρας τῇ θείᾳ τοῦ θεοῦ καὶ ὑποδεχθῇ τὸ σῶμα τοῦ ἀνδροῦ.

15-19. καὶ ἔτυμον αὐτῷ τὴν κεφαλὴν κολάσαντο ἐνέπτυγμα αὐτῷ — — —

15-19. καὶ ἔτυμον αὐτῷ τὴν κεφαλὴν κολάσαντο ἐνέπτυγμα αὐτῷ — — —

15-27. καὶ ὁμοίως ἄνδρας ἐκ τῶν ἀνδρῶν ἢ ἔχουσης ἔνθεσιν, διότι καὶ ὁτις ἤν προσφέρει μεν τῇ βασιλείᾳ τοῦ θεοῦ, τολμᾶς οὖν ἵνα ἔρθῃσθαι ἄρας τῇ θείᾳ τοῦ θεοῦ καὶ ὑποδεχθῇ τὸ σῶμα τοῦ ἀνδροῦ.

29-33. — ἐπεὶ διατέρασαν τοὺς κοκάρδους, διὶ μὲν ἐκ δὲ διὸ ἄριστερῶν.

29-34. ἐπανέρχετετε ἐν τῇ ἀντική γενέσθαι κληρον.
23-50. καὶ ἐξ ὧν ἄνδρα ἐνθομίσθη ἀνοιεύτης ὑπάρχειν,— ἐκ προσελθέν τῷ πειλάτῳ ἄτθασαν ὅλα ταὶ ὅπλα.

23-54. καὶ ἑώρα τῇ πολεμικής, καὶ σάββατον ἐφήσακεν.

καὶ σταυρόθησαν ὄντος ἐν καὶ ἐν ἐπὶ ἐφ᾽ ἐων τοὺς κακοθρῶν, ἅ ποτε ἐξ ἐχθρῶν ἢ ἐξ ἄριστων.

23-33. ἐκεῖ διατυπώσαν ὄντος καὶ τοὺς κακοθρῶν, ἅν μὲν ἐξ ἐχθρῶν ἢ ἐξ ἄριστων.

23-34. διατυπώσαν ἐκ τά Ἱράτια ὄντος ἔβαλεν κληρον.
13. εἰς δὲ τὶς τῶν κακούργην ἐκείνων ἀνείδησον αὐτοῦς λέγων ἡμῖν διὰ τὰ κακά ἐποίησαμεν οὕτω πεπόνθαμεν, οὕτως δὲ ὑστήρ γενόμενος τῶν ἀνθρώπων τῇ ἁλίκεσσει ὑμῖς;

14. καὶ ἤγανακτήσαντες ἔποιεσαν ἵνα μὴ σκελοκοπηθῇ, ὅπως βασανιζόμενος ἀποθάνῃ.

15. Ἡν δὲ μεσημβρία καὶ οκτῶς κατέσχε θόσαν τὴν ἱουδαίαν καὶ ἔποροι οὕτω καὶ ἤταν ὄντι νῦν ἠδὼς, ἐπειδὴ ἔτι ἔζην ἑγερτάται γὰρ αὐτοῖς, ἢλιον μὴ δύναι ἐπὶ πεπονευμένῳ.

16. καὶ τις ἁπλῶν εἶπεν· ποτὲσαν αὐτὸν χαλὴν μετὰ δέσους, καὶ κρατά-αντες ἐπότισσαν.

17. καὶ ἐπιλήψαν πάντα καὶ ἐπελείασαν κατὰ τῆς κεφαλῆς αὐτῶν τὰ ἀμαρτήματα.

18. περιῆρχαντο δὲ πολλοὶ μετὰ λύχνων νουεύοντες διὶ νῦς ἑστιν, καὶ ἐπέσοντο.

19. καὶ ὁ κύριος ἀνεβήσατο λέγων· ἢ δύναμίς μου, ἢ δύναμίς μου, κατελειψάς με, καὶ εἰπὼν ἀνελήθης.

20. καὶ ἁπλῆς τῆς ἄρας διήρης τὸ καταπέτασμα τοῦ ναοῦ τῆς ἱεροουσα-λῆμ εἰς δύο,

21. καὶ τότε ἀνέσασαν τοὺς ἡλιούς ἀπὸ τῶν χειρῶν του κυρίου καὶ ἠθάθαν αὐτῶν ἐπὶ τῆς γῆς, καὶ ἦν πάσα ἐσεβεθεὶ καὶ φόβος μέτας ἐγέν-ετο.

22. τότε ἡλιος ἐλαμμε, καὶ εὐρέθη ἀρα ἑνάτη,

23. ἐχάρησαν δὲ οἱ ἱουδαῖοι καὶ δειάκασα τῇ ἱστίᾳ τὸ σῶμα αὐτοῦ, ἵνα αὐτὸ ἠθάν, ἐπειδὴ θεοσάμενος ἵνα ὁ αἵ μαθῆ ἐποίησεν.

24. λαβὼν δὲ τὸν κύριον ἠλουσε καὶ ἐνεβλάθες σινδόν καὶ εἰσῆγαγεν εἰς ἑτέρων τόπων καλούμενον κήπον ἱστίᾳ.

