



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

Blair, Verle Wilson, "A Thesis on the Fragment of the Gospel of Peter" (1904). *Manuscript Thesis Collection*. Paper 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 fgaede@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.

CORREENDA.

In verse 40, pages 8 and 10, the following phrase is omitted:-
χειροχρησθέντων ὑπ' αὐτῶν ὑπερβαίνουσιν τοὺς οὐρανοὺς,

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,	1:88.	I. N. Hall.
Academy,	44:275.	J. N. Bernard.
American Catholic Quarterly,	18:318.	A. J. Mass.
Church Quarterly,	36:385.	
Academy, (The Origin)	44:81.	F. P. Bedham.
Athenaeum, (The Additions)	1:605.	F. P. Bedham.
Methodist Review,	55:357.	D. Kemble.
Nineteenth Century,	June '93, :910.	Martineau.
Nineteenth Century,	Oct. '93, :648.	
Contemporary Review,	Aug. '93, :227.	J. Rendel Harris.
Expositor,	Jan. '93, :56.	
Review of the Churches,	3: 162.	Crook.
Expositor,	Jan. '93, :	
Methodist Times,	Jan. '93, :	
New World,	3:690.	J. A. Robinson.
Academy,	45:411.	G. W. Cox.

Lectures.

Lecture,	London, 1892.	J. A. Robinson.
Lecture,	London, 1892.	M. R. James.

Books.

The Newly Discovered Gospel of St. Peter,		J. Rendel Harris.
The Gospel of Peter, (City Library, W.1286)		
Das Bruchstück des Evangeliums des Petrus,		Adolph Harnack.
Die Composition des pseudopetrinischen Evangelien- fragments,		von Shubert.
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[ῶν] δὲ Ἰουδαίων οὐδεὶς ἐνίψατο τὰς χεῖρας οὐδὲ Ἡρώδης οὐδ' εἰς τῶν κριτῶν αὐτοῦ· καὶ [μὴ] βουλευθέντων νύφασθαι ἀνέτη Πειλῶτος, 2. καὶ τότε κελεύει Ἡρώδης ὁ βασιλεὺς παρ[αλημ]φθῆναι τὸν κύριον εἰπὼν αὐτοῖς, ὅτι ὅσα ἐκέλευσα ὑμῖν ποιῆσαι αὐτῷ ποιήσατε. 3. ἤκει δὲ ἐκεῖ Ἰωσήφ ὁ φίλος Πειλάτου καὶ τοῦ κυρίου καὶ εἰδὼς ὅτι σταυροῖσκειν αὐτὸν μέλλουσιν ἦλθεν πρὸς τὸν Πειλῶτον καὶ ἤτησε αὐτοῦ τὸ σῶμα τοῦ κυρίου πρὸς ταφήν. 4. καὶ ὁ Πειλῶτος πέμψας πρὸς Ἡρώδην ἤτησεν αὐτοῦ τὸ σῶμα, 5. καὶ ὁ Ἡρώδης ἔφη· ἀδελφὲ Πειλᾶτε, εἰ καὶ μὴ τις αὐτὸν ἤτήκει, ἡμεῖς αὐτὸν ἐθάπτομεν (ἐπεὶ καὶ σάββατον ἐπιφάσκει, γέγραπται γὰρ ἐν τῇ νόμῳ, ἥλιον μὴ εἶναι ἐπὶ πεφονευμένῳ) πρὸ μιᾶς τῶν ὁζύμων τῆς ἑορτῆς αὐτῶν.

6. Οἱ δὲ λαβόντες τὸν κύριον ᾤθουν αὐτὸν τρέχοντες καὶ ἔλεγον· σὺρῳμεν τὸν υἱὸν τοῦ θεοῦ ἕξουσιον αὐτοῦ ἐσχηκότες, 7. καὶ πορφύραν αὐτὸν περιέβαλλον καὶ ἐκάθισαν αὐτὸν ἐπὶ καθέδραν κρίσεως λέγοντες· δικαίως κρίνε, βασιλεῦ Ἰσραὴλ. 8. καὶ τις αὐτῶν ἐνεγκῶν στέφανον ἀκόνθινον ἔθηκεν ἐπὶ τῆς κεφαλῆς τοῦ κυρίου. 9. καὶ ἕτεροι ἐσιῶτες ἐνέπτυσον αὐτοῦ ταῖς ὄψεσι, καὶ ἄλλοι σιαγόνας αὐτοῦ ἐράπισαν, ἕτεροι καλῶσφι ἔννυσον αὐτὸν καὶ τινες αὐτὸν ἐμάστιζον λέγοντες· ταύτη τῇ τιμῇ ἐτιμήσαμεν τὸν υἱὸν τοῦ θεοῦ.

10. καὶ ἤνεγον δύο κακούργους καὶ ἐσταύρωσαν ἀνὰ μέσον αὐτῶν τὸν κύριον, αὐτοὺς δὲ ἐσιῶπα ὡς μηδὲν πόνον ἔχων. 11. καὶ ὅτε ᾤρθωσαν τὸν σταυρὸν ἐπέγραψαν, ὅτι οὗτος ἐστὶν ὁ βασιλεὺς τοῦ Ἰσραὴλ, 12. καὶ τεθεικότες τὰ ἐνδύματα ἐμπροσθεν αὐτοῦ διεμερίσαντο καὶ λαχμὸν ἔβαλον ἐπ' αὐτοῖς. 13. εἷς δὲ τις τῶν κακούργων ἐκείνων ἠνεψίδισεν αὐτοὺς λέγων· ἡμεῖς διὰ τὰ κακὰ ἃ ἐποιήσαμεν οὕτω πεπόνθαμεν, οὗτος δὲ σωτὴρ γενόμενος τῶν ἀνθρώπων τί ἠδίκησεν ὑμᾶς; 14. καὶ ἀγανακτῶντες ἐπ' αὐτῷ ἐκέλευσαν ἵνα μὴ σκελοκοιμηθῆ, ὅπως βασανιζόμενος ἀποθῶνη.

15. Ἦν δὲ μεσημβρία καὶ σκότος κατέσχε πᾶσαν τὴν Ἰουδαίαν καὶ ἔθορυβοῦντο καὶ ἠγωνίαν μήποτε ὁ ἥλιος ἔδω, ἐπειδὴ ἔτι ἔζη· γέγραπται γὰρ αὐτοῖς, ἥλιον μὴ εἶναι ἐπὶ πεφονευμένῳ. 16. καὶ τις αὐτῶν εἶπεν· ποτίσατε αὐτὸν χολὴν μετὰ ὄξους, καὶ κερήσαντες ἐπότισαν.

