Summer 6-1904

A Thesis on the Fragment of the Gospel of Peter

Verle Wilson Blair
Butler University

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

Part of the Biblical Studies Commons

Recommended Citation
http://digitalcommons.butler.edu/mantheses/23

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 omacisaaj@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.
In verse 19, pages 9 and 13, the following phrase is omitted:

χερσακομοενων ὑπ' οὕτων ἑπερβαίνουσαν τεῦχ εἰρηνοῦ,
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.
A BIBLIOGRAPHY.
BIBLIOGRAPHY.

Magazine Articles.

Biblical World, 1:38.
Academy, 44:275.
American Catholic Quarterly, 18:318.
Church Quarterly, 36:225.
Academy, (The Origin) 44:91.
Athanaeus, (The Additions) 1:655.
Nineteenth Century, June'93, 910.
Nineteenth Century, Oct.'93, 1642.
Contemporary Review, Aug.'93, 127.
Expositor, Jan.'92, 56.
Review of the Churches, 3:162.
Expositor, Jan.'93, 1.
Methodist Times, Jan.'93, 1.
New World, 3:690.
Academy, 45:411.

Lectures.

Lecture, London, 1892.
Lecture, London, 1892.

Books.

The Newly Discovered Gospel of St. Peter, J. Rendel Harris.
Das Bruchstück des Evangeliums des Petrus, von Shubert.
Die Composition des pseudopetrischen Evangelienfragments, Editions of the Text, Bouriant, Lods, Robinson, 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.

Τ[Ε]ν ὅπειροι τῶν ἀδελφῶν ἐνίκατο τὸς κυρίως αὐτῶν Ἦμων ὁ ἄγιος Πετρὸς ἐν ἔνας ἡμέρας, δι' οὗ τῶν κοινῶν αὐτῶν καὶ [μὴ] ἀληθεύσατο νύσσω αὐτῶν ἐνεργεῖα τοῦ Πετρός, 2. καὶ τότε κυρίως ἦλθε: Ἦμων δὲ βασιλεὺς παρ' ἄλλης ἦσαν τῶν κύριων αὐτῶν, διὶ ὅπειρον ἐκέλευσε ὡς τά ποστήματα αὐτῶν ποτίσας ταύτα ποτίσατε. 3. ἦσαν δὲ ἐν τήτη τῆς ἡλίως ἔλεγεν Πετρός αὐτῶν καὶ τοῦ κυρίου καὶ εἶδες ὅτι σταυροῦσαν αὐτῶν ἠλέησαν ὁ πρὸς τὸν Πετρόν καὶ ἠπαύγα ἄλλο τὸ ὁμό τοῦ κυρίου πρὸς ταῦτα. 4. καὶ ὁ Πετρός πέμψας ὑμῖν ἠράνθη ἄλλα αὐτῶ τὸ σῶμα, 5. καὶ ὁ Ἰησοῦς ἔστη αὐτοῦ Πελαίτε, εἰ καὶ μὴ τις αὐτῶν ἦττει, ἤμεθε αὐτῶν ἐσθήτων (ἐνεκαὶ εἶδον) ἐπιφάνειας, γέγορων γὰρ ἐν τῇ νυκτὶ, ἔλεγεν ἡμῖν ἐπὶ περιομομένης πρὸς μνήμης τῶν δόξων τῆς ἑορτῆς αὐτῶν.

6. Οἱ δὲ λαβόντες τὸν κύριον Ἰησοῦν αὐτῶν τρέχοντές καὶ ἠλεγον σύμφωνα τὸν ὑόν τοῦ θεοῦ ἠξούσιαν αὐτῶν ἑσχήκετες, 7. καὶ πορρῶς ἀνέφθην ἔκάθησαν αὐτῶν ἐπὶ καθάδροις κρύσσεις λέγοντες···καθεξῆς ὁ κύριος, ἡ Βασιλείας Ἰσραήλ. 8. καὶ τοῖς αὐτῶν ἐνεργήσαν στέψον δὲ κνήμειν ἐπέκειν ἑαυτᾶς τῆς κεφαλῆς τοῦ κυρίου. 9. καὶ ἐπερπότα ἑστήκαν ἐνέπτυκαν αὐτῶ ταῖς δέσιν, καὶ ἄλλοι σταυρίζετε καὶ ἐράσισαν, ἐπερπότα καὶ ἐξεύρουν αὐτῶν καὶ τίνας αὐτῶν ἐμάθησαν λέγοντες···ταύτη τῇ τιμῇ ἐπιτίμησαν τὸν ὑόν τοῦ θεοῦ.

10. καὶ ἤγεγον ὡς κακοδρόμους καὶ ἠσταφάσαν ἐνα μέσον αὐτῶν τῶν κύριων, αὐτῶς δὲ ἐπέση μή μη δούναν ἔχων. 11. καὶ δε ἔρθεσαν τοῦ σταυρών ἐπέτρωσαν, διὶ αὐτῶς ἦττει ὁ βασιλεὺς τοῦ θεοῦ. 12. καὶ ἠσταφάσατο τὸ ἔνδυμα ἐμπροσθεν αὐτῶ διαμερίσαντο καὶ λαχώδων ἔβαλον ἐν αὐτῶς. 13. εἷς δὲ τῶν κακοδρόμων ἔκλεψεν αὐτῶς βίαν···μής δὲ τὰ κακά ἐπεικίσοντο μὴ πεινάθωμεν, ὁπότε δὲ σατρό γενόμενος τοῖς ἀνθρώποις ἐνήκεσαν ὡς, 14. καὶ ἀγονιστήριος ἐν αὐτῶς ἐκέλευσαν ἐνα μὴ σκελοκομηθῇ, ὡς βασανιζόμενος ἡμῶν.

15. Τὸν δὲ προσμυνῆσαι καὶ αὐτῶς κατέσχε ἡμῖν τῶν 'Ιουδαίων καὶ ἐθερμοθύμων καὶ ἠκατέρισαν ἡμῖν τὸν Ἰησοῦν, ἔστη αὐτῇ ἐξηγείς τῷ γάρ αὐτῶς, πρὸς τό ἐπομενέν ἐπὶ περιομομένης. 16. καὶ τός αὐτῶς πεπνυσάτο αὐτῶν κατὰ παρθένος τὴν θέσους καὶ κερύσσοντες ἐπόστιον.
17. καὶ ἐπλήρωσεν ὁ πόντο καὶ ἐτελείωσεν κατὰ τὰς κεφαλὰς αὐτῶν τὰ ἀφροτήτατα. 18. περιήχοντο δὲ πολλοὶ μετά λάθων νομίζοντες δὲν νὺς ἥσταν, καὶ ἐπέσανίτο. 19. καὶ ὁ κύριος ἀνεθάπασε λέγειν ὁ ἴδιομίσυ μου, ἡ ἴδιομίσυ μου, κατελείψας με, καὶ εἰπὼν ἀνελήφθην.