25. τότε οἱ ἱουδαῖοι καὶ οἱ πρεσβύτεροι καὶ λεπές ἱδόντες οἴνον κακῶν οἴποτε ἐπαύξαν τόπος, ἀρά ὁ πράσαντα καὶ λέγεις· οὐαὶ ταῖς ἀμαρτίαις ἡμῶν, ἤττισεν καὶ κρισες καὶ τὸ τέλος ἱεροουσαλῆμ.
27-45. ἀνὴ ἐν ἔκτης ἀρας οὖντος ἐγένετο ἔπι πᾶσαν τὴν γὰρ ἄρας ἐνάτης.

27-34. Ξένων οὖν τις πρῶτον ὑπήντησεν κολάζες μειναναίον, εἰς ἐπὶ οὖν καὶ λαβῶν αὐτὴν τὸν πλῆσας τε δέους καὶ — ἐπίστικεν οὖν τῷ.

27-46. ἐξοίκησεν ὅποιος εὐνδὴ μεγάλη λέγε τὸν τε καὶ θεὸν μου· δεύτερον τοῖς με ἐγκατελθεῖς

27-52. τὸ καταπέπταμον τοῦ ναοῦ ἐστὶν ἐνὲκ θεοῦ καὶ ἐνεσθιασμένος ἐνεσθιάσθη, καὶ τῇ ἑωράσθη,

19-41. ἂν ἐν τῷ τόπῳ ὑπο ἐς τους ὑπο τὸν κῆπος, καὶ ἐν τῷ κῆπῳ μνημείόν καὶ νὸν, ἐν ὑ αἰσθήσεων τεθειμένος.

27-59. καὶ λαβὼν τὸ σῶμα ὁ ἱερατὴς ἑνετέλληκεν οὗτος ἐν τῷ καθορθίᾳ καθαρσίᾳ, εἰς καὶ ἐθέρμανον αὐτὸ ἐν τῷ καὶ καθαρσίῳ μνημείῳ,
15-33. καὶ γενόμενος ἄρας ἔκτης οὐκός τος ἐγένετο ἐὰν ὅλην τὴν μεν ἅγιος ἄρας ἐνάτης.

15-36. δραμὼν δὲ τις γεμίσας σφόδρον ἰσχύς περιβελτεὶς κολάμψις ὠδύτιζεν ὁτάν, θαλάσση τοῖς ὑπηκόοις οὕτως ὀρθομένην ἐπηρέασεν

15-34. ἔβρασεν δὲ Ἰσοδος — — ὁ θεὸς οὐκ οὐκ θεὸς ἔστερος ὑπὲρ ὑπερθέληκεν; 
27. οὕτως ἂφελεφς φανῆν μεγάλην ἐξήλευσαν.
15-38. καὶ τὸ κατανεύσαμα τοῦ ναοῦ ἐσχάθη ἐις ὅποι ὁ ἄνωθεν ἅγιος κάτω.

15-45. εἴσαξατο δὲ τὸ κατανεύσαμα τοῦ ναοῦ μέσον.

15-46. καθὲλον οὕτως ἐνεύλησεν τῇ οἰκίῳ καὶ ἐθνὴν οὕτως ἐν μνήμοι ὁ ἄνω θεατηρομένων ἐξ πέτρας,
26. Εγα δὲ μετὰ τὸν ἑταρίμον αὐτὸν ἐλπιδομήν καὶ πεταμένοι κατὰ ὁδὸν εἰς τὴν ἥλιον καὶ ἐξητούμεθα. ἔγα τὸν ἀυρίον ἑβδόματα καὶ ἐξητούμεθα γὰρ ὑπ' αὐτῶν ἡς κακοὸρθοὶ καὶ ἐς τὸν ναὸν θέλοντες ἐμπήκοι. 27. ἔπι δὲ τουτοίς πάσιν ἐνποτεῦμεν καὶ ἐκαθεδήμεθα πενθοῦντες καὶ κλαοῦντες νυκτὸς καὶ ἡμέρας ἐς τοῦ σαββάτου. 28. Ευνοικήντες δὲ οἱ γραμματέως καὶ φοιτησαυτοὶ καὶ προσβύτεροι πρὸς ἀλλήλους ἀκούσαντες, ὅτι ὁ λαὸς ὅπας τοις τοῖς τοῖς ἐκείνῃ θυσίᾳ, ὅτι εἰ τῇ θυσίᾳ αὐτοῦ βοήθει τὰ τὰ μέγιστα οἰκεῖα γέτονεν, ἠδὲ οἶκες ἔδωκας ἄγαλμα ἑαυτοῦ. 29. ἐποροτόσαν οἱ προσβύτεροι καὶ θάνον πρὸς Πειλάτου δεδομοιν αὐτοῦ καὶ λέγοντες: 30. παράδοσι δὲν στρατιάσαστα ἤνα φυλάζωμεν τὸ μνήμα αὐτοῦ ἐπὶ τρεῖς ἡμέρας μήποτε ἐλέοντες οἱ μαθηταὶ αὐτοῦ κλέφωντες αὐτοῖν, καὶ ὑπολαβή ἦν λαὸς δτὶ έκ νεκρῶν ἀνέστη, καὶ ποιήσασιν ἡμῖν κακά. 31. δὲ Πειλάτος πολεμοῦν τόν κεντυρίαν μετὰ στρατιῶταν γυλάσας τὸν τάφον, καὶ οὖν αὐτοῖς θάνον προσβύτεροι καὶ γραμματεῖς ἔπι τὸ μνῆμα. 32. καὶ κυλίσαντες λίθον μέγαν μετὰ τὸν κεντυρίαν καὶ τῶν στρατιωτῶν ἤμοι πάντες οἱ ὄντες ἔκει ἔθαναν ἐπὶ τῇ θύρᾳ τοῦ μνήματος. 33. καὶ ἐπέχρισαν ἐντὸς σπατίδας καὶ οἰκητής ἐκεῖ θάνατες ἐφύλεσαν. 34. οἰκητὰς δὲ ἐνεμφάνισαν τοῦ σαββάτου ἔθανεν ὤχλος ἀπὸ Ἰερουσαλήμ καὶ τῆς περιχώρου, ἵνα τασσῆται τὸ ἀναμενόν ἐφορητουμένον. 35. ἦν δὲ νυκτὶ τῇ ἐπιθυμεῖκαν ἡ κυριακὴ γυλασοῦντα τῶν στρατιῶταν ἄνὴρ ὁδὸν κατὰ φρουρᾶν μετέλα ἐξέτασεν ἐν τῷ οὐρανῷ, 36. καὶ εἶδον ἄνοιχτὸν τὸν θάνον Ὀρόσι καὶ ὁ ἄνδρας καταλάβων ἠκέθυνεν ποὺς φέρτουσαν καὶ ἐγητάσαντας τῷ τάφῳ. 37. ὁ δὲ λίθος ἠκέθυνος ὁ θεμιθυμόνος ἐπὶ τῇ θύρᾳ ἀμαντό ἐντὸς κυλίσεως ἐδηλώσας πάρα μέρος, καὶ τῷ τάφῳ ὁ πάτορας τοῖς ἔνσωμεν οἵ νεανίκαι εἰσαύληοι. 38. καὶ στρατιῶτας ἔκαβαν καὶ ἐξετάζοι τοὺς κεντυρίαν καὶ
27-64. κέλευσον οὖν ἀφολισθήναι τὸν τάφον ἐώς τῆς τρίτης ἁμέρας, μὴ ποτὲ ἀλθέαν λές, οἱ μαθηταὶ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ Ηγέρετο ἀπὸ τῶν νεκρῶν.