2

17. καὶ ἐπλήρωσαν πάντα καὶ ἐτελείωσαν κατὰ τῆς κεφαλῆς αὐτῶν τὰ ἁμαρτήματα. 18. περιήρχοντο δὲ πολλοὶ μετὰ λύχνων νομίζοντες ὅτι νύξ ἐστίν, καὶ ἐπέσαντο. 19. καὶ ὁ κύριος ἀνεβόησε λέγων· ἡ δύναμίς μου, ἡ δύναμίς μου, κατέλειψάς με, καὶ εἰπὼν ἀνελήφθη.

20. καὶ αὐτῆς τῆς ῥαῖος διεράγη τὸ καταπέτασμα τοῦ ναοῦ τῆς Ἱερουσαλὴμ εἰς δύο, 21. καὶ τότε ἀπέσπασαν τοὺς ἥλους ἀπὸ τῶν χειρῶν τοῦ κυρίου καὶ ἔθηκαν αὐτὸν ἐπὶ τῆς γῆς, καὶ ἡ γῆ μᾶσα ἐσεισθη καὶ φόβος μέγας ἐγένετο. 22. τότε ἥλιος ἔλαμψε, καὶ εὗρέθε ὕρα ἐνάτη, 23. ἐχάρησαν δὲ οἱ Ἰουδαῖοι καὶ δεδώκασιν τῷ Ἰωσήφ τὸ σῶμα αὐτοῦ, ἵνα αὐτὸ θάψῃ, ἐπειδὴ θεασάμενος ἦν ὅσα ἀγαθὰ ἐποίησεν. 24. λαβὼν δὲ τὸν κύριον ἔλουσε καὶ ἐνείλησε σινδόνι καὶ εἰσήγαγεν εἰς ἴδιον τάφον καλούμενον κῆπον Ἰωσήφ. 25. τότε οἱ Ἰουδαῖοι καὶ οἱ πρεσβύτεροι καὶ ἱερεῖς ἰδόντες οἷον κακὸν ἐστυτοῖς ἐποίησαν, ἤρξαντο κόπτεσθαι καὶ λέγειν· οὐαὶ ταῖς ἁμαρτίαις ἡμῶν, ἤγγισεν ἡ κρίσις καὶ τὸ τέλος Ἱερουσαλὴμ.

26. Ἐγὼ δὲ μετὰ τῶν ἐταίρων μου ἐλυπούμην καὶ τετρωμένοι κατὰ διάνοιαν ἐκρυβώμεθα· ἐζητούμεθα γὰρ ὑπ' αὐτῶν ὡς κακοῦργοι καὶ ὡς τὸν ναὸν θέλοντες ἐμπρῆσαι. 27. ἐπὶ δὲ τούτοις πᾶσιν ἐνηστοῦμεν καὶ ἐκαθεζόμεθα πενθοῦντες καὶ κλαίοντες νυκτὸς καὶ ἡμέρας ἕως τοῦ σαββάτου.

28. συναχθέντες δὲ οἱ γραμματεῖς καὶ φαρισαῖοι καὶ πρεσβύτεροι πρὸς ἀλλήλους ἀκούσαντες, ὅτι ὁ λαὸς ἅπας γογγύζει καὶ κόπτεται τὸ στήθη λέγοντες, ὅτι εἰ τῷ θανάτῳ αὐτοῦ ταῦτα τὰ μέγιστα σημεῖα γέγονεν, ἴδετε ὅπόσον δίκαιός ἐστιν, 29. ἐφοβήθησαν οἱ πρεσβύτεροι καὶ ἦλθον πρὸς Πειλᾶτον δεδμένοι αὐτοῦ καὶ λέγοντες· 30. παράδος ἡμῖν στρατιώτας ἵνα φυλάξομεν τὸ μνημεῖον αὐτοῦ ἐπὶ τρεῖς ἡμέρας μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτόν, καὶ ὑπολάβῃ ὁ λαὸς ὅτι ἐκ νεκρῶν ἀνέστη, καὶ ποιήσωσιν ἡμῖν κακά. 31. ὁ δὲ Πειλᾶτος παραδέδωκεν αὐτοῖς Πετρώνιον τὸν κεντυρίωνα μετὰ στρατιωτῶν φυλάσσειν τὸν τάφον, καὶ σὺν αὐτοῖς ἦλθον πρεσβύτεροι καὶ γραμματεῖς ἐπὶ τὸ μνημεῖον, 32. καὶ κυλίσαντες λίθον μέγαν μετὰ τοῦ κεντυρίωνος καὶ τῶν στρατιωτῶν ὁμοῖ πάντες οἱ ὄντες ἐκεῖ ἔθηκαν ἐπὶ τῇ θύρᾳ τοῦ μνημείου 33. καὶ ἐπέχρισαν ἐπτὰ σφραγίδας καὶ σκηνὴν ἐκεῖ πῆξαντες ἐφύλαξαν. 34. πρῶτος δὲ ἐπιφύσκοντος τοῦ σαββάτου ἦλθεν ὄχλος ἀπὸ Ἱερουσαλὴμ καὶ τῆς περιχώρου, ἵνα ἴδωσι τὸ μνημεῖον ἐσφραγισμένον.