20. καὶ αὕτης τῆς ἄσος ὑπερήψε τὸ κατανέσσωμα τοῦ νικήτης τῆς ἱεροσολύμης εἰς ἄσο, 21. καὶ τότε ἀπῆσαν τοὺς ἱλους ἄπε τῶν κεφαλῶν τοῦ κυρίου καὶ ἔθηκαν αὐτῶν ἐπὶ τῆς τῆς, καὶ ἦρ γένος ἐνελάθη καὶ αἵμας μέγας ἐγένετο. 22. τότε ἤλεγχε χλωμα, καὶ εὐθυγράφε ἔρα ἐνατά, 23. ἔχιστην δὲ οἱ οἰκοδομοὶ καὶ διδάκται τῇ ἴσωσθε τὸ σώμα αὐτῶν, ἢν αὕτη ἐκχειρ, ἦπει θεοφάνεις Πν ἄσο ἀγαθά ἐπισήμη. 24. λαβὼν δὲ τὸν κύριον ἔλουσε καὶ ἐνεείλη συνόδου καὶ εἰσήγησαν εἰς ἐκείνον τὸν καλόνταν καπνὸν ἴσωσθε, 25. τότε οἱ οἰκοδομοὶ καὶ οἱ πρεσβύτεροι καὶ ἄρτοις ἰδίοντες αὐτῶν ἔγοναν, ἔφεστο κόπτοντας καὶ λέγειν· οὐδεὶς τῶν ἀφροτήταις ἤμνησαν, ἤγιον ἡ κρίσις καὶ τὸ τέλος ἱεροσολύμη.

26. „Εγὼ δὲ μετὰ τῶν ἑσταφρών μου ἐλυμονήθη καὶ τετρωμένοι κατὰ ἐξήνοιαν ἐκρυφθήσασθα· ἐκπονοομάθης γὰρ ὑπάτων ὡς κακοθυμοὶ καὶ ὡς τῶν ναὸν θαλόντες ἐμπρόσθει. 27. ἐπὶ δὲ τούτων πᾶσιν ἐγγονόσωμεν καὶ ἐκαθεσθείσαι πενθοῦστες καὶ κλαύοντες νυκτὸς καὶ ἠμέρας ἕως τοῦ σαβ-βάτου.