27-65. Ἐξενομοί τε Ἰνδότου Ἐχετε κυσταθέντες ὁπότε ἀφολίσθωσον ὡς οἴδατε.

27-66. οἱ δὲ πορευόμενοι ἀφολίσθασιν τὸν τάφον.

27-68. σφαγίζομεν τὸν λίθον μετὰ τῆς κοσμοθέας.
23-47. ἦδεν δὲ ὁ ἑκατοντάρχης τῷ γενόμενον ἔδειξας τῷ θεῷ λέγας δὲ ἄντως ὁ ἀνθρώπος αὐτὸς δίκαιος ἐστιν.

23-54. καὶ οὖν ἐπέθεσαν δικαιοσύνη κατακολουθήσασι δὲ αἱ γυναῖκες.

24-4. ---- καὶ ἔδειξαν ἄνδρες δύο ἐπέστησαν αὐτοὺς ---- ----
39. ἐξητοιμάζενιν αὐτῶν δὲ εἴδων πάλιν ὁρᾶσιν ἔξελθόντας ἀπὸ τοῦ τάφου τρεῖς ἄνδρας, καὶ τοὺς ἀὔ τὸν ἔνα ὑπορρόθοις καὶ σταυρῷν ἀκολουθοῦντα αὐτοῖς.
40. καὶ τὰν μὲν δόο τὴν κεφαλὴν χωροῦσαν μέχρι τοῦ σύρανος,
41. καὶ πενήνθη ἦκοιον ἐκ τῶν σύρανου λεγοῦσα· ἔκθερας τοῖς κοιμώμενοις;
42. καὶ ὑπακοὺ ἔκοψεν ἀπὸ τοῦ σταυροῦ, ὅτι νῦν.
43. συνεκκείνοντο σύν ἀληθείας ἐκέννοι καὶ ἐνθάνται σωτὰ τῷ Πειλίττῳ.
44. καὶ ἤτι διανοομένων αὐτῶν φαίνονται πάλιν ἀνοιχθέντες οἱ σύρανοι καὶ συνέργας τις κατελθὼν καὶ εἰσελθὼν εἰς τὸ μνῆμα.
45. τούτο ἑδύνεται οἱ περὶ τῶν κεντυρίων νυκτὸς ἔσοψαν νῦνς Πειλίττον ὀφθέντες τὸν τάφον δὲ ἐξύλοσσον καὶ ἐπηγήνοντο πάντα ἀπερ εἰδὼν ὀρθομελώντες μετάφας καὶ λέγοντες· ὀλθῆς υἱὸς ὑπὸ τὸν θεόν.
46. ἀποκριθεὶς δέ Πειλίττος Ἑψη· ἔγε καθαρεύει τοῦ αἰματος τοῦ υἱόν τοῦ θεοῦ, ὅμως ὑπὸ τοῦτο ἔδοξεν.
47. εἶτα προσελθόντες πάντες ἠθένοντο αὐτοὶ καὶ παρεξάλλους καλέσαν τοῦ κεντυρίων καὶ τοῖς ἀστρατίασας ὑπὲρν εἰπείγα εἰδὼν·
48. ὑμηθέρει γὰρ, φασίν, ἢμῖν δηλήσαι μεγίστην ἀμαρτίαν ἐμπρόσθεν τοῦ θεοῦ καὶ μὴ ἐμπεσέν ἐς χεῖρας τοῦ λαοῦ τῶν ἱουδαίων καὶ λιθαρθήσαι.
49. ἐκέλευσεν σὺν δὲ Πειλίττος τῷ κεντυρίων καὶ τοῖς ἀστρατίασαι ὑπὲρν εἰπείν.
50. ὁρέθου ὑπὸ τῆς κυκλικῆς Ναρίαμ ἡ Κυριακὴν μαθητρία τοῦ κυρίου (φθοροῦδὸς ἐν τοὺς ἱουδαίοις), ἐπειδὴ ἐγκλητον ὑπὸ τῆς δροτῆς, οὐκ ἐκοπίασεν ἐπὶ τὸν μνήματι τοῦ κυρίου ὧν ἐδίδοσαν ποσὶν αἱ γυναῖκες ἐπὶ τοὺς ἀποθελοσκουσι καὶ τοῖς ἀγαπωμένοις αὐτοῖς.
51. ληφθείς δὲ τῆς φίλας ἠλθε ἐπὶ τὸ μνήματον ὅπου ἦν τεθένες.
52. καὶ ἐγκυμονότοι μὴ ἔδωκαν αὐτῶς ἡ ἱουδαίοι καὶ ἠλεγοῦν· εἴ καὶ μὴ
28-2. δημιούργησε γάρ Κυρίου καταβας αὐτοῦ και προσελήφθη ἀπεκάλυται τον λίθον —