35. Τῇ δὲ νυκτὶ ἣ ἐπέφωσκεν ἡ κυριακὴ φυλασσόντων τῶν στρατιω-
τῶν ἀνὰ δύο κατὰ φρουρὰν μεγάλη φωνὴ ἐγένετο ἐν τῷ οὐρανῷ, 36. καὶ
εἶδον ἀνοιχθέντας τοὺς οὐρανοὺς καὶ δύο ἄνδρας κατελθόντας ἐκεῖθεν
πολὺ φέγγος ἔχοντας καὶ ἐγγέσαντας τῷ τάφῳ. 37. ὁ δὲ λίθος ἐκεῖνος
ὁ βεβλημένος ἐπὶ τῇ θύρᾳ ἀφ' ἑαυτοῦ κυλισθεὶς ἀπεχώρησε παρὰ μέρος,
καὶ ὁ τάφος ἠνοίγη καὶ ἀμφότεροι οἱ νεανίσκοι εἰσηλθον. 38. ἰδόντες
οὖν οἱ στρατιῶται ἐκεῖνοι ἐξύπνισαν τὸν κεντυρίωνα καὶ τοὺς πρεσβυ-
τέρους -- παρῆσαν γὰρ αὐτοὶ φυλάσσοντες-- 39. ἐξηγουμένων αὐτῶν ἃ
εἶδων πάλιν ὀρῶσιν ἐξελθόντας ἀπὸ τοῦ τάφου τρεῖς ἄνδρας, καὶ τοὺς
δύο τὸν ἕνα ὑπορθοῦντας καὶ σταυρὸν ἀκολουθοῦντα αὐτοῖς, 40. καὶ
τῶν μὲν δύο τὴν κεφαλὴν χωροῦσαν μέχρι τοῦ οὐρανοῦ, 41. καὶ φωνῆς
ἤκουον ἐκ τῶν οὐρανῶν λεγούσης· ἐκήρυξας τοῖς κοιμημένοις; 42. καὶ
ὑπακουὴ ἠκούετο ἀπὸ τοῦ σταυροῦ, ὅτι ναί. 43. συνεσκέπτοντο οὖν ἄλ-
λήλοις ἐκεῖνοι ἀπελθεῖν καὶ ἐμφανίσαι ταῦτα τῷ Πειλᾶτῳ. 44. καὶ ἔτι
διανοουμένων αὐτῶν φαίνονται πάλιν ἀνοιχθέντες οἱ οὐρανοὶ καὶ ἄνθρω-
πὸς τις κατελθὼν καὶ εἰσελθὼν εἰς τὸ μνήμα. 45. ταῦτα ἰδόντες οἱ
περὶ τὸν κεντυρίωνα νυκτὸς ἔσπευσαν πρὸς Πειλᾶτον ἀφέντες τὸν τάφον
ὄν ἐφύλασσον καὶ ἐξηγήσαντο πάντα ἅπερ εἶδον ἀγωνιῶντες μεγάλως καὶ
λέγοντες· ἀληθῶς υἱὸς ἦν θεοῦ. 46. ἀποκριθεὶς δὲ Πειλᾶτος ἔφη· ἐγὼ
καθαρεύω τοῦ αἵματος τοῦ υἱοῦ τοῦ θεοῦ, ὑμῖν δὲ τοῦτο ἔδοξεν. 47.
εἶτα προσελθόντες πάντες ἐδέξαντο αὐτοῦ καὶ παρεκάλουν κελεῦσαι τῷ
κεντυρίωνα καὶ τοῖς στρατιώταις μηδὲν εἰπεῖν ἃ εἶδον· 48. συμφέρει
γὰρ, φασίν, ἡμῖν ὀφλῆσαι μεγίστην ἁμαρτίαν ἔμπροσθεν τοῦ θεοῦ καὶ μὴ
ἐμπεσεῖν εἰς χεῖρας τοῦ λαοῦ τῶν Ἰουδαίων καὶ λιθασθῆναι. 49. ἐκέλ-
ευσεν οὖν ὁ Πειλᾶτος τῷ κεντυρίωνι καὶ τοῖς στρατιώταις μηδὲν εἰπεῖν
εἶν.

50. Ὁρθρου δὲ τῆς κυριακῆς Μαριάμ ἡ Μαгдаληνὴ μαθήτρια τοῦ κυρ-
ίου (φοβουμένη διὰ τοὺς Ἰουδαίους, ἐπειδὴ ἐφλέγοντο ὑπὸ τῆς ὀργῆς,
οὐκ ἐποίησεν ἐπὶ τῷ μνήματι τοῦ κυρίου ἃ εἰώθεσαν ποιῆν αἱ γυναῖκες
ἐπὶ τοῖς ἀποθνήσκουσι καὶ τοῖς ἀγαπημένοις αὐταῖς) 51. λαβοῦσα μεθ'
ἑαυτῆς τὰς φίλας ἦλθε ἐπὶ τὸ μνημεῖον ὅπου ἦν τεθεῖς, 52. καὶ ἐφου-
βούντο μὴ ἴδωσιν αὐτὰς οἱ Ἰουδαῖοι καὶ ἔλεγον· εἰ καὶ μὴ ἐν ἐκείνῃ
τῇ ἡμέρᾳ ἢ ἐσταυρώθη ἐδυνήθημεν κλαῦσαι καὶ κόψασθαι, καὶ νῦν ἐπὶ
τοῦ μνήματος αὐτοῦ ποιήσομεν ταῦτα. 53. τίς δὲ ἀποκυλίσει ἡμῖν καὶ
τὸν λίθον τὸν τιθέντα ἐπὶ τῆς θύρας τοῦ μνημείου, ἵνα εἰσελθοῦσαι
παρακαθεσθῶμεν αὐτῷ καὶ ποιήσωμεν τὰ ὀφειλόμενα, 54. μέγας γὰρ ἦν ὁ
λίθος, καὶ φοβούμεθα, μή τις ἡμᾶς ἴδῃ; καὶ εἰ μὴ δυνάμεθα, κἀν ἐπὶ

4

τῆς θύρας βάλωμεν ἃ φέρομεν εἰς μνημοσύνην αὐτοῦ, κλαύσομεν καὶ
κοψόμεθα ἕως ἔλθωμεν εἰς τὸν οἶκον ἡμῶν. 55. καὶ ἀπελθοῦσαι εὖρον
τὸν τάφον ἠνεωγμένον καὶ προσελθοῦσαι παρέκυψαν ἐκεῖ καὶ ὄρωσιν ἐκεῖ
τινὰ νεανίσκον καθεζόμενον ἐν μέσῳ τοῦ τάφου ὑραῖον καὶ περιβεβλη-
μένον στολὴν λαμπροτάτην, ὅστις ἔφη αὐταῖς· 56. τί ἤλλατε; τίνα ζητ-
εῖτε; μὴ τὸν σταυρωθέντα ἐκεῖνον; ἀνέστη καὶ ἀπῆλθεν· εἰ δὲ μὴ πισ-
τεύετε, παρακύψατε καὶ ἴδατε τὸν τόπον ἐνθα ἔκειτο, ὅτι οὐκ ἔστιν,
ἀνέστη γὰρ καὶ ἀπῆλθεν ἐκεῖ ὅθεν ἀπεστάλη. 57. τότε αἱ γυναῖκες
φοβηθεῖσαι ἔφυγον· 58. ἦν δὲ τελευταία ἡμέρα τῶν ἀζύμων, καὶ πολλοὶ
τινες ἐξήρχοντο ὑποστρέφοντες εἰς τοὺς οἴκους αὐτῶν τῆς ἑορτῆς παυσα-
μένης. 59. ἡμεῖς δὲ οἱ δώδεκα μαθηταὶ τοῦ κυρίου ἐκλαίονεν καὶ ἐλυ-
πούμεθα καὶ ἕκαστος λυπούμενος διὰ τὸ συμβᾶν ἀπηλλάγη εἰς τὸν οἶκον
αὐτοῦ. 60. ἐγὼ δὲ Σίμων Πέτρος καὶ Ἀνδρέας ὁ ἀδελφός μου λαβόντες
ἡμῶν τὰ λίνα ἀπῆλθαμεν εἰς τὴν θάλασσαν, καὶ ἦν σὺν ἡμῖν Λευεὶς ὁ
τοῦ Ἀλφαίου ὄν κύριος - - - - .