28. Συναχθήντες δὲ οἱ γραμματεῖς καὶ φορισαὶ καὶ πρεσβυτέροι πρὸς ἀλλήλους ἀκούσαντες, διτί ὁ λαὸς ἄσος γονατίζει καὶ κύπεται τὸ στήθος λέγοντες, διτί εἰς τὸ θανάτῳ αὕτως τοῦτο τὰ μέγιστα ομηρεῖ γέγονεν, ἔστε ὁδοῦν ἐξείσι ἐστίν. 29. ἐφοβήθησαν οἱ πρεσβύτεροι καὶ ἠλθὼν πρὸς Πειλάτον δεδημοῦν αὐτὸν καὶ λέγοντες· 30. παράδος ἦτοι στρατιῶτας ἢν υψάθουν τὸ μνήμα αὐτοῦ ἐπὶ τρεις ἡμέρας· μὴ διέθεται ἁμαρτοῖς αὐτὸν κλέψωσον αὐτῶν, καὶ ὑπολάβη ὁ λαὸς διὶ καὶ νεκρῶν ἄνεστι, καὶ ποιήσαμεν ἡμῖν κακὰ. 31. δὲ Πειλάτος παραδέδωκεν αὐτοῖς Πετρῶν τὸν κεντυρίαν μετὰ στρατιῶταν υψάθουν τὸν τάφον, καὶ οὖν αὐτοῖς ἠλθὼν πρεσβυτέροι καὶ γραμματεῖς ἐπὶ τὸ μνήμα, 32. καὶ κλαύοντες λέον μέχρι μετὰ τὸν κεντυρίαν καὶ τὸν στρατιωτήν διὸ πάντες οἱ οὖν ἔδει διέθηκαν ὑπ᾿ τὴν ὑμᾶς τοῦ μνήματος 33. καὶ ἐπέφυγον ἐπάνω σφακτᾶς καὶ σκηνῆν ἐκεῖ πάντες ὑπολάβαν. 34. εἰρήνης δὲ ἐπιτράπετος τὸν αὐρατόν ἠλθὼν δύος ἡδονὴς ἱεροσολύμη καὶ τῆς περικάρας, ἢν εἴοικο τὸ μνημεῖον ἐσπραγμένον.
36. Τῷ δὲ νυκτὶ ὃ ἐνδήμοικον ἡ κυριακὴ γυλασσόντων τῶν στρατιωτῶν ἄνω δύο κατὰ εροῦναν μεγάλη Ὀνίζη εἶχεν ἐν τῇ οὐρανῷ. 37. καὶ εἶδον ἀνοιχτόνας τοὺς οὐρανούς καὶ τὸν ἄνδρας κατελθόντας ἔκεισθεν πολὺ φέγγος ἔχοντας καὶ ἐβραμένας τὰς τάφρας. 38. ὁ δὲ λίθος ἐκείνος ἦθελην ἀναβαίνειν εἰς τὴν ἑθνίαν ἅπαντος νόον παρὰ μέρος, καὶ ὁ λίθος ἰσοτητή καὶ ἀμφότεροι οἱ νεκροί εἰναὶ ἐξανθίσοντος. 39. «Εντούτωσον οὐδὲς ἐκεῖνοι ἐξεύπτυναν τὸν κεντηριανὸν καὶ τὸς προσβέβλητος — πορθῆσαι γάρ αὐτοὶ γυλασσόντες— 40. ἐξουσιώνας αὐτῶν δὲ εἶδον πάλιν ἄροιν ἐξελθόντας ἀπὸ τοῦ τάφου τρεῖς ἄνδρας, καὶ τοὺς δύο τὸν ἐνοῦ ὑπονοοῦντος καὶ σταυροῦν ἄκολουθοντος αὐτῶν, 41. καὶ τῶν μὲν δύο τὴν κεφαλὴν χαροῦσαν μέχρι τοῦ οὐρανοῦ, 42. καὶ φωνῆς ἦκουσιν ἐκ τῶν οὐρανῶν λεγομένας: ἐκφύλεσθε τοὺς κοιμημένους; 43. καὶ ὅπουκακεν ἐκατοντάκι ἀπὸ τοῦ σταυροῦ, δει να. 44. δυοσεκατόντων οὖν ἀλλήλαις ἔκεισθεν ἐξανθίσωσι καὶ ἐξισανθίσωσι τάφο τῆς Πειλάτου. 45. καὶ τοῖς διανοομένων αὐτῶν γαίνονται πάλιν ἀνοιχτόνες οἱ οὐρανοὶ καὶ ἀνθρωποί τις κατελθόντας καὶ εὐσεβῶν ἐς τὸ μνήμη. 46. ταῦτα λέγοντες συνεκνῆσαν πρὸς Πειλάτους δρέντες τὸν τάφον ἐκδολούν καὶ ἐξηγήσωσιν πάντα ἄπειρο εἶδον ἀγαπητῶν μετὰς καὶ λέγοντες: άληθῶς υἱὸς ἦν θεοῦ. 47. διαπερνέθες ὁ Πειλάτος ἐβρα θαρακεῖ χαίρων τοῦ αἵματος τοῦ υἱοῦ τοῦ θεοῦ, ὃ ἐν τούτῳ ἔδοθεν. 48. εἰτα προσελθόντες πάντες θέντο ἀἵματο καὶ παρεκλαῦσιν κελεύοντας τὴν κεντηρίαν καὶ τὸς στρατίασης μηδὲν εἶπεν οὐδὲν εἶδον οὐδὲν συμπέραν γὰρ, ἢσόμεν, ἢμιν ἐξήλθαυσιν ἁμαρτίαν ἐμπροσθεν τοῦ θεοῦ καὶ μὴ ἐμπεσαον εἰς κείρας τοῦ λαοῦ τῶν ιουδαίων καὶ λιθαθισθείσας. 49. ἐκλέγεον οὖν ὁ Πειλάτος τὴν κεντηριανήν καὶ τὸς στρατιώτατος μηδὲν τάπεκεν εὐν. 50. ὁ Περήφανος δὲ τῆς κυριακῆς Νεμίλια ἡ Μακεδονία μαθήτρια τοῦ κυρίου (φοβομένη εἰς τοὺς Ἰουδαίους), ἀπειθεῖ ἐρέγισεν ὑπὸ τῆς ὁρῆς, οὐκ ἐπιστᾶσαν ἐπὶ τῷ μνήματι τοῦ κυρίου ἀπείθεσαν ποιήσαι αἰ γυναικείς ἐπὶ τοῖς ὁσιόδοξοι καὶ τοῖς ἀγαπημένοις αὐτῶσι. 51. λαβόθοια μεθ᾽ ἐκατέρτιας τῆς κῆλος θάνῃ ἐπὶ τὸ μνημεῖον ὅπου τὸ τέλεσθε, 52. καὶ ἔφυγον μὴ ἔχουσιν αὐτὸς οἱ Ἰουδαῖοι καὶ ἔχουν εἰ καὶ μὴ ἐν ἔκεισθι τῷ ἡμέρᾳ ὃ ἐσταυρώθη ἔδωκαν καὶ κύψασθαι, καὶ νῦν ἐπὶ τοῦ μνημείου αὐτῶσοι πανείνουν ταῦτα. 53. τῆς δὲ ἀποκλίσεις ἢμιν καὶ τὸν λίθον τὸν τινάντα ἐπὶ τῆς ἀνθρακείας τοῦ μνημείου, ἦν εἰσελθόντας παρακαθέσθησαν αὐτῷ καὶ ποιήσαν τὰ δρεπαίνα, 54. καὶ μεγάς γὰρ ἦν ὁ λίθος, καὶ τοβοδομεθα, μὴ τὰς ἡμᾶς ὀφθη; καὶ εἰ μὴ δυνάμεθα, κἂν ἦπι
τῆς θύρας βάλωμεν ὑ γέρομεν εἰς μνημοσύνην αὐτοῦ, κλάδοσθεν καὶ
καυδάμεθα ὡς διώκωμεν εἰς τὸν ὁικὸν ἥμαν. Ἔκατον ἐπὶ ὀπλαῖον ἐπὶ
τὸν τόφον ἄνεμομένον καὶ προσκλῆσας παρέκκυψαν ἐκεῖ καὶ ἐρεῖσιν ἐκεῖς ὡς
νεανίσκον καθεζόμενον ἐν μέσῳ τοῦ τόφου ὑραγόν καὶ περιβεβλη-
μένον στολὴν λαμπροτάτην, δοτις ἐφ᾽ αὐτοῖς· Ἐκ. τῷ ἔλθατε; τίνα ἐπι-
τείετε; μὴ τὸν σταυρωθέντα ἐκεῖνον; ἄνεστι καὶ ἀνὴλθεν· εἰ δὲ μὴ πισ-
τεύετε, παρακάψατε καὶ ἔδατε τὸν τόφον ἐνθα ἐκεῖτο, ὅτι οὐκ ἔστιν,
ἄνεστι γὰρ καὶ ἀνὴλθεν ἐκεῖ θεῖν ἀπεστάλη. 57. τότε αἱ γυναῖκες
 phítheisai ἔφυγον· 58. ἐν δὲ τελευταίᾳ ἡμέρᾳ τῶν ἀξίωσιν, καὶ πολλοὶ
tines ἐξήρχοντο ὑποστρέφοντες εἰς τοὺς ὀίκους αὐτῶν τῆς ἐορτῆς παυ-
σικής. 59. ἡμεῖς δὲ αἱ δώδεκα μαθηταί τοῦ κυρίου ἐκλαβοῦμεν καὶ ἐλυ-
νομέθα καὶ ἕκαστος λυπούμενος διὰ τὸ συμβόλον ἀπλάτη eis τὸν ὁικόν
αὐτοῦ. 60. ἐγὼ δὲ ἔμοι Πέτρος καὶ Ἀνάρεχας ὁ ἄδελφος μου λαβόντες
Ἀμὴν τὰ λίνα ἀνὴλθομεν εἰς τὴν θάλασσαν, καὶ ἦν σὺν ἂμῃ λευκεὶς ὁ
τοῦ Ἀλφαίου ἐν κύριος· ————.
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, 5. and Herod said, "Brother Pilate, even if no one had asked for Him, we would have buried Him, because 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. 13. 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 sat 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 beseeched 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 Heaven 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 command-
ed 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 done 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 de-
parted and found the grave opened and they approached and stooped
along there and they see 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. Τῶν δὲ ουδέσαί τινος ἐνδύματος τὰς κεφάς οὐδὲ Ἡράδης οὐδὲ εἰς τῶν κρίτων αὐτῶν· καὶ μὴ βουληθέντων νώμασθαι ἁνέτη Πειλάτος,

2. καὶ τὸς κελεύει Ἡράδης ὁ βασιλεὺς παραληφθῆναι τῶν κύριον εἰς τῶν αὐτῶν, δότε δόκεσθαι ὅμως ποιήσαι αὐτῷ ποιήσατε.

3. ἦκει δὲ ἐκείνων ὁ φίλος Πειλάτου καὶ τοῦ κυρίου καὶ εἶδος ὅτι σταυρίζοντον αὐτὸν μέλλουσιν ἠθέουν ἡρῴς τὸν Πειλάτον καὶ ἦττο καὶ αὐτῶ τῇ σάββατος τοῦ κύριου ἡρῴς τῷ θαφῆν.

4. καὶ ο Πειλάτος πέμψει πρὸς Ἡράδην ἠθέουσαν αὐτῶ τῇ σάββατος.