28-24. ο ἐκ ἐκκαθαρώσεως καὶ αἰ ἰκτορίας ὁ ποιήθησαν σμόρα, καὶ ἔδωκαν τος Ἀληθείας θεοῦ μίας ἐν ὅσοις.

28-24. ὁ Πειλάτος — — λέγων Ἀλωνὸς εἰμι ἀντὶ τοῦ αἵματος τούτου.

28-1. τῇ ἐκ μία τῶν σοφατῶν Μαρία ἡ Ναγαθαληνή ἐρχεται πρωί σκοτίας ἐπὶ ἐδώτη τοῦ κυρίου θεοῦ.
15-3. ὁ κεντρίσμι — — — εἶπεν ἄλλης οὗτος ὁ ἀνθρώπος μίας θεοῦ ἱεράς ἱεροῦ.

18-38. τῇ ἑλεοχρίστῃ — — — εἶπεν ἄλλης ἀνθρώπος μίας θεοῦ ἱεράς ἱεροῦ.

16-2. καὶ λίαν ἠκούσω τῇ μιᾷ τῶν σοφῶν ἀνθρώπων ἐρχομοί ἐπὶ τὸ μνημείον ἀνατείλατες ἐν τῷ νυμφῷ ἰδίαν — — — αὐτὸς τοῦ ἴδιου.

18-1. Η Αἰαδὴ ἡ Παγαντήρη καὶ Ἡλιά αὐτοῦ ἱεροκράτους καὶ Σαλάρη ἡ γαρθησαν ἀνατείλατες ἢ — — — αὐτοῦ τοῦ ἴδιου.

24-1. Ἐν ἑλεοχρίστῃ — — — ἠκούσω τῇ μιᾷ τῶν σοφῶν ἀνθρώπων ἐρχομοί ἐπὶ τὸ μνημείον ἀνατείλατες ἐν τῷ νυμφῷ ἰδίαν — — — αὐτὸς τοῦ ἴδιου.
1. Τής δὲ ὅποικλισίας ἡμών καὶ τὸν λίθον τὸν τιθέντα ἐπὶ τῆς θύρας τοῦ μνηστείου, ίνα εἰσελθόνται παρακαθεσθῶμεν αὑτὰ καὶ ποιησόμεθα τὰ ὑπελάβοινεν,

54. μέτας γὰρ ἐὰν ὁ λίθος, καὶ ποιοῦμεθα, μὴ τις ἡμῶς ἔδη, καὶ εἰ μὴ δυνάμεθα, κἂν ἐπὶ τῆς θύρας βάλωμεν ἐκ σέροιμεν εἰς ἀναμμούναν αὐτοῦ, κλαδόμοιμεν καὶ κοιμῶμεθα ἔως ἐλθόμεθα εἰς τὸν οἶκον ἡμῶν.

55. καὶ ὑπελαβοῦσιν εὕρον τὸν τάφον ἄνεφυγόνον καὶ παρασκευάζοντι παρα-κτισμοῦν ἢκεῖ καὶ ἱρατιν ἢκεῖ τινὰ νεοχρισόν καθεξήμονον ἐν μέσῳ τοῦ τάφου ἱρατον καὶ περιέμεθαν εὐπόλων λαμπρότατην, δότες ἕφι αὐτάς.

56. τῇ ἡλικίᾳ; τίνω ξηπείτη; μὴ τὸν σταυρωθέντο ἢκεῖνον; ἀνέστη καὶ ἀνέθλεθαν· εἰ δὲ μὴ πιστεύετε, παρακύψατε καὶ θάτε τὸν τάφον ἐνθά ἢκεῖ-το, ὅτι οὐκ ἔστιν, ἀνέστη γὰρ καὶ ἀνέθλεθαν ἢκεῖ δεδε ἀπεστάλη.

57. τότε αἱ γυναῖκες φοβηθήσασι ἄγωνον·

58. ἃν δὲ τελευταία ἡμέρα τῶν ἄμων, καὶ πολλοὶ τίνες ἔδοξοντο ὑποστρέφοντες εἰς τοὺς οἶκους αὐτῶν τῆς ἑορτῆς ναυσιμένης.