A TRANSLATION OF THE TEXT.

1. But 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, 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 scourging 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.

2.

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

3

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 besmeared 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 Heaven, 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

24.

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 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 departed 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 Alphaeus whom the Lord - - - .

THE TEXT, IN PARALLEL COLUMNS ARRANGED,
WITH CORRESPONDING PARTS ACCORDING TO
JOHN, MATTHEW, MARK AND LUKE.

1. τῶν δὲ Ἰουδαίων οὐδεὶς ἐνίψατο τὰς χεῖρας οὐδὲ Ἡρώδης οὐδ' εἰς τῶν κριτῶν αὐτοῦ· καὶ μὴ βουλευθέντων νίψασθαι ἀνέτη Πειλᾶτος,
2. καὶ τότε κελεύει Ἡρώδης ὁ βασιλεὺς παραλημφθῆναι τὸν κύριον εἰπὼν αὐτοῖς, ὅτι ὅσα ἐκέλευσα ὑμῖν ποιῆσαι αὐτῷ ποιήσατε.
3. ἦκει δὲ ἐκεῖ Ἰωσήφ ὁ φίλος Πειλᾶτου καὶ τοῦ κυρίου καὶ εἰδὼς ὅτι σταυρῖσκειν αὐτὸν μέλλουσιν ἦλθεν πρὸς τὸν Πειλᾶτον καὶ ᾔτησε αὐτοῦ τὸ σῶμα τοῦ κυρίου πρὸς ταφὴν.
4. καὶ ὁ Πειλᾶτος πέμψας πρὸς Ἡρώδη ᾔτησεν αὐτοῦ τὸ σῶμα,
5. καὶ ὁ Ἡρώδης ἔφη· ἀδελφεὲ Πειλᾶτε, εἴ καὶ μὴ τις αὐτὸν ᾔτῆκει, ἡμεῖς αὐτὸν ἐθαπτόμεν (ἐπεὶ καὶ σάββατον ἐπιφύσκει, γέγραπται γὰρ ἐν τῷ νόμῳ, ἧλιον μὴ δύναι ἐπὶ νεφονευμένῳ) πρὸ μιᾶς τῶν ἁζύμων τῆς ἑορτῆς αὐτῶν.
6. οἱ δὲ λαβόντες τὸν κύριον ᾤθουν αὐτὸν τρέχοντες καὶ ἔλεγον· σὺρῳμεν τὸν πῶν υἱὸν τοῦ θεοῦ ἐξουσίαν αὐτοῦ ἐσχηκότες,
7. καὶ πορφύραν αὐτὸν περιέββαλλον καὶ ἐκάθισαν αὐτὸν ἐπὶ καθέδραν κρίσεως λέγοντες· δικαίως κρίνε, βασιλεῦ Ἰσραήλ.
8. καὶ τις αὐτῶν ἐνεγκὼν στέφανον ἀκάνθινον ἔθηκεν ἐπὶ τῆς κεφαλῆς τοῦ κυρίου.
9. καὶ ἕτεροι ἐστῶτες ἐνέπτυσαν αὐτοῦ ταῖς ὄψεσι, καὶ ἄλλοι σιαγόν-
ας αὐτοῦ ἐράπισαν, ἕτεροι καλῶν ἐννύσον αὐτὸν καὶ τινες αὐτὸν ἐμάστιζον λέγοντες· ταύτη τῇ τιμῇ ἐτιμήσαμεν τὸν υἱὸν τοῦ θεοῦ.
10. καὶ ἤνεγκον δύο κακούργους καὶ ἐσταύρωσαν ἀνὰ μέσον αὐτῶν τὸν κύριον, αὐτὸς δὲ ἐσιῶπα ὡς μηδὲν πόνον ἔχων.
11. καὶ ὅτε ᾤρθωσαν τὸν σταυρὸν ἐπέγραψαν, ὅτι οὗτός ἐστιν ὁ βασι-
λεὺς τοῦ Ἰσραήλ,
12. καὶ τεθεικότες τὰ ἐνδύματα ἔμπροσθεν αὐτοῦ διεμερίσαντο καὶ λαχ-
μὸν ἔβαλον ἐπ' αὐτοῖς.

27-24. ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφέλει
ἀλλὰ μᾶλλον θόρυβος γίνεται λαβὼν ὕδωρ ἀπε-
νίψατο τὰς χεῖρας κατέναντι τοῦ ὄχλου

19-38. μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πει-
λᾶτον Ἰωσήφ ἀπὸ Ἀριμαθαίας, ὡς μαθητὴς
τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον
τῶν Ἰουδαίων, ἵνα ὄρῃ τὸ σῶμα τοῦ Ἰησοῦ

27-57. ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος
πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς
καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ· 58 οὗτος προ-
ελθὼν τῷ Πειλᾶτι ᾔτησατο τὸ σῶμα τοῦ Ἰησοῦ

19-2. καὶ ἱμάτιον πορφυροῦν περιέβαλ-
ον αὐτόν, 19-13:0 οὖν Πειλᾶτος - - -
τὸν Ἰησοῦν ἐκάθισεν ἐπὶ βήματος

27-28. καὶ ἐκδύσαντες αὐτὸν κλαυθῶδα κοκκίν-
ην περιέθηκαν αὐτῷ 29 - - - ἐνέπαιξαν
αὐτῷ λέγοντες Χοῖρε, βασιλεῦ τῶν Ἰουδαίων,

19-2. καὶ οἱ στρατιῶται πλέξαντες στέ-
φανον ἐξ ἄκανθῶν ἐπέθηκαν αὐτοῦ τῇ κε-
φαλῇ,

27-29. καὶ πλέξαντες στέφανον ἐξ ἄκανθῶν
ἐπέθηκαν τῆς κεφαλῆς αὐτοῦ - - -

19-3. - - - καὶ ἐδίδοσαν αὐτῷ ραπί-
σματα.