5. καὶ ὁ Ἡράδης διηπειρρήσετε· εἰ καὶ μὴ τις αὐτῶν ἦττοι, ἢμεῖς αὐτὸν ἔθαπτόμεν (ἐπειδ’ ἀνατράπητοι ἐνιαπόκουσαν, τέραται γὰρ ἐν τῷ νόμῳ, ἢλιον μὴ δόθην ἡπὶ πατοκοινωνία) πρὸς μιᾶς τῶν ἀδύναμος τῆς ἡσαρτῆς αὐτῶν.

6. οἱ δὲ λαβόντες τὸν κύριον ἠθέουν αὐτῶν τρέχοντες καὶ ἐλέγον· ὅραμα τῶν τοῦ θεοῦ ἐποιεῖται αὐτῷ ἱεροτάτες.

7. καὶ πορέων οὖν περιβαλλον καὶ ἐκάθισαν αὐτῶν ἐπὶ καθώραν κρίσεως λάτρευτες· ἐκκλησίας κρίνε, βασιλεύσαν τοις.

8. καὶ τις αὐτῶν ἐνεγκαίναν στέφανον ἱερήν ἐπὶ τῆς κεφαλῆς τοῦ κυρίου.

9. καὶ ἔτεροι ἐστάτης ἐνάσπυρον αὐτῶ τῶν ἔσχεται, καὶ ἀλλοι σφαλίζοις αὐτῶν ἐράπησαν, ἔτεροι καλόμεν έννυσον αὐτῶν καὶ τινὲς αὐτῶν ἐμφάστησαν λάτρευτες· ταύτη τῇ τιμῇ ἐξιμήρασαν τὸν ἱερὸν τοῦ θεοῦ.

10. καὶ ἐνεγκόν δὲν κακούργος καὶ ἑσταύρωσαν ἀνώ μέσον αὐτῶν τῶν κύριον, αὕτης δὲ ἐστιάζα ἃς μὴ ἔπειν πόνον ἔχεν.

11. καὶ ἦττας ἠθέουσαν τῶν σταυροῦ ἐνδύματον, δότε ὅστις ὅστιν ὁ βασιλεὺς τοῖς Ἰσραήλ.

12. καὶ ἑυθεῖκοτες τὸν ἐνδύματο ἐξηγοῦν αὐτῶ δειερεύσαντο καὶ λιθοκονέον ἐν' αὐτῶ.
19-28. μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πειλάτον ἤσορα ἀπὸ Ἀριμαθαίας, ἐν ἀρετὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ ἐκ τῶν φόβων τῶν Ἰουδαίων, ἵνα δοθῇ τὸ σῶμα τοῦ Ἰησοῦ

19-38. μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πειλάτον ἤσορα ἀπὸ Ἀριμαθαίας, ἐν ἀρετὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ ἐκ τῶν φόβων τῶν Ἰουδαίων, ἵνα δοθῇ τὸ σῶμα τοῦ Ἰησοῦ.

19-2. καὶ ἰδίατον πορφυρῶν περιέβαλ- λον αὐτὸν, 19-13:0 ὁ Πειλάτος ἐγκλείσας ἔπεσεν ἐπὶ βῆματος.

19-2. καὶ οἱ στρατιώται πλέξαντες στέ- φανον ἐκ λακάθων ἐπέθηκαν αὐτός τῇ κεφαλῇ.

19-3. — — καὶ ἔδεσαν αὐτῷ ραπισ- ματα.

19-18. αὐτὸν ἑστάρμωσαν, καὶ μετ’ αὐτῷ τοῦ ἄλλου ὅσον ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

19-24. μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχ- μεν περὶ αὐτὸ τίνος ἔσται.

27-24. ἰδίων δὲ οἱ Πειλάτος δοτῇ αὐτοῖς ἀφελεῖ ἀλλὰ μάχλην θρυμμῶς γίνεται λαβών δὲ μερ. ἀπε- νίσματο τὰς κέης κατέναντο τοῖς δήμοις.

27-28. καὶ ἐκδόσαντες αὐτὸν κλαμάδα κοκκίν- ην περιέθηκαν αὐτῷ 29 — — ἐνεπαίζαν αὐτῷ λέγοντες λαοίρε, βασιλεῖ τῶν Ἰουδαίων,

27-29. καὶ πλέξαντες στέφανον ἐκ ἀκανθῶν ἐπέθηκαν τῆς κεφαλῆς αὐτοῦ — — —.

27-30. καὶ ἐμπόσαντες εἰς αὐτὸν ἔλαβον τὸν κόλπον καὶ ἐτυπον εἰς τὴν κεφαλήν αὐ- τοῦ.

27-38. τότε σταυροῦτοι αὐτῷ ὅπο λῃστ- αῖ, εἰς ὅξ δεξιῶν καὶ ἐξεύθυναν.

27-37. καὶ ἐπέθηκαν — — τὴν αὐτῶν αὐτοῦ γεγραμμένην, αὐτῶς ἔστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

27-94. εἰμήρεσαντο τὰ ἔμμεσα αὐτοῦ βαλλο- ντες κλάρον,
16-43. ἔλεϊν ἤσωλη ἀπὸ ἀστυπάθειας ἐπισήμων ῥουλευτές, δει καὶ οὗτος ἐν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ, τολμήσεις ἐσῆλθον ὑπὲρ τὴν Πειλάτου καὶ ἠτίθησα τὸ σῶμα τοῦ Ἰησοῦ.

18-19. καὶ ἔτυμεν ὅτι τὴν κεφαλὴν καλύμμας ἐνέπηγον ὅταν.

18-27. καὶ σὺν αὐτῷ σταυροθήκην ἔθαν ἁπατέσθαι καὶ ἐνα ἐσθαλεῖκαι τοὺς ἱστοὺς.


23-34. καὶ ἔμεινεν ἐν παρακλήσει ἀπερίκλητον ἐπεχειρηκαίνει.
μεμιμωθείς εὐ-
κρίντος ἐν προ-
σεβεί τοῦ θεοῦ, τολ-
μάθητον καὶ
κυρίῳ.

23-50. καὶ ἔδω δὴ
ἀνὴρ ἀνθρώπων
ἀρχιευθης ὑπάρχων,
— βε προσεβείν
τῷ πειλάτῳ ἀτησακί τῷ αἵμα τοῦ ἱεροῦ.

23-54. καὶ ἡμέρα ἡν ἑπωσκανήθης, καὶ
σάββατον ἑπωσκακεν.

23-56. οὐτὸς τὴν
κηρολήν
οὔτε.


23-58. — ἡ
στιγμαθήν ὑπὸ
ἐν καὶ ἕνα ἐὰν
καὶ ἑως ἐκ
κακοκρατοῦιον,
μὲν ἐκ
κακοκρατοῦιον,
δὲ ἐκ
ἀριστερῶν.