59. ἡμεῖς δὲ οἱ δάκεα μαθηταὶ τοῦ κυρίου ἐκλάσημεν καὶ ἐξυπομεθα καὶ ἐκεῖος λυποῦμενος ἐδὼ τὸ συμβάδ ἀπελάθη εἰς τῶν οἰκῶν αὐτῶν.

60. ἐτῶ δὲ ζύμον Πέτρος καὶ Ἄνδρέας καὶ θεληστὴς ήμῶν τὸ λίθον ἀνήλθομεν εἰς τὴν θάλασσαν καὶ ἐν οὐν ἡμῶς Λευετος δοῦ Ἀλφαίου ἄν κόρους· · · · ·
20-15. λέγει αὐτῇ Ἰπποθῆς ἓνας, τί κλασεῖς; τίνα Ζητεῖς;

20-10. ἀπήλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταὶ.

21-3. λέγει αὐτοῖς Σίμων Πέτρος ἢπείρῳ ὀλιγεῖειν λέγουσιν αὐτῷ ἔρχομεν καὶ ἡμέρας οὖν οὐδὲν.

28-6. οὐκ ἔστιν ἱερό, ἥγεθεν γὰρ

28-8. καὶ ἀπελθοῦσαν ταχὺ ἀπὸ τοῦ μνημείου μετὰ τοῦ ἱεροῦ — —
16-3. — — τις ὅπως ἡμέρας ἄκη τὰ ὄνειρα — —;

16-4. ἢ γὰρ μεγάς ὁμόροια.

16-5. καὶ ἐκεῖ οὕτως ἔστη στὸν ἐπανίσκον καθήμενον ἐκ τοῖς δεξιοῖς περιπερικαμένον στολὴν λευκὴν,

16-6. ἠγέρθη, οὐκ ἔστιν ἄστρον ὁ ἄγιος ὁ ἅγιος ὁ ἀγαθόν;

16-8. — — ἔτυμων ἀνὶ τοῦ μνημείου ἔστε ὁ ἀστάς τρόμος καὶ ἐκατοστοῖς.

16-10. ἐκείνη πορευθέσαι ἀπῆλθεν τοῖς ἐν ἄστρον τενομένων πενθοῦσι καὶ κλοιοῦσιν;

2.-14. εἶδεν Ἐρεμίν τὸν τοῦ Αἰλαρίου.
THE PROBABLE RELATION OF PETER'S,

TO THE OTHER GOSPELS AS DETERMINED

BY A STUDY OF THE TEXT OF THE FRAGMENT.
The Probable Relation of Peter's, to the other Gospels as Determined by a Study of the Text of the Fragment.

In this brief study, we shall attempt to prove the following:

**Peter did not write the fragment.**
1. The attitude of modern critics.
2. The vocabulary.
3. The style.
4. The subject matter.

**The fragment is not a compilation from the canonical gospels.**
1. The order of events is changed from canonical accounts.
2. None of the passages with parallels in the canon, are exact copies.
3. Were it a compilation, some incidents would very likely have been mentioned, to which, as the account stands, no attention is paid.
4. There are twenty-two of the sixty verses of the fragment that have no parallel in word or thought, in the canonical gospels.

**The fragment was written by an enemy of the Jews, was based on the canonical gospels and was composed to sustain a theological dogma.**
1. An enemy of the Jews was the author.
2. The writing is based principally upon John's account.
3. The Synoptists are freely used.
4. The writer was a Docetist.
It is with gladness and eagerness that we greet the announced discovery of any material which increases our knowledge of the origins of Christianity. The scholarship of to-day is seeking sources. When, in the winter of 1886-87, the French Archeological Mission at Cairo, took from their hiding place, a tomb in Akhám, in Upper Egypt, thirty leaves of a vellum manuscript containing fragments of the Book of Enoch, the Gospel of Peter and the Apocalypse of Peter, it brought to the light valuable accessions to the list of known documents of the early Christian Era, and when M.Bouriant in November, 1892 edited the text and gave it to the world, the hearts of scholars rejoiced. With a like seeking of joy, though more intense, we now begin the examination of the little fragment of what probably existed in the second century as the "Gospel According to Peter".

**PETER DID NOT WRITE THE FRAGMENT.**

People of little importance and ability seek notoriety by becoming parasites on the reputation and prestige of leaders. It is strange that we have in our canon no more from the pen of the great Apostle Peter and this very fact has afforded the imposter a fine opportunity to palm off his products upon the simple-hearted, faithful believers. Notwithstanding all of it's internal claims to Petrine authorship (v.50, Now I, Simon Peter and Andrew -- -- ) there are reasons for not accepting it's assertion.

1. The attitude of modern critics.

If there were tenable grounds on which to base arguments for the Petrine authorship of the writing, there would certainly be champions of those reasons among the many students of manuscripts who weigh carefully all evidence both internal and external. Yet among all the writers on this fragment there is no one who defends the author in his bold assertion; not even a destructive critic, who, with all his anxiety to weaken our belief in the obsequiously accepted canon, had enough courage to take up his pen in defense of the author's position.
2. Vocabulary.

The language used does not compare favorably with what is known of Peter's stock of words. In the epistles of Peter there are many classical words such as used by Plato, Plutarch, Philo, Strabo, Pindar, Hesiod, Lucian and others. Peter's vocabulary, as Chase says, "Is a full one, including as it does words representing the several strata of the language, -- yet none of the words are affected or odd". There are only four words in the fragment not found in the N.T. canon, ἀποκαταπαύσα (41), ἐνεργοῦσα (43), ἑαυτοῦσσα (44), and μεθηρία (50), none of which may be called classical; in fact, all the phrases and words of the writing are common-place and simple. Had Peter written the life of Christ, would he not have used, at least, occasional words and phrases that would compare favorably with those used in his epistles?