27-30. καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον
τὸν κάλαμον καὶ ἔτυπτον ἐνς τὴν κεφαλὴν αὐ-
τοῦ.

19-18. αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐ-
τοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν,
μέσον δὲ τὸν Ἰησοῦν.

27-38. τότε σταυροῦνται σὺν αὐτῷ δύο ληστ-
αί, εἰς ἓκ δεξιῶν καὶ ἐξεῶνυμν.

19-24. μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχω-
μεν περὶ αὐτοῦ τίνος ἔσται·

27-37. καὶ ἐπέθηκεν - - - τὴν αἰτίαν αὐτοῦ
γεγραμμένην, οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς
τῶν Ἰουδαίων.

27-34. διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλον-
τες κλῆρον,

τι οὐδὲν ὠφελεῖ
λαβὼν ὕδωρ ἀπε-
τοῦ ὄχλου

θεν ἄνθρωπος
ὄνομα Ἰωσήφ, ὃς
οὐ· 58 οὗτος προσ-
δ ὄμμα τοῦ Ἰησοῦ

15-43. ἐλθὼν Ἰωσήφ ἀπὸ Ἀριμαθαίας εὐ-
σχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσ-
δεχόμενος τὴν βασιλείαν τοῦ θεοῦ, τολ-
μήσας εἰσῆλθον πρὸς τὸν Πειλῆτον καὶ
ἤτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

23-50. καὶ ἰδοὺ
βουλευτῆς ὑπάρχων
τῷ Πειλᾷ ἤτήσατο

23-54. καὶ ἡμέ-
σάββατον ἐπέψωκε

κλαμύδα κοκκίν-
- ἐνέπαιξαν
τῶν Ἰουδαίων,

νον ἐξ ἀκανθῶν

αὐτὸν ἔλαβον
τὴν κεφαλὴν αὐ-

15-19. καὶ ἔτυπον οὗτοῦ τὴν κεφαλὴν
καλάμῳ καὶ ἐνέπτυσον αὐτῷ. - - -

αὐτῷ δύο ληστ-
- ἄνθρωποι.

15-27. καὶ σὺν αὐτῷ σταυροῦσιν δύο
ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐων-
ύμων αὐτοῦ.

23-33. - - ἔκε-
τοὺς κακούργους,
ἐξ ἀριστερῶν.

τὴν αἰτίαν αὐτοῦ
πρὸς ὃ βασιλεὺς

ἕτια αὐτοῦ βάλλον-

23-34. διαμερι-
αὐτοῦ ἔβολον κληρ

23-50. καὶ ἰδοὺ ἀγὴρ ὀνόματι Ἰωσήφ
βουλευτῆς ὑπάρχων, - - - 52 προσελθὼν
τῷ Πειλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

23-54. καὶ ἡμέρα ἦν παρασκευῆς, καὶ
σάββατον ἐπέψωκεν.

23-33. - - ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ
τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ
ἐξ ἀριστερῶν.

23-34. διαμεριζόμενοι δὲ τὰ ἱμάτια
αὐτοῦ ἔβαλον κλῆρον.

13. εἰς δὲ τις τῶν κακούργων ἐκείνων ὠνείδισεν αὐτοὺς λέγων· ἡμεῖς διὰ τὰ κακὰ ἐποιήσαμεν οὕτω πεπόνθαμεν, οὗτος δὲ σωτὴρ γενόμενος τῶν ἀνθρώπων τί ἠδίκησεν ὑμᾶς;

14. καὶ ἄγανακτῆσαντες ἐπ' αὐτῷ ἐκέλευσαν ἵνα μὴ σκελοκοπηθῆ, ὅπως βασανιζόμενος ἀποθάνῃ.

15. Ἦν δὲ μεσημβρία καὶ σκότος κατέσχε πᾶσαν τὴν Ἰουδαίαν καὶ ἐθορ-
υβοῦντο καὶ ἠγωνίων μήποτε ὁ ἥλιος ἔδω, ἐπειδὴ ἔτι ἔζη· γέγραπται γὰρ
αὐτοῖς, ἥλιον μὴ δύναι ἐπὶ νεφονευμένῳ.

16. καὶ τις αὐτῶν εἶπεν· ποτίσατε αὐτὸν χολὴν μετὰ ὄξους, καὶ κερᾶ-
σαντες ἐπότισαν.

17. καὶ ἐπλήρωσαν πάντα καὶ ἐτελείωσαν κατὰ τῆς κεφαλῆς αὐτῶν τὰ
ἁμαρτήματα.

18. περιήρχοντο δὲ πολλοὶ μετὰ λύχνων νομίζοντες ὅτι νύξ ἐστίν, καὶ
ἐπέσαντο.

19. καὶ ὁ κύριος ἀνεβόησε λέγων· ἡ δύναμίς μου, ἡ δύναμίς μου, κατ-
έλειψάς με, καὶ εἰπὼν ἀνελήθη.

20. Καὶ αὐτῆς τῆς ὥρας διεράγη τὸ καταπέτασμα τοῦ ναοῦ τῆς Ἱερουσα-
λὴμ εἰς δύο,

21. καὶ τότε ἀπέσπασαν τοὺς ἥλους ἀπὸ τῶν χειρῶν τοῦ κυρίου καὶ
ἐθηκαν αὐτὸν ἐπὶ τῆς γῆς, καὶ ἡ γῆ πᾶσα ἐσεισθη καὶ φόβος μέγας ἐγέν-
ετο.

22. τότε ἥλιος ἔλαμψε, καὶ εὐρέθε ὥρα ἐνάτη,

23. ἐχάρησαν δὲ οἱ Ἰουδαῖοι καὶ δεδώκασιν τῷ Ἰωσήφ τὸ σῶμα αὐτοῦ,
ἵνα αὐτὸ θάψῃ, ἐπειδὴ θεασάμενος ἦν ὅσα ἀγαθὰ ἐποίησεν.

24. λαβὼν δὲ τὸν κύριον ἔλουσε καὶ ἐνείληψε σινδόνι καὶ εἰσήγαγεν
εἰς ἴδιον τῆφον καλούμενον κῆπον Ἰωσήφ.

25. τότε οἱ Ἰουδαῖοι καὶ οἱ πρεσβύτεροι καὶ ἱερεῖς ἰδόντες οἷον
κακὸν ἑαυτοῦς ἐποίησαν, ἤρξαντο κόπτεσθαι καὶ λέγειν· οὐαὶ ταῖς ἁμαρ-
τίαις ἡμῶν, ἠγγισεν ἡ κρίσις καὶ τὸ τέλος Ἱερουσαλὴμ.