23-54. διαμεριζόμενοι δὲ τὰ ἵρστα
οὗτὸς ἔβαλον χλῆρον.
13. εἰς δὲ τις τῶν κακοῦργην ἐκεῖνων ἀνείδισεν αὐτός λέγων ἡμεῖς διὰ τὰ κακά ἐπιστόμησεν οὖς πενθόμησεν, αὐτός δὲ ὀφθη γενόμενος τῶν ἀνθρώπων τῇ ἃ ἐκίσσαν ὑμᾶς;

14. καὶ Ἡγανακτήσαντες ἔνει αὐτῷ ἐκέλευσαν ἵνα μὴ σκελοκομηθῇ, ὥπως βασανιζόμενος ἀποθάνῃ.

15. ἦν δὲ μεσημβρία καὶ οὐκός κατέσχε πὸςαν τὴν ἱουδαίαν καὶ ἔθορυθθον καὶ ἠγανέων μὴ ποτε οἱ δήλος ἔδω, ἔπειθη ἐτί ἐξῆν τέθραπται γὰρ αὐτοῖς, ἢλιον μὴ δύναι ἐπὶ πεποιευμένες.

16. καὶ τις αὐτῶν εἶπεν· ποτέσαυτε αὐτὸν χαλάν μετὰ δέους, καὶ κερασαντες ἐπάτισον.

17. καὶ ἐπελήρωσαν πάντα καὶ ἐτελείασαν κατὰ τῆς κεφαλῆς αὐτῶν τὰ ἀμαρτήματα.

18. περίπερχοντε δὲ πολλοὶ μετὰ λύχνων νουεύσαντες ὦτι νῦς ἔστιν, καὶ ἐπέσαντο.

19. καὶ ὁ κύριος ἀνεβάσασι λέγων· η δύναμίς μου, η δύναμις μου, κατέληψάς με, καὶ εἶπαν ἐνελήμθη.

20. καὶ αὐτῆς τῆς ἄρας διερήθη τὸ καταπέτασμα τοῦ ναοῦ τῆς ἱερουσαλήμ εἰς δύο,

21. καὶ τότε ἀνέσασαν τοὺς ἠλοὺς ἀπὸ τῶν χειρῶν τοῦ κυρίου καὶ ἐθάναν αὐτῶν ἐπὶ τῆς γῆς, καὶ ἡ γῆ πᾶσα ἔσεθθη καὶ φθόγγος μέτας ἐγένετο.

22. τότε ἡλίους ἐλαμψε, καὶ εὐρέθη ἄρα ἐνάτη,

23. ἑγώρησαν δὲ οἱ ἱουδαῖοι καὶ δεδώκασι τῇ ἱωσῆ τὸ αἵμα αὐτοῦ, ἵνα αὐτὸ ἔθησεν, ἐπειδὴ ἀνασάμηνος ἦν ὁ ἄρχων ἐναρίσθη.

24. λαβὼν δὲ τῶν κύριον ἠλοοε καὶ ἐνεβάσασι συνάδων καὶ εἰσήτατεν εἰς φῦσι τόφοι καλούμενον κηπον ἱωσῆς.

25. τότε οἱ ἱουδαῖοι καὶ οἱ πρεσβύτεροι καὶ ἱερεῖς ἱδόντες οἴον κακῶν ἐποτῆς ἐποίησαν, ἔρεαντο κατασταθαι καὶ λέγειν· οὐαὶ ταῖς ἁμαρτίαις ἡμῶν, ἤττησαν ἤ κρίσεις καὶ τὸ τέλος ἱεροουσαλήμ.
27-45. ἀνὶ ἐξ ἐκτὸς ὅρας σκότος ἔγενετο ἐπὶ πᾶσαν τὴν γῆν ἡς ὅρας ἐνάτης.

27-34. ἔδωκαν αὐτῷ πιέζων ὀγνον μετὰ χολῆς μεμιμημένον. 43. εἰς ἑαυτὸν καὶ λαβὼν αὐτῇ τὸν πλήθος τοῦ ἔθους καὶ — ἐπιτίθεν αὐτῶν.

27-48. ἐπόσεν ὅ τι ποιήσῃς ἐανή μεγάλη λέγων θέες μου· θεέ μου, ἵνα τί με ἐγκατέλιπες.

27-52. τὸ καταπέτασμα τοῦ ναοῦ θέσθη ἐπὶ ἀνωθέν ἐς κάτω εἰς ὕδωρ.

27-52. καὶ ἐδείκνυσθη,

19-41. ἢ ἢν ἐν τῷ τόπῳ ὅπου ἐσταυρώθην κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καὶ τὸν, ἐν τῇ οἰκίᾳ οἰκεῖον τεθειμένος.

27-59. καὶ λαβὼν τὸ σῶμα ὁ ἱερεὺς ἐνετάλληκεν ἀπό τὸν ἐν χιλιάδι καθαρῆ, ἐπὶ καὶ ἐθηκεν ἀπό τὸν καίνῃ στὸν ἐν τῷ καίνῃ στοιχεῖο πνεύμα.
15-33. καὶ γενόμενος ὁ ἄρας ἐκτὸς σκότος ἐγένετο ἐξ ὀλίγης τὴν γῆν ἡς ἄρας ἐνάτης.

15-38. δραμὼν δὲ τις γεμίσας οπών οὖν περιβελεὶς κολάμη ἐπότιζεν σπέρμαν, οὕτων,

15-34. ἔβδομον ὁ Ἰσοδος — — ὁ θεὸς μου ὁ θεὸς μου, εἰς τὴν ἐκκατολίκην με; 27. ὁ Ἰσοδος ὁ θεὸς φωνῆς πρῶτης μεγάλην ἐκ-ἐπευγενον. 15-38. καὶ τὸ κατοικίσασα τοῦ ναοῦ ἐπι-χίζεθ εἰς ὅσο ἂν δεινευθέν ἡς κάτω.

15-45. ἑβδομάτο τὸ ἱερὸ τῆς ἱερότητα.

15-46. καθέλαν οὕτων ἐνειληπέν τῇ αἰνέδον καὶ εἶπεν οὕτων ἐν μνήμηι ὧν λεπτομημένον ἐξ πέτρας,

23-41. ἀποκρίθης δὲ ὁ ἐπερος ἐπιτιμ-ἀνότατα ἦν — — δεῖ να ἐν ἐπερεχέμεν ἀπολαμβάνομεν οὕτως δὲ οὕτων ἄτοπον ἐρχομένον.

23-44. καὶ ἂν ἠπὶ ὁπεῖ ἄρα ἐκκατοτήτος ἐγένετο ἐξ ὀλίγης τὴν γῆν ἡς ἄρας ἐνάτης — —

23-36. ἐνεπαιξαν ὡς οὕτως καὶ οἱ στρατι-τάται προσερχόμενοι, δέος προσφέροντες οὕτως — —

23-45. ἔσχαθε δὲ τὸ κατοικίσασα τοῦ ναοῦ μέσον.