3. The style.

Peter's style in the epistles, beyond doubt written by him, is much as we might expect, full of vivacity, revealing strong character, warm affection and assured conviction. His impetuosity and recklessness of early years is softened by years of service. This gentleness and calmness of nature is shown in the sermon of Acts 2, after the pentecostal baptism of the Holy Spirit. In his letters Peter speaks with authority and yet, with humility.

How great in the contrast of style between that of the epistles and that of the fragment! In the latter, life is wanting, a strong well defined character is not evident, a warm affection can not be seen and signs of a deep conviction are sought in vain. Humility of spirit is not manifest and where authoritative statements are made, it is in an arrogant manner. On the subject of the Christ, from whom Peter had received so much and for whom he suffered, he would surely have written with as much vivacity and humility as when writing his epistles.

4. The subject matter.

There are several extravagant statements inconsistent with the authentic accounts. For example notice the following: "wishing to burn the temple", v. 26. "being all together -- -- -- they, with the help of centurions and soldiers, rolled a huge stone", v. 33. "the stone which was put on the door of itself rolled and moved away", v. 37. "they again beheld three men coming out of the tomb and the two
were supporting the one and a cross followed them and the heads of
the two men extended up to Heaven but the head of that which was led
by them reached above the Heavens and they heard a voice from the
Heaven saying "Hast thou preached to them who sleep?" and a reply was
heard from the cross "Yes". v.39-41. Would the Apostle Peter have
strayed so far from the facts in the case?

There is abundant proof that the writer of the fragment was not
only not a Jew himself but was an extremist in his hatred of the Jews.
Peter was not only a Jew but it is reasonable to suppose that in his
references to him he would have used less bitter language, such that
they might be won over rather than antagonized.

In v.35 of the fragment the "Lord's Day" (α κυριακή) is freely
used. This is contrary to N.T. practice for the word appears only once
in the canon, Rev.1:10. In "The Teaching of the Twelve Apostles" we
probably find the earliest application of this term, such as to indi­
cate it's popular employment. The use then of this name (α κυριακή)
leads us to set a date for the fragment long after Peter's death.

If Peter wrote this, why does he not speak of his early visit to
the tomb which John mentions? The omission can not be a result of
his timidity, judging from the way the author uses the personal pro­
noun in the last verse.

Eusebius, in his " Ecclesiastical History" remarks about Seraphion
writing a tract against the "Gospel of Peter" which was in circulation
at Rhossus, a little town of Cilicia. This is probably the only di­
rect reference of that century we have to the "gospel". Is it not
preposterous to think that a life of Christ written by the Great
Apostle Peter could be lost and not be used by the early fathers and
the Church in general of the first centuries?

Thus it seems that the only argument that can be produced to prove
that Peter wrote the "gospel" is the bold assertion of the pseudo-
Peter in v.60.

THE FRAGMENT IS NOT A COMPILATION FROM THE CANONICAL GOSPELS.

At first reading it may seem that the author of the fragment has
taken incidents from the different gospels and arranged them to suit
his own ideas of the case yet confining himself quite closely to the
accepted records; but upon careful examination there is evidence that
such is not the case.

1. The order of events is changed from the canonical accounts.

In the fragment, Joseph appears upon the scene before the crucifixion (v.3) while in all the canonical accounts, he comes after Jesus is dead and requests the body. According to the fragment it was after the resurrection that Pilate said "I am free from the blood of the Son of God" (v.46) while the only canonical writer (Mt.27:24) who records a similar statement places it just after the trial and before the crucifixion. Were this a compilation it is difficult to see how such errors in the order of events given, would be allowed. If the gospels were before the writer at the time of composition he certainly would have tried to make an accurate reproduction.

2. None of the passages, with parallels in the canon, are exact copies. In fact there is not even one complete sentence in the whole fragment that has it's exact counterpart in any canonical passage. The following bear a close resemblance, the closest to be found, to their corresponding passages but in each case some difference is manifest.

a. καὶ σάθρηκεν ἐν Ἰερουσαλήμ, καὶ καὶ σάθρηκεν ἐν Ἰερουσαλήμ, Luke 23:54. The verb form in this case is different.

b. καὶ ἐγὼ ἦν ἄρον ἐσεισθήν, καὶ ἦν ἄρον ἐσεισθήν, Mt. 27:51. In the first the writer has ἦν ἄρον while Matthew omits ἄρον.

c. καὶ ἐνείλησεν εἰνδόν, καὶ καὶ ἐνείλησεν εἰνδόν, Matthew 15:46. Matthew here has ἐν movable and the article τῇ.

d. μήπωτε ἐλάβοντες, καὶ μήπωτε ἐλάβοντες νῦν κλέψωσιν αὐτόν, v. 30 and Mt. 27:64 where we have the same except that αὐτόν is omitted.

e. ἄληθες νῦν ἐκ τῆς θεοῦ, καὶ ἄληθες νῦν ἐκ τῆς θεοῦ, Mt. 27:54. In the latter there is a slightly different arrangement of the words and the addition of ὥστε.