27-45. ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης.

27-34. ἔδωκαν αὐτῷ πικρὸν οἶνον μετὰ χολῆς μεμιγμένον. 48. εἰς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ - ἐπότιζεν αὐτόν.

27-46. ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων θεέ μου θεέ μου, ἵνα τί με ἐγκατέλιπες;

27-52. τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ' ἄνωθεν ἕως κάτω εἰς δύο,

27-53. καὶ ἡ γῆ ἐσεισθη,

19-41. ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐστου- 27-59. καὶ λαβὼν τὸ σῆμα ὁ Ἰησοῦς ἐνετύλι-
θη κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον και-
νόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος. ξεν αὐτὸ ἐν σινδόνι καθαρᾷ, ἑξ. καὶ ἔθηκεν
αὐτὸ ἐν τῷ καινῷ οὐτοῦ μνημεῖῳ,

15-33. καὶ γενόμενος ὥρας ἕκτης σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.

15-36. δραμῶν δὲ τις γεμίσας σπόγγον ὄξους περιθεὶς καλάμῃ ἐπότιζεν αὐτόν,

15-34. ἐβόησεν ὁ Ἰησοῦς - - - Ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με; 37. ὁ δὲ Ἰησοῦς ἄφεις φωνὴν μεγάλην ἐξέπνευσαν.

15-38. καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἅψ ἄνωθεν ἕως κάτω.

15-45. ἐδωρήσατο τὸ πνεῦμα τῷ Ἰωσήφ.

15-46. καθελὼν αὐτὸν ἐνεΐλησεν τῇ σινδόφι καὶ ἔθηκεν αὐτὸν ἐν μνήματι ὃ ἦν λελατομημένον ἐκ πέτρας,

23-41. ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶναυτῷ ἔφη - - - ὄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν.

23-44. καὶ ἦν ἥδη ὥσει ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης - - -

23-36. ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ - - -

23-45. ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.

23-53. καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόφι, καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ - - - ,

23-48. καὶ πάντες - - - τύπτοντες τὰ στήθη ὑπέστρεφον.

26. Ἐγὼ δὲ μετὰ τῶν ἐταίρων μου ἐλθουπόμην καὶ τετρωμένοι κατὰ δεινόνοιαν ἐκρυβώμεθα· ἐζητούμεθα γὰρ ὑπ' αὐτῶν ὡς κακοῦργοι καὶ ὡς τὸν ναδὸν θέλοντες ἐμπρῆσαι.

27. ἐπὶ δὲ τούτοις πᾶσιν ἐνηστεύομεν καὶ ἐκαθεζόμεθα πενθοῦντες καὶ κλαίοντες νυκτὸς καὶ ἡμέρας ἕως τοῦ σαββάτου.

28. Ξυναχθέντες δὲ οἱ γραμματεῖς καὶ φαρισαῖοι καὶ πρεσβύτεροι πρὸς ἀλλήλους ἀκούσαντες, ὅτι ὁ λαὸς ἅπας γογγύζει καὶ κόπτεται τὰ στήθη λέγοντες, ὅτι εἰ τῆ θανάτῳ αὐτοῦ ταῦτα τὰ μέγιστα σημεῖα γέγονεν, ἴδετε ὅπόσον δίκαιός ἐστιν,

29. ἐφοβήθησαν οἱ πρεσβύτεροι καὶ ἦλθον πρὸς Πειλᾶτον δεόμενοι αὐτοῦ καὶ λέγοντες·

30. παραδος ἡμῖν στρατιώτας ἵνα φυλάζωμεν τὸ μνήμα αὐτοῦ ἐπὶ τρεῖς ἡμέρας μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτόν, καὶ ὑπολάβῃ ὁ λαὸς ὅτι ἐκ νεκρῶν ἀνάστη, καὶ ποιήσωσιν ἡμῖν κακά.

31. ὁ δὲ Πειλᾶτος παραδέδωκεν αὐτοῖς Πετρῶνιον τὸν κεντυρίωνο μετὰ στρατιωτῶν φυλάσσειν τὸν τάφον, καὶ σὺν αὐτοῖς ἦλθον πρεσβύτεροι καὶ γραμματεῖς ἐπὶ τὸ μνήμα,

32. καὶ κυλίσαντες λίθον μέγαν μετὰ τοῦ κεντυρίωνος καὶ τῶν στρατιωτῶν ὁμοῖ πάντες οἱ ὄντες ἐκεῖ ἔθηκαν ἐπὶ τῆ θύρα τοῦ μνημείου

33. καὶ ἐπέχρισαν ἐπτὰ σφαγίδας καὶ σκηνὴν ἐκεῖ πῆξαντες ἐφύλαξαν.

34. πρωίας δὲ ἐπιφάσκοντος τοῦ σαββάτου ἦλθεν ὄχλος ἀπὸ Ἱερουσαλὴμ καὶ τῆς περιχώρου, ἵνα ἴδωσι τὸ μνημεῖον ἐσφαγισμένον.

35. Τῆ δὲ νυκτὶ ἡ ἐπέφασκεν ἡ κυριακὴ φυλασσόντων τῶν στρατιωτῶν ἀνὰ δύο κατὰ φρουρὰν μεγάλη φωνὴ ἐγένετο ἐν τῆ οὐρανῷ,

36. καὶ εἶδον ἀνοιχθέντας τοὺς οὐρανοὺς καὶ δύο ἄνδρας κατελθόντας ἐκεῖθεν πολὺ φέγγος ἔχοντας καὶ ἐγγίσαντας τῷ τάφῳ.

37. ὁ δὲ λίθος ἐκεῖνος ὁ βεβλημένος ἐπὶ τῆ θύρα ἀφ' ἑαυτοῦ κυλισθεὶς ἀπενώρησε παρὰ μέρος, καὶ ὁ τάφος ἠνοίγη καὶ ἀμφότεροι οἱ νεανίσκοι εἰσῆλθον.

38. ἴδόντες οὖν οἱ στρατιῶται ἐκεῖνοι ἐξύπνισαν τὸν κεντυρίωνα καὶ

27-64. κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μὴ ποτε ἐλθόντες οἱ μαθηταὶ κλέψωσιν αὐτὸν καὶ εἰπωσιν τῷ λαῷ ἠγέρθη ἀπὸ τῶν νεκρῶν,

27-65. ἔφη αὐτοῖς ὁ Πειλᾶτος Ἐχετε κουστῶδιον· ὑπάγετε ἀσφαλισθεσθε ὡς οἴδατε.