23-53. καὶ καθελὰν ἐνεταλιεῖσαν οὕτω συνεδρία, καὶ ἔθεκεν οὕτων ἐν μνήμηι λακευτὰ — — —

26. Ἐγὼ δὲ μετὰ τὸν ἔτοιμον μου ἔλαβομαι καὶ πετρωμένοι κατὰ διάνοιαν ἐκρυβώμεθά. ἐζητούμεθα γὰρ ὑπ' αὐτῶν ὡς κακοδιηγοί καὶ ὡς τὸν ναὸν θέλοντες ἐμπρόσθεν.
27. ἔπει δὲ τούτοις πάσιν ἐνποτεύουμεν καὶ ἐκαθεδόμεθα πενθόντες καὶ κλακόντες νυκτὸς καὶ ἡμέρας διὰ τοῦ σοββάτου.
28. Συναγάγοντες δὲ οἱ γραμματεῖς καὶ φασίσατοι καὶ πρεσβύτεροι πρὸς ἀλλήλους ἠκούοντες, ὅτι ὁ λαὸς ὄπας γογγύζει καὶ κοπτεῖ τὸ στῆθος λέγωντες, διὸ εἰ τῷ θνοτάτῳ αὐτοῦ ταῦτα τὰ μέγιστα ομηρεῖ γέγονεν, ἵνα ὑπάρχον ἐκκοίτως ἔστιν.
29. ἐφοβήθησαν οἱ πρεσβύτεροι καὶ ἠλάθουν πρὸς Πειλάτου δεδομένοι αὐτοῦ καὶ λέγοντες:
30. παρὰ δὲς ἠμέτρων στρατιώτων ἦν γυλίζωμεν τὸν μνήμα αὐτοῦ ἐπὶ τρεῖς ἡμέρας μῆπος ἠλάθοντες οἱ μαθηταὶ αὐτοῦ κλέψασιν αὐτόν, καὶ ὑπολαβὲν ὁ λαὸς οὕτω ἐκ νεκρῶν ἀνέστη, καὶ ποιήσασιν ἤμιν κακά.
31. οὖν Πειλάτως παραδέδοκεν αὐτοῖς Πετρώνιον τὸν κεντυρίαν μετὰ στρατιώτων γυλίζας τὸν τάφον, καὶ οὖν αὐτοῖς ἠλάθεν πρεσβύτεροι καὶ γραμματεῖς ἐπὶ τὸ μνήμα,
32. καὶ κυλισαντες λήθουν μέγαν μετὰ τοῦ κεντυρίαν καὶ τῶν στρατιωθῶν ὅμοι πάντες οἱ δινεῖς ἔκει ἐθηκαν ἐπὶ τῇ θύρᾳ τοῦ μνήματος.
33. καὶ ἐπέχρισαν ἐντὸς σφατίδας καὶ σκεφήνι ἐκεῖ πήλεστες ἐφύλαξαν.
34. πρωτος δὲ ἐπιφανέστος τοῦ σαββάτου ἠθένεν ὁχλὸς ἀπὸ τῆς λειπουσῆς καὶ τῆς περιχώρου, ἵνα ἒφεσζο τὸ νυμφεῖον ἐφοργημένον.
35. Τῇ δὲ νυκτὶ οἱ διεφθαρκέν ἡ κυριακη γυλαισόντες τῶν στρατιωτῶν ὡματία ἤματ᾿ ἑκατεράν μετὰ πυθής ἐγένετο ἐν τῇ οὐρανῷ,
36. καὶ εἰδένον ἄναιχθέντας τοὺς οὐρανούς καὶ ὅποι ἄνδρας κατελθόντος ἐκεῖθεν πολὺ φέγγος ἔχοντος καὶ ἐγένετος τὰς τάφους.
37. ὃς δὲ λίθος ἐκεῖνος ὁ βεβητιγμένος ἐν τῷ θ藟 ἐς χεῖραμον κυλισθεὶς ἀπεκδόθη παρὰ μέρος, καὶ ὁ τάφος ἄνοιτη καὶ ἀμύδτερος οἱ νεανίδοις εἰσαλθοῦν.
38. ἀείθνες οὖν οἱ στρατιώται ἐκεῖνοι ἐξέπνιον τὸν κεντυρίαν καὶ
27-64. κέλευον οὖν ἀφολισθῆναι τὸν τάφον ἐως τῆς τρίτης ἁμέρας, μην ποτὲ ἐλθὼν

······································

τοῖς μαθείᾳ κλέψων αὐτὸν καὶ ἐξαποιηθῶν

τῷ λαὸν ἀρέσει ἀπὸ τῶν νεκρῶν.

27-65. ἔσθι αὐτοῖς ὁ Πειλάτος Ἐχετε κυστάδεις· ἐπάγετε ἀφολισθῆναι ὡς σῆματε.

27-66. οἱ δὲ πορευόμενες ἀφολισάντο τὸν τάφον

27-66. σφαγίζομενες τὸν λίθον μετὰ τῆς κοφτωδίας.
23-47. Ιδών δὲ ὁ ἑκατοντάρχης τῷ γενόμενον ἔσσεθεν τῷ θεῷ λέγων ἐντὸς ὁ διόρρηος οὗτος δίκαιος ἤν.

23-54. καὶ ὁδήσατον ἑπέρωκεν 56. κατακολούθησαν δὲ αἱ γυναῖκες,

24-4. ὡς ἄνδρες ὡς ἐπέστησαν αὐτοῖς — — —
39. ἔπειτοι μέν ἄυτῶν ἢ εἴδων ἄλλων ἀράμεν ἐξελαθόντας ἄπε τοῦ τόφου τρεῖς δύορας, καὶ τοῖς ὀοὶ τὸν ἐνα ὑπορθοῦντος καὶ σταυρὸν ἀκολουθοῦντα ἄυτος.

40. καὶ τῶν μὲν δόσ τὴν κεφαλὴν χαροῦσαν μέχρι τοῦ οὐρανοῦ, ἵνα καὶ τῶν οὐρανῶν λεγοῦσιν ἐκήρυξαν τοῖς κοιμώμενοις.

41. καὶ ὑποκουν ἠκούετο ἄπε τοῦ σταυροῦ, ὅτι νοὶ.

42. συνεκκατοίκησιν οὖν ἀλλήλοις ἐκεῖνοι ἐνόπλησαν τοῦτα τῇ Πειλάτῳ.

43. καὶ εἶ διελευμένων ἄυτῶν φαντασάτο πάλιν ἀνοιχθέντες ὁ οὐρανὸς καὶ ἀνεβαίνεις τις κατελθὼν καὶ εἰσελθένες εἰς τὸ μνήμα.

44. τοῦτο ἔδοντες οἱ περὶ τῶν κεντυρίων νυκτὸς ὑπένευσαν ποῦς Πειλάτον ἄγανες τὸν τόφον ἄν ἐπάλλοσσον καὶ ἐξηγήσαντο πάντα ἄπε εἴδουν ἀτμιν-ίωντες μετάλαβος καὶ λέγοντες· ἀληθῶς ὑπὸ τὸν θεοῦ.

45. ἀπεκρίθης δὲ τὸς Πειλάτος ἢπε· ἐγὼ καθαρεύω τοῦ ἀίματος τοῦ υἱοῦ τοῦ θεοῦ, ὅμως οὐκοτού ἔδοεσθε.