There are many places, at least fifteen, more, in which there is a close parallelism of thought, for example, the fragment says, v.56. ὃτι οὐκ ἔστιν ἀνέστη ἥδε, Mt. says 22:16, ὃκ ἔστιν ἦδε, ἀγέρηθεν ἥδε, Mk. says 18:8, ἀγέρηθεν, οὐκ ἔστιν ἦδε and Luke says 24:16, ὃκ ἔστιν ἦδε, ἀλλὰ ἀγέρηθεν. The differences are sufficient to disprove the compilation theory.

Many words exactly the same appear in both the fragment and the accepted gospels and also a large number of phrases but this is to be expected. It would be difficult for any two authors to write upon
like subjects without using similar and generally some of the same phrases and many identical words.

It is strange indeed, if one keep in mind the compilation theory, that there are in the fragment, when compared with the gospels as a whole, fewer likenesses than in the gospels themselves when compared with one another. Is it not therefore evident that the fragment can not possibly have been a compilation? How could one have compiled from the gospel accounts and not even have one sentence in his production like some sentence in the material from which he chose?

3. Were it a compilation some incidents would very likely have been mentioned, to which, as the account stands, no attention is paid. There are in the authentic gospel accounts, seven utterances which Jesus made upon the cross. Not one of these is mentioned. The nearest approach to the gospel account is in v. 19. According to the fragment, Jesus says "My power, my power, thou hast abandoned me"; a statement which bears some resemblance to the ory recorded in Mt.27:46 and Mk. 15:34, "My God, my God, why hast thou forsaken me?" The meaning however is quite different. In Mt.27:52 are these words"The tombs were opened and many bodies of the saints: that had fallen asleep were raised and coming forth out of the tomb after His resurrection, they entered into the holy city and appeared to many". This event is unique and worthy of the attention of a compiler. One in arranging a treatise from accounts containing the above would certainly have made some reference to them, at least, to some of the utterances of the Savior as He hung upon the cross.

4. Twenty-two of the sixty verses of the fragment have no parallel, either of word or thought, in the canonical gospels. Nine of the verses cast reflections on the Jews. A few are details of little importance and some, for example v.36-42, are devoted to the presentation of an incident incompatible with the accepted gospel accounts. Here we have a description of incidents of the resurrection. The Heavens open, two men with a great light appear, the huge stone which required the strength of many men to put in position, rolls away of itself. The two men enter. Soon three men emerge from the tomb, two supporting the third and a cross following them. The heads of the two men extend Heaven-high but the head of the other reaches still higher! A voice sounds from Heaven,"Hast thou preached to them who sleep?" and the cross replies "Yes!"

27.
It is difficult to understand how a compiler of the record of a given incident would give up more than one third of his space to extraneous matter. It is fair then to conclude that this fragment is not a compilation from the four canonical gospels; the order of events is not in harmony with them; no passages have exact parallels in word and arrangement; important data is passed by unnoticed and more than one third of the fragment has absolutely no direct connection with the accepted gospel accounts.

The fragment was written by an enemy of the Jews, was based on the canonical gospels and was composed to sustain a theological dogma.

1. An enemy of the Jews was the author.

In the story, no opportunity to cast reflections upon the Jews is lost. In the first sentence of the fragment they are mentioned. We do not know the preceding discussion but evidently this statement is a reflection. They did not wash their hands. The second paragraph is wholly given up to a treatment of the indignities heaped upon Christ by them. In the gospels the soldiers are participants in the insults offered but here all the odium is cast upon the Jews. The sixth verse, of which we have no parallel in thought or word in the accepted gospels, is severe in its emphasis of the Jewish abuse of Jesus. "Now they took the Lord a runnin', went we have control over Him". The following passages also show signs of a rank hatred toward the Hebrews. v. 23, "But the Jews rejoiced"; The shining of the sun gave evidence to them of their victory; v. 26, "We concealed ourselves, for we were hunted by them as malefactors and wishing to burn the temple": v. 43, "For it is expedient for us to be guilty of the greatest sin before God rather than to fall into the hands of the people of the Jews and be stoned", that is, the greatest sin before God is to be preferred to the physical suffering and other torture consequent upon a Jewish stoning; v. 50, "Mary Magdalene, fearful on account of the Jews, since they were inflamed with anger, was afraid to approach Jesus' tomb to pay her respects to the departed": v. 52, "and they were fearful lest the Jews might see them".

It is a significant fact that nine of the twenty-two verses of the fragment which have no parallel in word or thought in the canonical gospels, evince an animosity against the Jewish people. These
passages are conclusive evidence of a bitter prejudice on the part of the writer against the Hebrews. He has gone out of his way to cast reflections upon these children of Abraham.

2. The writing is based principally upon John's account.

It has been shown that the fragment is not a compilation or re-editing of the gospel accounts. While this is true, it is not difficult to see that the writer, although not confining himself to the exact words or thought of the gospels, nevertheless has freely taken material from them. Aside from what he obtained from a prejudiced mind and fertile imagination, all of his statements may be traced to parts of the gospel records.

There are certain matters of detail which the pseudo-Peter mentions that are recorded by John alone. It is also noticeable that the author of this fragment, with the exception of one insignificant item has the same sequence of events as has John. In v.6 indications are strong that Jesus himself bore His cross. John, who is silent upon the matter, is the only writer who does not assert that Simon of Cyrene bore the cross. The statement "They placed Him upon a seat of judgement" v.7, may have come from considering the verb in 19:13 as transitive. At least the ideas of the two passages are related.