27-66.. οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον

27-66. σφραγίσαντες τὸν λίθον μετὰ τῆς κουστῶδιος.

23-47. ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδόξαζεν τὸν θεὸν λεγῶν ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

23-54. καὶ σάββατον ἐπέφωσεν 55. κατακολουθήσασαι δὲ αἱ γυναῖκες,

24-4. ---- καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς - - -

τοὺς πρεσβυτέρους - - παρῆσαν γὰρ καὶ αὐτοὶ φυλάσσοντες - -

39. ἐξηγουμένων αὐτῶν ἃ εἶδων πάλιν ὀρῶσιν ἐξελθόντας ἀπὸ τοῦ τάφου τρεῖς ἄνδρας, καὶ τοὺς δύο τὸν ἕνα ὑπορθοῦντας καὶ σταυρὸν ἀκολουθοῦντά αὐτοῖς,

40. καὶ τῶν μὲν δύο τὴν κεφαλὴν χωροῦσαν μέχρι τοῦ οὐρανοῦ,

41. καὶ φωνῆς ἤκουον ἐκ τῶν οὐρανῶν λεγούσης· ἐκήρυξας τοῖς κοιμημέ-
νοις;

42. καὶ ὑπακοὴ ἠκούετο ἀπὸ τοῦ σταυροῦ, ὅτι ναί.

43. συνεσκέποντο οὖν ἄλλήλοις ἐκεῖνοι ἀπελθεῖν καὶ ἐμφανίσει τούτων τῷ Πειλάτῳ.

44. καὶ ἔτι διανουμένων αὐτῶν φαίνονται πάλιν ἀνοιχθέντες οἱ οὐρανοὶ καὶ ἀνθρωπῶς τις κατελθὼν καὶ εἰσελθὼν εἰς τὸ μνήμα.

45. ταῦτα ἰδόντες οἱ περὶ τὸν κεντυρίωνα νυκτὸς ἔσπευσαν πρὸς Πειλάτον ἀφέντες τὸν τάφον ὃν ἐφύλασσον καὶ ἐξηγήσαντο πάντα ὅπερ εἶδον ἁγιων-
ιδῶντες μεγάλως καὶ λέγοντες· ἀληθῶς υἱὸς ἦν θεοῦ.

46. ἀποκριθεὶς ὁ Πειλάτος ἔφη· ἐγὼ καθαρεύω τοῦ αἵματος τοῦ υἱοῦ τοῦ θεοῦ, ὑμῖν δὲ τοῦτο ἔδοξεν.

47. εἶτα προσελθόντες πάντες ἐδέοντο αὐτοῦ καὶ παρεκάλουν κελεῦσαι τῷ κεντυρίωνι καὶ τοῖς στρατιώταις μηδὲν εἰπεῖν ἃ εἶδον·

48. συμφέρει γὰρ, φασίν, ἡμῖν ὀφλῆσαι μεγίστην ἁμαρτίαν ἔμπροσθεν τοῦ θεοῦ καὶ μὴ ἔμπροσθεν εἰς χεῖρας τοῦ λαοῦ τῶν Ἰουδαίων καὶ λιθασθῆναι.

49. ἐκέλευσεν οὖν ὁ Πειλάτος τῷ κεντυρίωνι καὶ τοῖς στρατιώταις μηδὲν εἰπεῖν.

50. Ὁρθροῦ δὲ τῆς κυριακῆς Μαριὰμ ἡ Μαγαδηνὴ μαθήτρια τοῦ κυρίου (φο-
βουμένη διὰ τοὺς Ἰουδαίους, ἐπειδὴ ἐφλέγοντο ὑπὸ τῆς ὀργῆς, οὐκ ἐποίη-
σεν ἐπὶ τῷ μνήματι τοῦ κυρίου ἃ εἰώθησαν ποιῆν αἱ γυναῖκες ἐπὶ τοῖς
ἀποθνήσκουσι καὶ τοῖς ἀγαπημένοις αὐταῖς)

51. λαβοῦσα μεθ' ἑαυτῆς τὰς φίλας ἦλθε ἐπὶ τὸ μνημεῖον ὅπου ἦν τεθεῖς,

52. καὶ ἐφουβούντο μὴ ἴδωσιν αὐτὰς οἱ Ἰουδαῖοι καὶ ἔλεγον· εἰ καὶ μὴ

28-2. ἄγγελος γὰρ Κυρίου καταβάς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισε τὸν λίθον --

27-54. ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ - - - ἐφοβήθησαν σφόδρα, λέγοντες Ἄληθως θεοῦ υἱὸς ἦν οὗτος.

27-24. ὁ Πειλᾶτος - - - λέγων Ἄθως εἰμι ἀπὸ τοῦ αἵματος τούτου·

20-1. τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγαδαληνὴ ἔρχεται πρὸς σκοτίας ἔτι οὐσίας εἰς τὸ μνημεῖον,

28-1. τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάταν, ἦλθεν Μαρία ἡ Μαγαδαληνή - - -

28-1. - - - καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

15-39. ὁ κεντυρίων - - - εἶπεν ἀληθῶς
οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.

16-2. καὶ λίαν πρῶτὴ τῆ μιᾶ τῶν σαβ-
βάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλ-
αντος τοῦ ἡλίου.

16-1. ἡ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία
ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ἠγόρησαν ἀρώ-
ματα - - -

24-1. τῆ δὲ μιᾶ τῶν σαββάτων ὄρθρου
βαθέως ἐπὶ τὸ μνημα ἦλθαν - - - .

έν ἐκείνη τῇ ἡμέρᾳ ἧ ἑσταυρούθη ἐδυνήθημεν κλαῦσαι καὶ κόψασθαι, καὶ
νοῦν ἐπὶ τοῦ μνηματος αὐτοῦ ποιήσομεν ταῦτα.

53. τίς δὲ ἀποκυλίσει ἡμῖν καὶ τὸν λίθον τὸν τιθέντα ἐπὶ τῆς θύρας
τοῦ μνημείου, ἵνα εἰσελθοῦσαι παρακαθεσθῶμεν αὐτῷ καὶ ποιήσωμεν τὰ ὀ-
φειλόμενα,

54. μέγας γὰρ ἦν ὁ λίθος, καὶ φοβούμεθα, μή τις ἡμᾶς ἴδῃ, καὶ εἰ μὴ
δυνάμεθα, κἀν ἐπὶ τῆς θύρας βάλωμεν ἃ φέρομεν εἰς μνημοσύνην αὐτοῦ,
κλαύσομεν καὶ κοψόμεθα ἕως ἔλθωμεν εἰς τὸν οἶκον ἡμῶν.