46. εἶ διασελθόντες ἄγανες ἐπέδωντο αὐτῶν καὶ παρεχόλους κελέσατο τῇ κεντυρίῳ καὶ τοῖς στρατιώταις μηδὲν εἰνεξήγα εἴδουν.

47. συμφέρει γὰρ, φασίν, ἢμεν δηλήσαι μεγίστον ἁμαρτίαν ἐμπροσθεν τοῦ θεοῦ καὶ μὴ ἐμπεσέως εἰς χειράς τοῦ λαοῦ τῶν ἵερα ἱερατῶν καὶ λιθασθήναι.

48. ἐκέλευσαν οὖν ὁ Πειλάτος τῇ κεντυρίῳ καὶ τοῖς στρατιώταις μηδὲν εἰνεξήν.

49. ὁ Βασιλεὺς δὲ τῆς κυριακῆς Κυρία ἤ Καρακάλη μαχητρίᾳ τοῦ κυρίου (θα- 

βουμένη ἢ τοῦ δε' ιουδαῖως, ἅπερι ἐγέροντας ἀπὸ τῆς ὁρίος, οὐκ ἐποίη-

σεν ἐπὶ τὸ μνήμα τοῦ κυρίου διεξάσθησαν πολὺν αἱ γυναῖκες ἐπὶ τοῖς ὑποθεῖσαν καὶ τοῖς ἀγαπώμενοις αὐτοῖς)

50. ὁ Ὀρέμη ἦν τῆς κυριακῆς Κυρία ἤ Καρακάλη μαχητρίᾳ τοῦ κυρίου (θα-

βουμένη ἢ τοῦ δε' ιουδαῖως, ἅπερι ἐγέροντας ἀπὸ τῆς ὁρίος, οὐκ ἐποίη-

σεν ἐπὶ τὸ μνήμα τοῦ κυρίου διεξάσθησαν πολὺν αἱ γυναῖκες ἐπὶ τοῖς ὑποθεῖσαν καὶ τοῖς ἀγαπώμενοις αὐτοῖς)

51. λαβοῦσα μὲθ' ἑαυτῆς τὰς φίλες ἤλθε ἐπὶ τὸ μνήματος ὅπου ἦν τεθεῖς,

52. καὶ ἐγεροῦντο μὴ ἔδωσαν αὐτῶς οἵ ιουδαῖοι καὶ ἔλεγον· εἴ καὶ μὴ
28-2. δημολογὸς τὰς κυρίες καταβάς ἐν ὁδοῖν καὶ προσελθὼν ἀπεκύλισε τὸν λίθον —

27-54. ὁ δὲ ἐκτόντων καὶ οἱ μετὰ αὐτοῦ — — ἐφοβήθησαν σεῖρα, λέγοντες· Ἀλπηθῆς θεοῦ ὑίὸς ἦς ὁ θνητός.

27-24. ὁ Πειλῆτος — — λέγουσιν· Ἐλπίζω εἰμι ἀνὴρ τοῦ σώματος τούτου·

20-1. τῇ ἔρχεται τῶν σαββάτων Μαρία ἡ Ναγαδαληνή ἐρχεται προὶ ὁσιών ἐτὶ ὁσιών εἰς τὸ μνημεῖον.

28-1. τῇ ἔνισχυσεν εἰς μίαν σαββάτες, ἡ Μαρία ἡ Ναγαδαληνή — —

28-1. — — καὶ ἡ διήνη Μαρία θεωρήσας τῶν ταῖνων.
18-38. ὁ κεντρίζων — — εἶνεν ἀληθῶς οὗτος ὁ ἀνθέω, ὑπὸς ὑδὸς Θεοῦ ἂν.

16-2. καὶ λίιν ἐπὶ τῇ μιᾷ τῶν σαββάτων ράτοις ἔρχοντοι ἐπὶ τὸ μνημεῖον ἀνατελ-μαθέως ἐντὶ τὸ μνῆμα ἠλθαν — — ἀντὸς τοῦ ἡλίου.

όπως εἰμι

16-1. ἐσπάζω ἡ Μαγαδαληνὴ καὶ Μαρία ἡ τοῦ Ιακώβου καὶ Σολόμη γέγονεν ὑπὸ ἡμῶν — —

24-1. τῇ ἐς μιᾷ τῶν σαββάτων δρέμου
Επ. έκείνη την ἡμέρα ἑπταυρήθη ἐξυπάγαμεν κλαδισκαὶ καὶ κόμπαθαι, καὶ ἔκανεν ἵπποι τοῦ μυκητοῦ αὐτοῦ ποιήσαμεν ταῦτα.

Ε3. τῆς δὲ ὀποκυλίσει ἡμῶν καὶ τοῦ λέον τὸν τίθεντα ἐπὶ τῆς ἑυρας τοῦ μυκητοῦ, ἢν εἰσελθόντος παρακαθεσθεῖμεν αὐτῷ καὶ ποιήσαμεν τὰ ὀ- θειλόμενα,

Ε4. μέτας γὰρ ἂν ὁ λίθος, καὶ φοβοῦμεθα, μὴ τίς ἡμᾶς ἱκα, καὶ εἰ μὴ ἑυρίσκωμεν, κἂν ἐπὶ τῆς ἑυρας βάλωμεν ἢ σέρχομεν εἰς μνημοσύνην αὐτοῦ, κλαδίσαμεν καὶ κομπάθα ἐμε ἐλθόμεν εἰς τὸν οίκον ἡμῶν.

Ε5. καὶ ἀπελθοῦσα ἐπὶ τὸν τάφον ἀνεφημένον καὶ προσελθοῦσα παρ- σκυπαί ἐκεῖ καὶ ὥραν ἐκεῖ τινά νεανίσκον καθεδρίμενον ἐν μέσῳ τοῦ τάφου ἱππότον καὶ περιβεβλημένον αὐτοῦ λαμπρότατην, ὅπες ἐφι συνταῖς.

Ε6. τῇ ἡλικίᾳ; τίνα ᾧπείτε; μὴ τὸν σταυρωθέντα ἐκεῖνον; ἀνέστη καὶ ἀπῆλθεν· εἰ δὲ μὴ πιστεύτε, παρακώπησε καὶ θάστε τὸν τόπον ἐνεχθεῖ- το, ὃς οὐκ ἔστιν, ἀνέστη γὰρ καὶ ἀπῆλθεν ἔκει δεθεὶ ἀπεκτάλην.

Ε7. τότε οἱ γυναῖκες φοβήθησαν ἔχουσαν.

Ε8. ἢν δὲ τελευταία ἡμέρα τῶν ἄνδρων, καὶ πολλοὶ τίνες ἑκάτονντα ὑποστρέφοντες εἰς τοὺς οἰκους αὐτῶν τῆς ἡμερίας παυσάμενοι.

Ε9. ἡμεῖς δὲ οἱ δάκτηξι μισθοὶ τοῦ κυρίου ἐκλαίγομεν καὶ ἐλπιδοῦμεθα καὶ ἑκάστος λυποῦμεθα διὰ τὸ συμμάχος ἀπαλάτη εἰς τοὺς οἰκους αὐτοῦ.