John's phrase "and they scourged Him" 19:1, bears a close resemblance to v.9, "others kept scourging Him". The other writers speak of similar treatment but John alone speaks of "scourging". It is not difficult to see a close relation between John's statement "Jesus in the midst" 19:13, and that of the fragment v.10 "Lord in their midst" or "between them". The other writers present the same thought but in quite different terms. John alone mentions breaking the legs of the malefactors, 19:31f. The writer of the fragment probably arranged the story to suit his own fancy but in v.14 he also calls attention to "breaking the legs" of one malefactor. In both John's account and the fragment there are two references to stooping. This idea is not advanced by the Synoptists. The fragment says "and they _____ stooped along there" v.55 and in v.56 "stoop aside and see" while John, referring to Peter, has 20:5, "and stooping and looking in" and in 20:11 speaking of Mary, "so, as she wept, she stooped and looked into the tomb". When the writer of the fragment has finished his story of the crucifixion in v.50 he says, "Now I, Simon Peter and Andrew, my brother taking our nets, went away to the sea". In the appendix to John's
dostel, when he has finished the story of the crucifixion and the incidents related thereto, 21:3, he says "Simon Peter saith unto them, I go a fishing. They say unto him, we also come with thee. They went forth and entered into the boat". John alone of the gospel writers mentions this fishing trip. It is significant that both the writer of the fragment and John bring in the incident after the main narrative is finished and that both use the same title of Peter, "Simon Peter". There may be other details in which the fragment and John's gospel are alike but inasmuch as there is no such resemblance in the fragment to the synoptic gospels, these are sufficient to show that the false Peter was probably most familiar with John's account and that upon it he based his story of Jesus.

3. The Synoptists are freely used.

From Matthew some matters of circumstance are taken but the relation is not so close nor is the sequence of events as nearly in harmony as in the case of John. The washing of hands of v. 1 in the fragment no doubt came from Mt. 27:24 where Pilate is described as washing his hands. The earthquake and rending of rocks mentioned in v. 31 of the fragment is much like Matthew's statement, 27:51 "the earth did quake and the rocks were rent". Matthew alone mentions the guarding and sealing of the tomb, 27:66ff. The fragment v. 29-33, with some slight deviations presents about the same thought. The coming of the angel, 28:2, probably gave the false Peter the thought "a certain man came down and entered the grave". Pilate according to v. 46 of the fragment says "I am free from the blood of this righteous man, see ye to it". Thus it is easily seen that much attention is paid to Matthew's account.

Mark's gospel is probably used in v. 53-55, for those statements resemble closely Mk. 16:3-5. Besides it is possible that the writer of the fragment gets his "Levi, the son of Alpheus" from Mk. 2:14 where the same words are found.

But few references are made to Luke's gospel. In v. 5 of the fragment, the statement "the sabbath drew on" as mentioned before, is quite likely from Lk. 23:54. The "smiling of the breasts" Lk. 23:49 compares favorably with v. 35 of the fragment, "began to beat upon their breasts". The words of the centurion Lk. 23:47 may have given
rise to the statement in v.39 of the fragment. "Behold what a Just One He is," while the two men of v.38 probably grew out of Luke's statement, Matt. 24:40, "Behold two men stood by them in dazzling apparel."

Although not used so extensively as John, the Synoptists receive attention and one of them, Matthew, is quoted most freely. The accounts of Mark and Luke are used only in a few instances, the references to Luke being matters of little importance.

4. The writer was a Docetist.

Docetism, from δοκείς, was one of the earliest and most troublesome heresies with which the church had to contend. The Docetists acknowledged the Divinity of Christ but put in the background His human nature. They argued that His humanity was nothing more than an "appearance." Some said that He was not crucified but that another was and it seemed like Christ. According to their theory Jesus did not suffer nor move about but "appeared" as a man.

The writer of the fragment seems to purposely omit any references to the sayings of Jesus on the cross which show His humanity. No reference is made to His conversation with His mother, Mary. Nor is there any mention of the shaming of Christ, with according to the Docetist's theory, descended upon Him when God said, "Thou hast sinned."

The writer and the author of the fragment undoubtedly reveal His human nature. John, the writer most closely following the author of the fragment in his conversations with His Heavenly Father, also says, "Behold thy mother." His statement is made, beyond doubt, to explain His words of one of the soldiers, with a spear pierced His side, "straitway there issued blood and water," 19:34, an unmistakable evidence of Christ's physical existence.

The writer of the fragment seems to purposely omit any references to the sayings of Jesus on the cross which show His humanity. No reference is made to His conversation with His mother, Mary. Nor is there any mention of the shaming of Christ, with according to the Docetist's theory, descended upon Him when God said, "Thou hast sinned."

According to their theory Jesus did not suffer nor move about but "appeared" as a man. Why did He keep silent? In one of the references from a certain prophet, or some other, it was said, "I thirst." This statement is made, beyond doubt, to explain His words of one of the soldiers, with a spear pierced His side, "straitway there issued blood and water," 19:34, an unmistakable evidence of Christ's physical existence.
In the light of history and the enthusiasm of this class of heretics of the first centuries, we can easily ascribe a reason for such a writing and from the text of the fragment itself see the unmistakable finger-prints of an ardent supporter of the Docetic theory.

With an open mind and with conscientious effort the probable relation of the fragment to the canonical gospels has been sought and we are convinced from the evidence above given; that Peter never wrote it; that it is not a compilation of the Gospels' story but that it was written by an enemy of the Jews, one who wished to defend and advance Docetism.

We regret that more of the pseudo-Petrine gospel has not been found and we expectantly await its discovery and also that of many other similar documents which will shed much light upon the life and the belief of the early Christian Church.