55. καὶ ἀπελθοῦσαι εὗρον τὸν τάφον ἠνεψυγμένον καὶ προσελθοῦσαι παρ-
εκυψαν ἐκεῖ καὶ ὄρῳσιν ἐκεῖ τινὰ νεανίσκον καθεζόμενον ἐν μέσῳ τοῦ
τάφου ὠραῖον καὶ περιβεβλημένον στολὴν λαμπροτάτην, ὅστις ἔφη αὐταῖς·

56. τί ἤλθατε; τίνα ζητεῖτε; μὴ τὸν σταυρωθέντα ἐκεῖνον; ἀνέστη καὶ
ἀπῆλθεν· εἰ δὲ μὴ πιστεύετε, παρακύψατε καὶ ᾄδατε τὸν τόπον ἐνθα ἔκει-
το, ὅτι οὐκ ἔστιν, ἀνέστη γὰρ καὶ ἀπῆλθεν ἐκεῖ ὅθεν ἀπεστάλη.

57. τότε αἱ γυναῖκες φοβηθεῖσαι ἔφυγον·

58. ἦν δὲ τελευταία ἡμέρα τῶν ἀζύμων, καὶ πολλοὶ τινες ἐξέρχοντο
ὑποστρέφοντες εἰς τοὺς οἴκους αὐτῶν τῆς ἑορτῆς παυσαμένης.

59. ἡμεῖς δὲ οἱ δώδεκα μαθηταὶ τοῦ κυρίου ἐκλαίομεν καὶ ἐλυπούμεθα
καὶ ἕκαστος λυπούμενος διὰ τὸ συμβᾶν ἀπηλλάγη εἰς τὸν οἶκον αὐτοῦ.

60. ἐγὼ δὲ Σίμον Πέτρος καὶ Ἀνδρέας ὁ ἀδελφός μου λαβόντες ἡμῶν τὰ
λίνα ἀπήλαμεν εἰς τὴν θάλασσαν, καὶ ἦν οὖν ἡμῖν Λευεὶς ὁ τοῦ Ἀλφαίου
ὄν κύριος

20-15. λέγει αὐτῇ Ἰησοῦς Γύναι, τί
κλαίεις; τίνα Ζητεῖς;

28-6. οὐκ ἔστιν ἕδε, ἠγέρθη γάρ·

28-8. καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνη-
μείου μετὰ φόβου - - -

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

21-3. λέγει αὐτοῖς Σίμον Πέτρος
Ἰησὺ ἀλιεύειν· λέγουσιν αὐτῷ Ἐρχόμε-
θα καὶ ἡμεῖς σὺν σοί.

16-3. - - - τις ἀποκυλίσει ἡμῖν τὸν
λίθον ἐκ τῆς θύρας - - -;

16-4. ἦν γὰρ μέγας σφόδρα.

16-5. καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον
εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξι-
οῖς περιβεβλημένον στολὴν λευκὴν,

16-6. ἠγέρθη, οὐκ ἔστιν ᾧδε· ἴδε ὁ
τόπος ὁποῦ ἔθηκαν σῆτόν·

24-6. οὐκ ἔστιν ᾧδε, ἀλλὰ ἠγέρθη.

16-8. - - - ἔφυγον ἀπὸ τοῦ μνημείου
εἶχεν γὰρ αὐτὸς τρόμος καὶ ἔκστασις.

16-10. ἐκείνη πορευθεῖσαι ἀπήγγειλαν
τοῖς μετ' αὐτοῦ γενομένοις πένθοῦσι καὶ
κλαίουσιν·

2.-14. εἶδεν λευεῖν 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.

4

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. 60, 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 commonly 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, ὀρθόω(11), ἐνφαίνω(43), διανεόμασι(44), and μαθητρία(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 a 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. 28. "being all together - - - they, with the help of centurions and soldiers, rolled a huge stone", v. 32. "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

3.

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} that 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.35 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 its 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 Rhossus, a little town of Cilicia. This is probably the only direct 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.

α. καὶ σάββατον ἐπιφώσκειν, v.5, and καὶ σάββατον ἐπέφωσκεν, Luke 23:54. The verb form in this case is different.

β. καὶ ἡ γῆ πᾶσα ἐσειέθη v.21 and καὶ ἡ γῆ ἐσειέθη, Mt.27:51. In the first the writer has γῆ πᾶσα while Matthew omits πᾶσα.

γ. καὶ ἐνείλησε σινδόνι v.24 and καὶ ἐνείλησεν τῇ σινδόνι Matthew 15:46. Matthew here has τὴν movable and the article τῇ.

δ. μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτόν v. 30 and Mt. 27:64 where we have the same except that αὐτοῦ is omitted.

ε. ἀληθῶς υἱὸς ἦν θεοῦ v.45 and Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος Mt.27:54. In the latter there is a slightly different arrangement of the words and the addition of οὗτος.

There are many places, at least fifteen, more, in which there is a close parallelism of thought, for example, the fragment says, v.56. ὅτι οὐκ ἔστιν ἀνέστη γὰρ, Mt. says 28:6, οὐκ ἔστιν ᾧδε, ἠγέρθη γάρ, Mk. says 16:6, ἠγέρθη, οὐκ ἔστιν ᾧδε and Luke says 24:6, οὐκ ἔστιν ᾧδε, ἀλλὰ ἠγέρθη. 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

5

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 cry 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. 27:53 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"!

6

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 and ranning, 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.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

7.

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 arranges 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

8.

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 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.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, 27:64ff. 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 the Son of God but this seemed best to you" while Matthew, earlier in the narrative, 27:24, records Pilate's words "I am innocent of 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 Alphaeus" 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 "smiting of the breasts" Lk. 23:48 compares favorably with v.25 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 grew 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 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 δόκησις, 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 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, ~~that 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 sentence "He kept silent, as if having no suffering". This statement is made, beyond doubt, to emphasize the docetic belief. For what else could it have been inserted? Again in v.19 there is either a quotation from some version of the Psalms of which we have no account, or the writer has purposely changed and misapplied the wailing 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 reference 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 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 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 it's 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.