Ε0. ἐτῶ δὲ Σίμων Πέτρος καὶ Ἀνδρέας καὶ Ἀδελφός οὖς λαβόντες ἡμῶν τὸ λέον ἀπῆλθομεν εἰς τὴν θάλασσαν, καὶ ἦν οὐν ἡμῖν λευεὶς ὁ τοῦ Ἀλφαίου δυν κόριος...
20-15. λέγει αὕτη ἤπατος Γένναι, τί κλασεῖς; τίνος Ζητεῖς;

20-10. ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

21-3. λέγει αὕτως Σίμων Πέτρος ὅταν ἔλευσεν· λέγουσιν αὐτῷ Ἡρῴδην οὖν καὶ ἡμεῖς οὖν οὐ̂ν οὐ̂

28-6. οὖν ἔστιν ἰδία, ἠγέρθη γάρ·

28-8. καὶ ἀπελθοῦσα ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου — —

16-1. λέθον ἄρ.

16-2. ἐτέρον οὐ̂ς περ.

16-4. τόπος.

16-5. ἔζηκεν.

16-6. τοῖς οὖν κλασίοις οὐ̂ς.
16-3. — — τίς ὀποκυλίσει Ἰμήν τῶν λόθων ἐκ τῆς ἑύρας — —

16-4. Ἡν γὰρ μέγας σφόδρα.

16-5. καὶ εἰσελθόντι εἰς τὸ μνημεῖόν εἰδον νεονίσχων καθήμενον ἐν τοῖς ἀδερ- σίς περιβεβλημένον στολὴν λευκὴν.

16-6. ἡγέρθη, οὐκ ἐστιν ἄρα ἣδε ὁ τόπος ὅπου ἔθηκαν αὐτῶν.

16-8. — — ἔφυγον ἀπὸ τοῦ μνημείου ἔχειν γὰρ αὐτὸς τὸν καταστάσεως.

16-10. ἐκεῖνη πορευθεῖσα ἐπέπεμψε τοῖς μετὰ αὐτῶν τεννόμενοι πενθοῦσι καὶ κλαίουσιν.

2-14. εἶδεν λευλών τὸν τοῦ Ἀλφαίου.
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 Akhmim, 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 feeling 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 impostor a fine opportunity to palm off his products upon the simple-hearted, faithful believers. Notwithstanding all of its internal claims to Petrine authorship (v. 50, Now I, Simon Peter and Andrew -- ) there are reasons for not accepting its 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.
6. 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, ὑπόθεσις(11), ἐναράπωσις(43), οἰκονομία(44), and μαθητηρία(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 such as we might expect, full of vivacity, revealing strong character, warm affection and deep, 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 is 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.36, "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 the one 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 them he would have used less bitter language, such that they might be won over rather than antagonized.

In v. 39 of the fragment the "Lord's Day" (ἡ 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 indicate it’s popular employment. The use then of this name (ἡ 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 pronoun 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 Rhoassus, a little town of Cilicia. This is probably the only direct reference of that century we have to the "gospel". It is 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.


b. καὶ ἠ γὰρ ὁ Πάπας ἐσότηθα αὐτῷ, v. 51 and καὶ ἠ γὰρ ἐσότηθα, Mt. 27:51. In the first the writer has γὰρ ὁ Πάπας while Matthew omits Πάπας.

c. καὶ ἐνείλησεν σινδόνι v. 54 and καὶ ἐνείλησεν τῇ σινδόνι Matthew 13:46. Matthew here has τῇ σινδόνι and the article τῇ.

d. μὴν οὖν ἐλάλησαν οἱ μαθηταὶ αὐτῷ κλέψων αὐτόν v. 30 and Mt. 27:64 where we have the same except that αὐτόν is omitted.

e. δελθὼς υἱὸς ἦν ὁ Θεός v. 46 and ἀληθῶς Θεὸς υἱὸς ἦν ὁ Θεός Mt. 27:54. In the latter there is a slightly different arrangement of the words and the addition of Θεός.

There are many places, at least fifteen,more, in which there is a close parallelism of thought, for example, the fragment says, v. 56. διὶ οὐκ ἔστιν ἄνεποι ἔρημος, Mt. says 22:16, οὐκ ἔστιν ἔρημος, ἄερα ἔρημος, Mk. says 18:5, ἄερα, οὐκ ἔστιν ἔρημος and Luke says 24:16, οὐκ ἔστιν ἔρημος, ἄλλα ἄερα. 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. 10. According to the fragment, Jesus says "My power, my power, thou hast abandoned me"; a statement which bears some resemblance to the one 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. 27:42 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!"
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 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 running, pushed Him along and said "Let us drag the Son of God along since 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 as 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.48, "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.6, "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 malefactor, 19:32f. 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.60 he says, "Now I, Simon Peter and Andrew, my brother taking our nets, went away to the sea". In the appendix to John's
d Gospel, when he has finished the story of the crucifixion and the incidents related thereto, 21:3, he says "Simon Peter saith unto them, I do 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.21 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, 23:2, 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.23:48 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.28 of the fragment "Behold what a Just
One He is". While the "two men" of v.36 probably drew out of Luke's
statement, 24:4, "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 ac-
counts of Mark and Luke are used only in a few instances, the refer-
ces to Luke being matters of little importance.

4. The writer was a Docetist.

Docetism, from δοκείω, was one of the earliest and most trouble-
some heresies with which the church had to contend. The Docetists
acknowledged the Divinity of Christ but put in the back-ground 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 as a man but "appeared" as a man, \textit{what He}
had "the mere semblance of a man".

There are at least two passages in the fragment that point plainly
to such a belief on the part of the author. In v.10 is this sen-
tence "He kept silent, as if having no suffering". This statement is
made, beyond doubt, to emphasize the docetistic belief. For what else
could it have been inserted? Again in v.19 there is either a quota-
tion from some version of the Psalms of which we have no account, or
the writer has purposely changed and misapplied the calling voice of
the Savior as He hung on the cross. Instead of "My God, my God, why
hast thou forsaken me?" as given in both Mt. 27:46 and Mk. 15:34, there
is in the fragment, "My power, my power, thou hast abandoned me" or
hast thou abandoned me?". The attempt here is to show that the power
of the Christ, which according to the Docetist's theory, descended
upon Him when God said "This day have I begotten thee", had left Him
and for that power He cried.

The writer of the fragment seems to purposely omit any reference
to the sayings of Jesus on the cross which show His humanity. No ref-
erence is made to His conversation with His mother: "Woman, behold thy
son", nor is any attention paid to the cry of Jesus later, "I thirst" which unquestionably reveal His human nature. John, the writer whom
the author of the fragment undoubtedly followed more closely than
any other, also says "one of the soldiers, with a spear pierced His
side and straightway there came out blood and water", 19:34, an unmis-
takable 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 gospel's 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.